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Volume VIII

September, 1907, to August, 1908, inclusive

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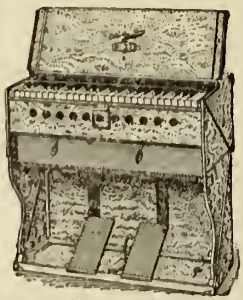
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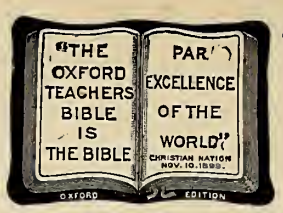
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"Who walketh in the midst of the seven golden candlesticks" (Revelation 2:1).

Cut from the Loaf.

At the battle of Gettysburg a terrific artillery fire opened on our ranks, when the infantry were ordered to lie flat on the ground so as to present the smallest possible target to the enemy. General Schurz observed that some of the regiments under his command were thrown into commotion by the dropping of a shell amongst them now and then. Fearing the consequences should the disturbance increase, he arose and walked up and down before the men, and in and out among them. The effect was steadying and encouraging to a great degree. He could not utter a word that they could hear, for the cannonade was deafening, but he could smile upon them, and they returned the smile, in which they seemed to say:

"It is not very jolly to be here, but we will not be frightened if you are not!"

The candlesticks are the seven churches, and He who walketh in the midst of them is Christ. He is scrutinizing, judging, condemning and commending, trimming and filling the lamps, but He is comforting and encouraging too, by His strong and smiling presence in the time of stress!

The Roosevelt Doctrine.

It is not a bigoted evangelical preacher who says it, but a broad-minded professor of sociology in one of our universities. He affirms that the restriction of families in this country is explained not only by the growing spirit of democracy which considers a large family of children a bar to social and economic advancement, a hindrance to bric-a-brac, upholstery, travel and entertainment, but also by the decay of religious belief. Only he is pleased to have it so, for he tells us that the struggle of woman to realize individuality has obliged her to rebel against her Biblical status and spurn the counsel of submission to the curse of Eve.

Now that which interests us in this is its fidelity to the original type. Eve's struggle to realize individuality, obliging her to rebel against her God-given status, brought all our woe, and according to this professor the struggle is still on. The sex is persistent.

Christian husbands and wives, however, who in their innocence still believe that God's individuality is of more importance than their own, and that the Bible is His Word, will be cautious not to travel in the company of this infidel who practically denies both.

The Pulpit a Unifier.

Dean Vincent, in his hopeful Chautauqua address this year, found a safeguard against the divisions of our country into warring and envious classes in the unifying agencies that are at work, such as the press, the great political parties by their platforms and speakers, the daily talk of men, incessant travel and the pulpit. In the 20,000 sermons preached every Sunday what a tremendous amount of common thought there is, obliterating differences!

But what a responsibility this throws on the pulpit, for is it not the hub of the wheel? "If they had stood in My council, then had they caused My people to hear My words, and had turned them from their evil way" (Jeremiah 23:22). Who doubts that

a faithful, and hence an honored, pulpit all over this land would materially influence all the other unifying agencies referred to? But what is a faithful pulpit? One that echoes the press, dabbles in politics, and discourses on the level of the daily talk of men? Nay; what is the chaff to the wheat? A faithful pulpit preaches the Gospel first, last and all the time. Its continuous work is the evangelizing and upbuilding of men in Christ. Classes need not be feared that are themselves ruled by God's fear.

Thank God for the limitations of the Bible! It sweeps eternity, but no man, taught of the Spirit, ever becomes lost in its depths. How different in the case of science, of which so many opponents of the Bible boast. Ruskin once said:

The Data of Science.

"I'm trying to get interested in geology again, and should be, thoroughly, if there were any chance of living long enough to make anything out. But since my time crystallography alone has become a science for nine lives, and there are seven new elements or so, names ending in *um*, in chemistry."

And yet mere tyros talk as if, knowing all science, they were assured that it contradicts the Bible!

That was an affecting incident giving inspiration to the establishment of Dr. Guthrie's ragged schools in Edinburgh. A little fellow lay buried beneath scores of tons of the stones and rubbish of a fallen Edinburgh house, but managed to cry as the rescuers were slowly working their way to the spot where he was lying:

Keep At It.

"Heave awa', chaps! I'm no deid yet!"

How many hundreds of thousands are lying under the debris of sin in our homeland, to say nothing of the dark places of heathenism, that our hands might rescue if we kept at the work till they were reached. While there is life there is hope. If any fellow-workers are discouraged at results, if effort has brought forth nothing but weariness and disappointment, there are souls deeper down in iniquity, feeling the burden more than the common lot, who are waiting the message of hope you have to bring. They are "no deid yet." Let us "heave awa'."

There is a Gospel tabernacle in a certain city presided over by a consecrated layman. It holds 1000 people or more, and is filled two or three times each Lord's day, to say nothing of meetings during the week. No collections are taken up, but boxes at the doors receive the people's offerings. They give as they enter for home expenses and as they depart for foreign missions. The sums of the two offerings at the end of the year are about equal, and as a result all the liabilities of the work are amply met, and a number of missionaries are supported on the field.

God Provides for His Work.

One Sunday a Christian gentleman, member of a church in the neighborhood, came into a meeting and got a blessing in his soul. Shortly afterwards he sent for the pastor and said that as an expression of thanksgiving to God he "should like to give $50,000 for renovating and enlarging the tabernacle." The improvements were sorely needed, the people had been praying about them and now they are in process and their prayers are being answered. God provides for His own work. It is only necessary for us to be assured that it is His work we are doing; but here is where not a few Christians make a mistake.

The Whole Commandment.

Many people—no, not many nowadays, but some people—give their assent to the fourth commandment and try to keep it themselves, but even at best they are only obeying part of it. This is how it reads in Exodus 20:8-11:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES. . . . . "

A man may perhaps take a Sabbath himself, and plan the same for his sons and daughters, but how rarely is consideration given to his employes in the home or the store, and more rarely still to his beasts of service! Let us be honest. Let us have some conscience about giving our animals and our hired help a rest: if not all the same day, then some other day. Let us observe the whole commandment—only thus do we observe it at all.

These surface troubles come and go
Like rufflings of the sea;
The deeper depth is out of reach
To all, my God, but Thee!

Objectionable Post Cards.

The transmission of objectionable post cards through the mails is so well guarded against by law that the display and sale of these in the stores is evidently an evil that must be scotched in another way. An act of Congress was approved on September 26, 1888, which provides in part as follows:

"All matter otherwise mailable by law, upon the envelope or outside cover or wrapper of which, or any postal card upon which, any delineations, epithets, terms, or language of an indecent, lewd, lascivious, obscene, libelous, scurrilous, defamatory, or threatening character, or calculated by the terms or manner or style of display and obviously intended to reflect injuriously upon the conduct or character of another may be written or printed, or otherwise impressed or apparent, are hereby declared nonmailable matter, and shall not be conveyed in the mails nor delivered from any postoffice nor by any letter carrier, and shall be withdrawn from the mails under such regulations as the Postmaster General may prescribe; and any person who shall knowingly deposit, or cause to be deposited for mailing or delivery, anything declared by this section to be non-mailable matter, and any person who shall knowingly take the same or cause the same to be taken from the mails for the purpose of circulating or disposing of, or aiding in the circulation or disposition of the same, shall for each and every offence, upon conviction thereof, be fined not more than five thousand dollars, or imprisonment at hard labor not more than five years, or both at the discretion of the court."

Two years ago (September 28, 1905) when picture post cards were becoming popular, the Postmaster General issued an order directing postmasters "to exercise all possible vigilance in the enforcement" of the above regulation. Every post card bearing a picture or language that is obscene, indecent or improperly suggestive is to be immediately withdrawn from the mails and forwarded without delay to the First Assistant Postmaster General, Dead Letter Office. If there is doubt as to whether a card is sufficiently objectionable to warrant its exclusion it is to be forwarded to the Assistant Attorney General, Division of Correspondence, for decision.

Immigration our Imminent Problem.

IMMIGRATION spells obligation.

One-half the people of the United States are foreign born or of foreign parentage. Are they to be Americanized or we foreignized?

Last year a million came. This year may bring fourteen hundred thousand; about 3,800 each day, or 27,000 every week. The numbers stagger us. No other such invasion was ever known. An endless human horde pushing lightward.

Most of the multitude press into a few overcrowded cities; only one in twenty-five gets west or south.

The thirty-three largest cities of the Union are more foreign than American. A single alley becomes a babel of eighteen languages, and one public school enrolls twenty-six nationalities.

Four-fifths of the people in New York city are of foreign parentage. There are

MORE COHENS THAN SMITHS

in its city directory. There are two Italian men to every Irishman there, and more Jews land every five years and stay there than all the members of all its Protestant churches.

New York is a type of what other cities are becoming. Even now, while 20,000,000 are in our churches, 25,000,000 in the United States are absolutely unchurched.

THE RULE OF THE ALIEN.

In fifteen years what may the harvest be? Will these alien races rule at the ballot box? Will they govern our great cities? What will be their rule? Will theirs be the dominant church life? What will be their faith? Will their children determine our social and industrial conditions? What will be their ideals and standards? We must answer for all this. These immigrants are our raw material out of which we make our tomorrow.

We have sent the Gospel to the ends of the earth, and the ends of the earth have come to us.

American ideas keep Europe in a turmoil. Even our post-office has become a marvelous immigration agent.

God has chosen the American people as the Old World's schoolmasters. We make the curriculum and determine their destiny and ours. The task is ours, and we cannot escape it. We must see in these foreigners what Christ sees. There is but one way to Americanize, and that is to Christianize.

A RISING TIDE.

There are no indications that this incoming tide will lessen. It is rising. At its source they are born faster than they die and emigrate.

This dense throng, packing our congested centers, lives its foreign life, crowds its foreign churches and fills our ballot boxes with its half pagan votes.

This question of immigration has grown until it includes most of our other problems.

WHAT IT MEANS.

It means tenements where people are herded like cattle, and in surroundings more unsanitary. New York has more rooms without windows than any city of the world: 360,000—largely peopled by foreigners.

This means disease; veritable plague spots of consumption.

It means the sweat-shop, where helpless thousands are ground between the upper and nether millstones of rapacious landlords and heartless slave-drivers.

Men, women and children are held cheaper than beasts; human flesh and blood coined into American dollars.

It means the slum; the scum on this caldron of seething humanity.

We cannot hedge ourselves from

contamination. We may drink from our silver faucet, but we imbibe the deadly germ. Diseased clothing and other merchandise created in labor mills do not find their market there. The public buys cheap, but at an awful price.

The Christ who lifts the scales and weighs the wrongs of the "least of these" will exact payment and interest, even to the last blood-marked penny.

We are told that restriction is a remedy. This may be true, in part, yet in that quarter we are helpless.

TIED IN ONE BUNDLE.

If these people, even with all their ignorance, poverty and superstition, are turned back, who will do our work? The industrial cry of this country is for laborers. Two-thirds in all our factories are foreigners. To shut out the immigrant is to shut down industries.

What then? Shall they be Christianized or we paganized? — *The Christian Republic.*

The Christian Worker and His Hymn Book.

JAMES G. K. McCLURE.

WHAT hymn book is that to be? Any hymn book that is in your hand at that time. You are going out to work in various localities, and very often you must avail yourself of the hymn book that is at hand in the community. Any hymn book sent out by any person or body of persons is a splendid hymn book. Great thought has gone into it, and I would suggest that you expect to make great use of the hymn book that is in your hand, and that you never allow yourself to criticise a hymn book, specially the one you expect to use. It is a splendid thing to have a church or community enthusiastic over the hymn book at hand, and I am sure if you will apply yourself you will find it is a splendid book.

KNOWLEDGE OF THE BOOK, AND WHY WE SHOULD KNOW IT.

The hymn book supplies a large part in the services of a church. Many people come to services where the singing is predominant who would not come if the preaching were predominant.

The rhythm and tune help us to keep the words in mind.

In the early period of Christianity, when the people came out of the Jewish temple services, singing was a very special element. During the period of the Reformation Luther did much for the Bible and he also did much for hymnology. John Wesley did much for the Christian church, but Charles Wesley wrote hymn after hymn, and Methodism largely assumed its power because it was a singing religion. The Salvation Army could not do its work if it were not for its songs.

When you go out, be it to a large field or small, your success will largely depend upon the use you can make of the hymn book. You ought never to decry but always to praise the hymn book.

Concerning any hymn book, especially if it is a large one, we should know its general plan and progress of thought, and what and where the hymns are. Then too we should know the hymns themselves. There are sure to be a great many hymns that are familiar to us, and we can at once recall and announce them; and if by the grace of God we have been made singers and can lead them ourselves, it is a great thing. We should know our hymn books from cover to cover.

How is a person thus to know his hymn book? Study it straight through, page by page. I have a sort of judgment, and know when a tune is "goable." Then I spend, and have always

spent, much time in the selection of hymns. Would it surprise you to know that I have spent

TWO HOURS IN SELECTING

three hymns for the Sunday morning service? I want to find just what I am after, and I consider that time well spent. And thus the whole book becomes very familiar to me.

Then I watch the hymns given out by other persons. My pastor in New York said he liked to visit other churches just to see what hymns were given out. The trouble with many ministers is that they give out the same hymns again and again. Consult others about the best hymns. At one time I sent out one hundred requests to friends, asking that they give me the twelve hymns that to them were the best. I tabulated the answers, and the two hymns liked the best were "Jesus, Lover of My Soul" and "Rock of Ages." Last year I asked our graduating class to write out the twelve hymns and the twelve tunes that to them were the best.

In a praise service you can take special subjects such as the six or eight attributes of God, the work of Christ and the Holy Spirit. With such a subject as prayer you could make a beautiful evening service. If you have the opportunity you can take such subjects as "Six Hymns Contributed by the Latin Fathers," or "Hymns by Charles Wesley," or use the tunes of some well-known composer for one evening.

We should be familiar with the hymns and their location, then when in a prayer meeting (for instance) a prayer is offered you can instantly, without looking through the book, call out a hymn that has the same thought in it.

ACTUAL USE OF THE HYMN BOOK.

I have always hoped that my back would not be broken, and I do not like to see the back of a hymn book broken. Do not desecrate or injure it in any way; handle it carefully.

ANNOUNCING OF HYMNS.

Certainly we should never announce a hymn carelessly or indifferently, but very distinctly.

Different kinds of services require different kinds of conduct. In a church service it seems to be desirable to commence in some such way as this: "We will worship God in singing ——." In a family it might be proper to announce the number and then go ahead, but when you wish to awaken reverence I would preface it in some such way as just stated.

I hold myself that in announcing a hymn the number should come last. I never say: "The 114th hymn," but: "Hymn 114." The number should reach the ears of the congregation last. Speak every figure distinctly. There are always some people in the audience who are deaf, though they won't admit it and sit near the front. I know a minister who went from Chicago to Albany, N. Y., to supply a church. They liked him and called him because they could hear him. They said they had had about twenty supplies, and this was the first sermon they had heard in twenty weeks.

It is well in handling the book wisely to call attention every now and then to the hymn. It is wonderful how much people need to be helped. They need to have their attention drawn to the Scripture reading, and I hold that the same idea applies to the hymn.

Shall we read a hymn? There have been some ministers who have been able to read hymns so as to bring tears to the eyes of their audience. If you ever attempt to read a hymn you should read it correctly. Never stumble over a word. If you ever read anything in public, remember that it is the verb that has collective force in any sentence, therefore give the verb the emphasis. No matter what the verb is, it is always the active agent in any sentence.

I always like to give out the entire hymn. Mr. Moody occasionally gave out one or two verses of a number of hymns to arouse the people, but he always came to a hymn that he sung throughout. In leaving out part of a hymn be sure to select verses with sequence of thought. You may leave out a verse and then introduce the next verse which may sometimes be ludicrous in this sequence.

PARTICIPATION AND ATTENTION.

Do not talk, do not write, and do not look about during the singing of a hymn. Many ministers visit with one another, and I have even seen them write notes. If I have anything to say to a minister on the platform with me, I say it before the singing of the hymn, and if something new comes into my mind I wait until we are through singing.

Dr. John Hall, one of the greatest pastors America has ever had, was in a pulpit. The choir, who were at the right of the pulpit, rendered two or three anthems. He watched them from the beginning to the end of their singing, and they knew he was watching them. It had a tremendous effect upon the audience. Always give heed to the choir.

If you can not sing yourself, don't look around, but hold the hymn book and give attention to the words.

It has always been my method immediately upon the conclusion of a service to go home and put down the date that I made use of a hymn, so that I know just when and how often I have made use of the same hymn. This saves repetition.

WHEN ARE WE TO USE THE HYMN BOOK?

Of course we are to use it in all public services.

When my father was dying we sang "Kind Words Can Never Die," which greatly cheered him in his last hours.

I hope in your private devotions you will become acquainted with the hymn book.

It is a splendid thing to ask your Sunday school scholars to learn hymns. My Sunday school teacher asked me to learn six hymns, and I learned them, and they have been precious ever since.

ARE THE SINGERS TO BE CHRISTIANS?

There are a great many voices of use in the choir even if the singers are not Christians, but my own feeling is that he who is in the choir should be a Christian just as much as he who is in the pulpit. The hymn book is inspired by the Bible even as the sermon is inspired by the Bible. Where most of us fail is that we do not encourage the singers enough. No Christian worker ever succeeds who does not sink himself into his message, and a singer should sink himself, or herself, in the rendering of the music.

We have been talking about hymns and songs, and I hope that our lives are going to be lived on the plane of hymn and song. Wherever you are a Christian worker let there be a song on your lips and a song in your heart. Then people will say:

"There is a glad man, there is a glad woman."

The Unitarian Type of Unbelief. (Second Article.)

A. C. DIXON.

THE TRANSCENDENTAL MOVEMENT,

of which Ralph Waldo Emerson was the incarnation, did much to confirm the negations which had already been made, and to hasten the process of disintegration. In 1805 Mr. Emerson, who was pastor of the Second Church in Boston, resigned his charge because the members of the church refused to discontinue or radically change the observance of the Lord's Supper. This was because the Lord's Supper had

ceased to have any real meaning to Mr. Emerson, which, being interpreted, means that he had given up (if he had ever held) the fact of man's sin and guilt and the atonement of Christ through His suffering on the cross. The Transcendental movement transferred the seat of authority from the church and the Bible to each man's inner consciousness. Humanity was the highest expression of deity, and every man is therefore divine. The ultimate conclusion was: Let everyone write his own Bible and be his own God! Emerson, who was philosopher, rationalist, deist, pantheist or naturalist, according to his mood, was the prophet of this school, whom even the extreme Unitarian could not follow without caution. It is the nature of faith to unite and of unbelief to divide, and we find the Unitarian camp divided into many hostile sections until the radical wing assumed the logical consequence of their position by

REFUSING TO BE CALLED CHRISTIAN

at all. When the National Unitarian Conference met in 1893 Dr. Bellows offered a resolution in the preamble of which the expression "Christian labor and consecration" occurs, and there was strenuous objection made to the use of the word "Christian." "May we not," it was asked, "consort religiously with free-thinkers or with Jews?" Under the leadership of James Freeman Clark the preamble was adopted, and as a result there came a counter manifesto and the organization of the "Free Religious Association," the members of which refused to enlist under the name of "Christian."

IT HAS BEEN SAID

that Unitarianism in New England was a reaction against the extravagancies of the great awakening under Wesley and Whitefield. I heard Dr. Edward Everett Hale make the remark that but for Whitefield and Wesley there would have been no Unitarian church. I do not believe, however, that the facts justify that assertion. The Unitarian movement was not a revolt against extravagancies but rather against the fundamentals of Christian faith. Some extravagancies of the great awakening tended to intensify the position of the liberal thinkers, but I doubt whether those extravagancies made a single Unitarian. The antagonism of the natural heart to the teaching of the Bible that man is fallen, depraved and needs redemption, had more to do with it, and the rejection of the deity of Christ and vicarious atonement follows as a natural result from the position that man has not sinned, or if he has sinned his sin is only embryonic goodness, and he does not therefore need a Saviour. It is a remarkable fact that the leaders of the Unitarian movement protested against forming a new denomination; they desired to remain as the liberal wing of the Congregational church, and thus from the inside inoculate the Congregationalists and bring them all, as far as possible, to their way of thinking.

A DECISION OF THE COURTS IN 1820

did more perhaps than any one thing to crystallize Unitarianism into a denomination against the protests of its leaders. The town of Dedham, Mass., called a pastor without consulting the members of the church, whereupon the church members met and declared the pastorate vacant. The case was brought before the court, and the decision was that the vote of the parish decided the question of the pastorate; and thus it became possible for a minority of Unitarianism in a Congregational church by the aid of irreligious people in the community to hold church property and compel the majority to go out and shift for themselves. In many parishes the majority became exiles from the church and had to build new meeting houses, while the Unitarian minority, through the vote of the parish, remained in possession of the property. The sense

of injustice that was felt on account of this stirred and embittered feelings that have hardly been assuaged and sweetened until this day. The Unitarians have gained one hundred and twenty-six Congregational churches in Massachusetts.

THE WEAKNESS OF UNITARIANISM

is in the fact that it has rejected all sources of authority. When a hundred men meet and decide to take reason for their guide they have really adopted one hundred guides. Each man's reason is different from every other man's reason. There is no standard of reason for the world, and reason, we know, is often the slave of prejudice, ignorance, passion and vice. When France said: "Down with the Bible!" "Down with the church!" "Down with the Sabbath!" and "Up with Reason!" she did not go to the University of Paris and select a broad-browed philosopher as the incarnation of reason, but she acted more consistently than she thought when she found a dissolute actress, and placing her on the throne called upon the devotees of reason to worship at this shrine. The men who claim to be ruled entirely by reason are apt to be ruled by other things than reason. Reason is often the blindest of guides and more frequently a slave in shackles. When Unitarianism rejected the Bible as the inspired Word of God and each man began to follow his own thinkings and imaginings as the supreme guide, it was natural that they should be divided into hundreds of factions; indeed, every man among them represented a faction. We are not surprised that they should denounce creeds, for a creed is a definite expression of belief, and men who believe nothing would be slow to formulate nothing into a creed! You cannot make a creed out of negations. I am aware that there has been a recent attempt to formulate what Unitarians positively believe, but their positive creed is more noted for what it omits than for what it includes. It emphasizes ethics, philanthropy and reform, while it ignores the fact of sin and the need of salvation through Christ.

It is now acknowledged by Unitarian leaders that

UNITARIAN CHURCHES ARE "PASSING,"

and they are comforted by the reflection that they have performed their mission in that they have so permeated other pulpits and churches with their teaching as to make them practically Unitarians. The fact that only 74,000 among the millions of professing Christians in America are Unitarians today shows that the movement has not been popular, and I do not think that our Unitarian leaders should take over-much comfort in the claim that other churches have received their teachings, for if it be true they have certainly received what has disintegrated and destroyed the Unitarian organizations, and it is hardly fraternal to rejoice in others receiving what has done them so much harm.

It seems to me rather

EASY TO ACCOUNT

for this "passing" of Unitarianism. It has exalted reason without following the dictates of reason. If there be a God of love who is the Father of all, as Unitarianism teaches, it is reasonable that He should make a revelation of His will and of Himself to His children. Sound reason therefore demands that we accept the Bible as the clear revelation of His will and Jesus Christ as the revelation of Himself. Its claim that salvation is by character and not by grace is unsatisfactory to those who see things as they are.

While Charles Lamb was sitting with a party of friends, the question was asked:

"What would you do if Plato, Aristotle or Shakspere should enter the room at this moment?"

"I would rise," said Lamb, "and receive him with great respect."

"And what would you do if Jesus Christ should enter?"

"I should kneel before Him," replied Lamb with a tremor in his voice.

In this reply the impulse of a noble nature harmonizes with the dictates of sound reason. The man who rises before Christ and honors Him as good and great while he refuses to bow the knee in worship acts against sound reason which demands that One who claims the attributes of deity should be worshipped as God or denounced as an imposter. To praise Him as good while denying His deity is to demand of reason that it shall prove it possible for one to be a good man and a deceiver at the same time. We rejoice that many Unitarians are realizing the inconsistency of their position, and constrained by reason as well as love are saying with Thomas, when they approach Christ: "My Lord and my God!" and with Paul: "Christ as concerning the flesh, who is over all God blessed forever!"

How Gipsy Smith Instructed His Workers in Chicago. (Second Article.)

And now I want to say a word to the

INQUIRY ROOM WORKERS.

Will you please stand up a moment that I may see you? Listen! You see that little bit of ribbon. Before this meeting ends I want you to come to the front and get a little piece of this white ribbon and put it somewhere where it will be conspicuous, and that will act as an introduction between you and me. I don't know your name, but if I see that little badge I shall know at once it is a mark of good faith, that you have been appointed to the work and that you belong to my staff. Secondly, it will be a guaranty of good faith when you enter the inquiry room, for we do not want anybody there who has not been appointed. We want those and only those who are accredited Christians, men and women who know the plan of salvation, who know what to say to an anxious soul when you come face to face with one who desires to be saved. In some movements of this sort more harm has been done in the inquiry room than good because the wrong people have been there as workers, and we want to avoid that. We want only those in that room to whom a broken-hearted sinner can look up with confidence and say: "Tell me what I am to do, in the name of the Lord!" So please get your little badge or favor, and don't be afraid or ashamed to wear it, and the moment you are called upon, wherever you sit,—and I would advise you to scatter yourselves,—keep as far from me as you can,—sit in the gallery—sit away back—the moment I say: "Come to the inquiry room," a stream from the farthest corners of this building will be created this way, and to the room where we shall pray, and don't wait, you inquiry workers. Come this way, and

BRING YOUR BIBLE

with you. It is better to say: "Thus saith the Lord," than "Thus saith our minister, or Gipsy Smith." Use the sword of the Spirit if you want to do real execution. Let it be "Thus saith the Lord" every time, that the faith and the peace and the joy of the convert shall be rooted and grounded in the Word of the Lord. Don't be afraid to let people see you carry your Bible.

When you come into the inquiry room, please take

ONE CASE AT A TIME,

and if you have your little favor on,—and all the workers should have,—then the people who have not these favors you will know instantly are inquirers. Take one case at a time,

for I am old fashioned enough to believe that you can do better work by personal dealing than by talking to a half dozen at once. If I am speaking to five or six in a little corner about their souls, not one of the six will talk to me. If I have one on his knees, he will trust me and speak to me. There is nothing about which the soul is so reticent as its spiritual needs.

TAKE TIME.

Don't be in a hurry. You had better patiently, lovingly, intelligently, Scripturally deal with one case, though it take a week to do it, than deal with fifty in a week and not deal faithfully with any of them. Let your work be thorough. Don't skip. Don't be over anxious to hear the seeking soul say: "I am saved." Don't whisper: "If you do this, you will be saved." It is not your business to do that. It is the work of the Holy Ghost to witness of salvation, and He will do His business when the conditions are met. Make every candidate know that sin must be given up, and please call sin SIN, and put the capital S on. God has no respectable names for sin, and no quarter for sin, and it is not your business or mine to spare it in any shape or form. Be careful, for if you are not definite and plain and honest and faithful you will make that soul worse when he leaves you than when he came to you, and ten times harder to reach the next time. If you feel that you have a difficult case and that you are not sufficiently able to do what you would like to with him, call a minister to help you out rather than leave him in a spiritual or moral cloud, or in intellectual doubt. Believe me, in the inquiry room is

WHERE WE WIN,

and so I pray you to do your work well. You will forgive for the emphasis I lay upon faithful dealing. It is the most difficult work of all, but it is the most joyful. May that joy be yours in this mission!

When you get into the inquiry room

DO YOUR WORK QUIETLY.

Do not sing aloud, do not pray aloud. There will be other people there besides yourself. If you have something good to shout about, it will keep, if it is worth keeping, until the right moment. Suppose I am dealing with a difficult case, and some one else is close to me, and you have gotten your case near enough to say "Praise the Lord" and want to say it, but if you begin to shout now you may mystify that soul that is timid. I believe, brethren, that the Lord can do the best work with us when we are calm. We will shout when the last soul comes in, but until that moment comes keep your shouting to yourself. Let your heart be as hot as you like, but keep your head cool.

Suppose you have nobody to talk to in the inquiry room what are you to do? Don't get together and talk about me and my message and method, but

GET TO PRAYING.

And you needn't begin to criticise. If you begin to criticise, I shall ask you to do it better. But if the Lord sets His approval on any man you must not say anything. What He cleanses and calls clean you must not call common. My methods are all right. I do not apologize for them, for the Lord has set His seal upon them, and hundreds and thousands have been brought to Him by my methods, which He gave me. I do not ask any one to approve, for God approves. All I say to you is to stop your criticism, stop your questioning. If there is any unbelief or prejudice let it be disarmed at the cross, and begin to pray.

I walked through your city a little bit this morning, and as I watched the eager crowds pass to and from

me, nearly every step I took this was my prayer:

"Lord, bless me this once for Chicago!"

Somehow or other that wonderful prayer of Samson's has been on my mind, as he put his arms around those huge pillars and looked up to God and said:

"Just this once, just this once!"

Are you praying that God may come? Is it the prayer of faith? Is it the prayer that takes the kingdom of God by storm? Because that is the kind of faith and prayer that is needed for this city, and you know it. Somebody said to me:

"You don't know Chicago. It is the most difficult place under the sun."

I said: "That is what they say everywhere."

Don't be a pessimist. I grow riotously optimistic as the days go by. I cannot help myself. I am not one who believes that the world is getting worse. I believe that the world is getting better every moment, and the prayers of the people of God all over this world are bringing it nearer to His feet every day we live, for our God must triumph, blessed be His name! Believe that, pray that. And every Godless, Christless man you can think of to pray for in this city, the Lord has thought of before you did. He loved him before you began to think of him, or the cross would never have been lifted up. No! We are born in a redeemed world. Every bit of this old planet bears the mark of the great crimson cross, and if you put every man beneath the microscope you could

SEE THE BLOOD MARK.

That helps me to work, that helps me to preach, that helps me to believe. For I believe in Christ there is a chance for every man.

"None of My Business!"

A little girl was heard to finish her prayer with these words: "And I saw a little girl in need, but it's none of my business—is it, God?"

"None of my business!" Wandering and weary,
All through the streets of the city they go,
Hungry and homeless in every weather—
"None of my business"—dare I say so?

"None of my business!" Children's wan faces,
Haggard and old with their suffering and sin!
Hold fast your darlings on tender, warm bosoms,—
Sorrow without, but *your* home light within.

Does it not matter though some other children,
Some common children, in bitter despair
Wail in a garret or sit in a cellar,
Too poor and degraded for your thought and care?

"None of my business!" Dirty and wretched, [street!
How they may jostle us close on the
Hold back your garment. Scorn? They are used to it. [meet.
Pass on the other side lest you should

Ah, but ONE goeth abroad on the mountains,
Over the deserts with hot, burning sands,
Seeking the little ones,—it is "His business,"— [though His hands!
Bruised though His feet are, and pierced

Thorn-crowned His head, and His soul sorrow-stricken,
Saving our souls at such infinite cost!
Broken His heart for the grief of all nations!
It is "His business" saving the lost.

—*Anon.*

The History of Missions in Tibet.

JOHN R. MUIR.

The history of missions to Tibet shows almost an uninterrupted succession of disappointments. The repeated and persistent efforts of Miss Annie Taylor in bringing out bands of workers and living herself for years amid uncomfortable and hazardous surroundings, her own attempt to reach Lhassa from the north, and the more tragic effort of Peter Rijnhart who with his wife and child made a similar attempt, the removal by death and changing circumstances of almost all the workers who have labored in China under the China Inland Mission, and the ever-present and oft-repeated cry that Tibet is still "The Great Closed Land"—in these we see only a few of the failures that have hindered the spread of the Gospel in Tibet.

But while we know that there has been disappointment and failure from our angle of view we must see that the hand of God has been at work. While others have been attempting to evangelize the interior, the Moravians on the west and the Scandinavians and others on the south in India have been translating and printing the Scriptures and other literature so that we are sure many millions of pages have been scattered far and wide throughout the land.

Now comes the day of opportunity! Though the land is declared still to be closed to foreigners, the ancient prejudice has rather disappeared since they have seen how a Christian nation can act in the matter of negotiation. China lost immeasureably by the simple fact that Col. Younghusband and his men behaved like gentlemen. The fame of that English expedition has spread throughout the land, and the people seem even anxious to make the acquaintance of foreigners.

We found this to be true when we made a journey last summer into Tibet. There is little doubt that missionaries might now travel and even reside in the interior of Tibet with perfect safety. But where are the men? Three at Ta Tsien Lu, three at Tao Cheo, and two of us here between. All the men available for a campaign into Tibet from the Chinese side, now that the doors are opening! We must hold our bases here, and so all we can do beyond is to make occasional visits until we have more men.

We understand that a party will be sent out from England this year, and the China Inland Mission will be pleased to enter into correspondence with any young men strong in body, strong in mind and strong in spirit who can endure hardness as good soldiers in Tibet. Come over and help us!

A Negro's Prayer.

Prayer of James Theodore Holly (colored), bishop of Hayti, 1874, in closing a sermon preached in Westminster Abbey, London, based on a tradition that Simon the Cyrenian was a negro, Cyrene being in Africa:

"O Thou Saviour Christ, Son of the living God, who when Thou wast spurned by the Jews of the race of Shem, and delivered up without cause unto death by the Romans of the race of Japheth, hadst Thy heavy cross borne to Calvary's summit on the shoulders of Simon the Cyrenian of the race of Ham: remember the forlorn, despised and rejected race whose son that day bore Thy cross, in the day when Thou shalt come in the power and majesty of Thy kingdom to bestow crowns of eternal glory: and give to me then a place neither at Thy right hand nor at Thy left but by the gate of the holy city, the new Jerusalem, that I may have the joy of seeing my poor brethren, the redeemed of the Lord, enter in."

The Study of the Bible

The Way of Victory. 2 Chronicles 20:1-12.

MISS EMILY S. STRONG.

ONE of the greatest triumphs recorded in the history of Judah was that of Jehoshaphat over the Amorites. Many a Christian heart has been made strong in spiritual conflict through meditation on this inspiring story.

What was back of this great victory, and on what did it depend? We can find the answer in three brief words: Fear, fast and faith.

(1) "And Jehoshophat *feared.*"

We shall never conquer a strong enemy unless we first put a right estimate on his strength. Godly fear is no unmanly thing. Many a battle, earthly and spiritual, has been lost because the enemy was not sufficiently feared.

Would that Lot had *feared* the influence of the world and never pitched his tent towards Sodom! He would then have been saved a wrecked home and a dishonored old age.

Would that Samson had *feared* to go down to Delilah, and thus limit God's power through him and stain a career bright with promise!

Would that David had *feared* to tarry in Jerusalem under all the enervating influences of luxurious living, and been free from the one dark blot on a life which was otherwise after God's own heart!

It was because Joseph *feared* the effect of association with an ungodly woman that he refused to "be with her" and thus preserved a spotless character.

It was because Daniel *feared* to abide in Babylon, except as he lived in an atmosphere of prayer, that he was made strong to stand alone for God.

Many a life has made shipwreck because there has been no salutary *fear* of the terrible power of Satan. Many another because they have not been *fearful* of their own hearts. "I know that in me, that is, in my flesh, dwelleth no good thing."

(2) Jehoshaphat not only feared but he *fasted.*

The claims of the body were put aside and the things of God put first. Therein lies the value of fasting. It is a means to an end. This good king would give himself to prayer in this great crisis. "He set himself to seek the Lord," and every rightful thing which interfered with the object sought was resolutely put aside. So David fasted when Bathsheba's child lay dying, and Esther when her own life and the life of her people were imperilled.

Fasting in its true meaning betokens intense earnestness. Here we may see why we have suffered many a defeat. We are too self-indulgent to abandon ourselves unto prayer and ignore for the time our necessary food.

(3) Jehosaphat had *faith* in God.

Fear and fasting would have been of little avail had he not also *believed* God. He knew that in His hand was power and might, and that none were able to withstand Him (v. 6). He pleaded in faith the promises of God to His "friend" Abraham. Acknowledging his own helplessness and want of wisdom he exclaims: "Our eyes are upon Thee." Like Asa before him, he cast his cause upon the God in whom he trusted, and threw the whole responsibility for victory upon Him.

God can never resist such a plea. It is a challenge to His faithfulness, and where faith has been preceded by a godly fear and earnest seeking of Him in fasting and prayer He is quick to respond and "command victory" for His people.

Studies in the First Epistle of John. (Second Article.)

W. G. MOOREHEAD.

The great statement made in 1 John 1:5-7 is that God is somehow in a very mysterious way fully represented to men by light. John gives three wonderful titles to God not found in the other books of the New Testament: (1) John 4:24, God is spirit; (2) 1 John 1:5, God is light; (3) 1 John 4:8, God is love. It is with the middle of these three titles that we are especially to deal.

To

"WALK IN THE LIGHT"

implies fellowship with God, who is light. "How can two walk together except they be agreed?" asks the prophet Amos. If one walks in the light as God is in the light he must somehow be at peace and reconcilation with God. But we are sinners, and accordingly there is an element of discord between Him and us. The very first thing implied in fellowship with God in walking in the light, therefore, is reconciliation with Him. Colossians 1:21-22: "And you that were sometime alienated and enemies in your mind by wicked works, yet NOW hath He reconciled" by the cross. Note the significance of the coupling together of these two words "alienated" and "enemies." In alienation or estrangement we look upon God as our enemy. We are suspicious of Him, afraid of Him, we do not wish to hear about Him, we keep away from Him and His people. The very first thing that happens between two friends when they quarrel is that all intercourse ceases. Fellowship in such a state is utterly impossible. And then there follows a deeper feeling, that of hostility towards God, and in this case we look upon ourselves as His foes, and so the breach is complete. In that same passage in Colossians Paul declares that by the death of our Lord Jesus Christ the alienation and enmity have been removed. To receive the Lord Jesus Christ as personal Saviour is to be reconciled with God in the sense that He and the believer are brought together into a peace relation that never again is disturbed.

"Walk" means the daily life, the habit of life, the general conduct. It has to do with the state within and the outward relations as well. And so it follows that every one that walks in the light as God is in the light has

A MEASURE OF HOLINESS.

He must be more or less holy to walk with God—less in the case of most of us, I fear; in the case of some, more. Personal consecration we name it sometimes, sanctification, devotion to Him and love of His person, love of His commandments, love of His way, love of His people, love of everything that belongs to Him. Walking in the light as God is in the light is to have God as our Friend, invisible it is true, but not less a companion. You see it in the case of Enoch, Genesis 5:24. His translation took place when he was 365 years old. I think it is not an exaggeration to say that probably for three hundred years he had daily companionship with God, and in Hebrews 11:5 we have another statement about Enoch, that he pleased God. To walk with God is to please Him, therefore, to be of such a disposition and habit of life in our walk that it is delightful to God in some measure.

Paul puts the two things together in 1 Thessalonians 4:1—"How ye ought to walk and please God." Here arises at once the test of our state or standing before God. Are we really believers? Do we know that we have eternal life? Where do we walk? Who are our companions? In what comradeship do we delight? Have you ever noticed that in the case of a convert or a professing Christian who begins to backslide that he usu-

ally gives up the company of the godly, and begins to go back into fellowship with the old companions of the days of his sin? Invariably this is so. Somehow there is a constant pull in every one of us toward that old life when we cease to walk in the light as God is in the light. Now let me ask you: Who are your most favored and delightful companions? Are they of the world? Then beware. Your evidence of being a believer is slight, indeed. The ungodly? You have no proof, therefore, that you are in the light and the child of God. Or do you delight in the company of God's people? Humble many of them may be, poor, ignorant, unlearned, uneducated, not at all up in reading or general information with yourselves, and yet because they are the children of God you love them, like their society and want to be with them. That is an evidence of your being a child of God. This is a tremendous test of personal character, undoubtedly.

The second great sign and mark of our fellowship is

OBEDIENCE.

Note here some of the words in 1 John 2:3. Twice John uses the word "know." "We do know that we know Him." As if he said: "I am to give you now an infallible test as to your state before God, whether you have salvation or not, namely that we actually know that we are the children of God if we keep His commandments."

What does the word "keep" mean? Not exactly "do." It means to guard, to observe the commandments, to have a genuine attachment for the commandments of Christ, loving them as coming from Him. It does not mean the ten commandments. John never uses in his writings the word commandments for either the decalogue or one of the ten commandments. For these he always uses "law of Moses," "the law," or something of that sort.

What a significance in that second "know"! To "know Him" is to be personally acquainted with Him, to know Him for ourselves, to actually have companionship with Him. We do not know Him simply by hearing of Him, by reading about Him, by hearing Him preached by the man of God to whom we listen, but we know Him for ourselves when we guard and love His commandments.

HOW MUCH IS INCLUDED

in observing of His commandments! It implies the filial spirit, the spirit of a child in the heavenly family. No formalist ever keeps the commandments of Christ. No legalist ever does. No self-righteous man ever can. It is only one that is a child of God, actually brought or born into the heavenly family, who keeps the commandments of Christ in the sense of these words of John. Anyone who loyally and habitually observes Christ's words has the proof that he is a child of God.

Now may I again put the test? Are we obedient to the commandments of Jesus Christ found in His word? Do we want to obey them? The question is not at all whether we always obey and if we do obey how perfect or imperfect our obedience is. If we have the spirit of obedience and want to keep everything, even though imperfectly, then we have the proof that we are children of God, that we actually know Him.

In this obedience is also implied

LOVE.

To keep the commandments of Christ therefore is to love Him, and to love Him is to keep His commandments. And here again the test is—Do we keep His word because of personal love for Him? If so, we have the proof that we are the children of God.

And lastly there is implied in this obedience the idea of faith that all these commandments are right, that they are given us in infinite wisdom,

that they are for our well being as well as for the glory of our Master.

THE GIFT OF THE SPIRIT.

The reference in 1 John 2:27 (see also 3:24) is to the gift of the Holy Spirit as the teacher of believers. He anoints them. He gives them the insight into the right source of teaching. Now take 1 John 4:1, 4, wherein we are told that the child of God can detect false doctrines and false teaching. He has an insight in teaching, and he knows when it is true and when it is false. That is another proof of our being the children of God. If children of God we have this unction, we have the Holy Spirit who actually teaches us and delivers us from the snares of false teaching and false teachers.

Not long ago I met an old friend who was an elder in a Presbyterian church, who said to me:

"I want to tell you for my joy and yours also that I have a redeemed body."

"What do you mean?" I asked him.

"I have a body already redeemed."

"You don't mean to tell me!" said I, and I knew almost instantly where he had gotten it, for there were two women in a neighboring city teaching that doctrine just at that time. We entered into conversation about it, and I saw that he was deceived, and he would not listen to the Word.

"How long has it been since we met together?" I asked him.

"Some seven years."

"Considerable change in those seven years I suppose has taken place. How is your hearing?" I said.

"Well," he said, "it is pretty good, but not as accurate as it once was, say when I was 25 years of age."

"How is it about your sight?"

He would not answer at first, but I kept pressing him so he had to answer.

"Not so good as it once was."

"Do you ever use artificial means to read fine print?"

"Yes."

Then I said: "Now look here, do you suppose when we get a redeemed body we shall need specs?"

I do not say this because I had any special insight in the truth, but for this reason, that we must test by the unction the doctrines that are presented to us in the days we are living. If you do not, you will be led astray. If you do, you can detect false doctrine always, and that is a proof of being a child of God.

(To be continued.)

Two Ways of Dealing with a Difficulty. Numbers 20.

LUCY GUINNESS KUMM.

There are two ways of dealing with a difficulty.

One is to bemoan and to bewail, to grumble at circumstances, to dwell on and enlarge the trouble, to blame everybody but yourself and suggest no relief.

Result: You make yourself and everybody else unhappy, cast a gloom and shadow over those you influence, dishonor God, hide His purpose, belittle His power, and fail to relieve the trouble.

The other way of dealing with a difficulty is to—

(1) make no complaint,

(2) blame no one, but

(3) immediately take the trouble to God in special prayer. Consecrate thought and action on the cure, or the possible remedy. What can you do to put things right? You can—

(4) Ask what is God's purpose in this thing? Receive from Him guidance as to how to act.

(5) Use the utmost circumspection, humility and careful obedience in carrying out the instructions given you. So act as to hide yourself and give all the honor to God. To fail here, to assert yourself, blaming and condemning others, may mean to you what it did to Moses—that the trouble is relieved, but you yourself are shut out of the Promised Land.

Characteristic Words and Phrases in Hebrews.

WILLIAM EVANS.

"By how much more" and "a better covenant" are the characteristic words of the epistle.

"Better" occurs 13 times—1:4; 6:9; 7:7, 19, 22; 8:6; 9:23; 10:34; 11:16, 35, 40; 12:24.

"Priest" and its compound words occur upward of 30 times.

An entire chapter is given up to "Faith."

"Eternal" salvation, 5:9; judgment, 6:2; redemption, 9:12; Spirit, 9:14; inheritance, 9:15; covenant, 13:20.

Peculiar exhortations, all based on the history and experience of the Israelites:

(1) 2:1-18, Sinai.

(2) 3:7 to 4:18, Wilderness journey.

(3) 5:11 to 6:20, Canaan and its fruits.

(4) 10:26-39, The temple and its sprinkled blood.

(5) 12:8-29, The heavenly Jerusalem.

The Dispersion of the Jews.

Professor Mahaffy, of Dublin University, writes of the Jews during the period between the Old and New Testament:

"It is true that the Jews occupied but a small territory in southern Syria, encompassed by many Greek cities. But just as the strength of the Greeks lay not in their decaying peninsula but in their *diaspora* or dispersion,—their settlements all over the world,—so the Jews were a ubiquitous nation, imbued at the same time with a strong affection for the one spiritual center of the race at Jerusalem. This gave them unity and power, which the Greeks did not possess. Philo, composing a very rhetorical letter as the missive sent by King Agrippa to Caligula, speaks of the spreading of the Jews as follows:

" 'This sacred city, the holy Jerusalem, is the metropolis not only of the one country Judea, but of most lands, by reason of the settlements she has sent out from time to time to the bordering lands of Egypt, Phenicia and the rest of Syria; also into the more remote Pamphylia, Cilicia, most of Asia as far as the recesses of Pontus; likewise to Europe, Thessaly, Bœotia, Macedonia, Ætolia, Attica, Argos, Corinth, as well as most and the best parts of the Peloponnese. And not only are the continents full of Jewish settlements, but so are the most famous of the islands—Eubœa, Cyprus, Crete. I omit the lands beyond the Euphrates; for very nearly all Babylon, and whatever other satrapies have good land, have Jewish settlers. If therefore my fatherland obtain from you benefits, not one city but tens of thousands are put under obligation, which are settled over every latitude of the habitable world—in Europe, Asia, Libya, in continents, islands, on seacoasts and far inland.' "
—*Selected.*

Brevities.

Be careful of your attitude and habitude of mind and heart. Occasional good acts or words signify little, but the half unconscious and semi-involuntary frames are the true index of spiritual growth and constitute the essence of character.—*J. Hudson Taylor.*

"O taste and see that the Lord is good." And why? Because in this sphere the taster becomes the advertiser, the experimenter becomes the herald, inevitably and spontaneously. —*John H. Jowett.*

There is a difference between conviction for sin, which brings condemnation, and conviction for holiness, which gives a hunger and thirst after righteousness.—*Amanda Smith.*

When God saved me He brought me out of the mire and put me in the choir (Ps. 40:2, 3)!—*Theodore S. Henderson.*

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"Why do you believe the claim of Mrs. Eddy to have received the tenets of Christian Science by divine inspiration to be false?"

First of all, because it has been proved that she got her theories from a man by whom she was treated; that in writing her first book in its original form she did not claim it was original or received from God, but that she was writing down the views of another person.

In the second place, I know the claim that she received the tenets of Christian Science from God is false because the tenets themselves are false. Mrs. Eddy denies the reality of the incarnation, and this is one of the primary tests of the truth or falsity of any system or doctrine. Does it confess Jesus Christ come in the flesh? "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2, 3). As Mrs. Eddy denies the reality of matter and of the flesh, necessarily she does not confess Jesus Christ come in the flesh. Mrs. Eddy also denies the atonement, the fundamental truth of the Gospel. Her view of the atonement is not the one taught in the Bible, namely, that Jesus Christ Himself bore our sins in His own body on the cross (1 Peter 2:24; 2 Cor. 5:21; Gal. 3:13). These are only some of the many great errors in the teaching of Mrs. Eddy.

There are, it is true, some elements of truth in the teachings of Christian Science. Every false system must have some true teachings in it, otherwise it could not be made to go at all. Every dangerous system of error takes some truth and distorts and perverts it and covers it up with a mass of error. That the mind has a tremendous influence over the body and that much disease can be overcome through the mind is unquestionably true. That God answers prayer and in answer to prayer heals the sick is taught in the Bible and taught by experience. That Jesus Christ had a mission for the body as well as for the soul is clearly taught in Scripture, and that a great deal of harm has been done by the use of drugs every wise physician admits. Mrs. Eddy has taken these truths, which the church oftentimes has lost sight of, and starting out with these truths has made an open door for the introduction of a vast amount of destructive and damning error. If the church had been truer to its own mission and given to men a real and full and satisfying Gospel, the great majority of those who have fallen a prey to Mrs. Eddy would have escaped the snare.

"Does the Bible teach that sin is inherited?"

It does not. It teaches that sin is imputed, that the sin of Adam was imputed to the whole race (Ro. 5:12, R. V.); and this was just, for Adam was the race. But it is more than just, it is gracious; for as the sin of the first Adam was imputed to the whole race, so the righteousness of the second Adam could be imputed to the whole race. The first Adam did just what each one of us would have done if left to ourselves—he failed. The second Adam did what none of us would have done, namely, He stood fast; and through His righteousness and through His one act of righteousness, making atonement on the cross, "the free gift came unto all men unto justification of life" (Ro. 5:18, R. V.). Each one of us gets back in Christ what we lost in Adam. God's plan is

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a plan of wonderful depth and wisdom, and of marvelous grace.

But while sin is not inherited, the tendency to sin is inherited. We are each one of us born into this world with a tendency to sin inherited from our parents, but here also grace abounds and superabounds. In Christ there is provided for each one of us a way to victory over the tendency to sin, and by His power we have victory over sin every day, every hour, every minute. Even if we do sin we are not without hope, for we have an Advocate with the Father, Jesus Christ the righteous (1 John 2:1), and not only an Advocate but One who has made propitiation for our sin (1 John 2:2). Furthermore, Jesus is able to save to the uttermost, because He ever liveth to make intercession for those that come unto God by Him (Heb. 7:25).

"What is the explanation of 1 Corinthians 15:29: 'What shall they do which are baptized for the dead?' I am told that some commentaries say there is no explanation."

It may be that some commentaries say there is no explanation, but there is a very simple explanation. There seems to have been in Paul's time a custom of those who were alive being baptized in behalf of those who for one reason or another had died without baptism. This is the only reference in Scripture to this custom. It evidently was not a custom that the Bible commanded or sanctioned. Paul does not sanction it here. He simply refers to it as existing and refers to those that practice it as showing that they believed in the resurrection, for otherwise this baptism for the dead would have no significance. The Mormon church practices the custom today, and this verse which they use as a warrant for it does not support the custom. Many customs crept into the church very early which were not of God, which the apostles did not endorse, and which ought not to be followed by us. Certainly if Paul had wished us to follow this custom he would have said something more about it than he does here. He would at least have endorsed it in this place, and he does not. When we look at the verse carefully we see that Paul not only does not endorse it but by implication rejects it, for he separates himself from the custom by saying: "What shall *they* do which are baptized for the dead?" By this word "they" he not only separates himself from it but separates those to whom he writes from this third party who are baptized for the dead. In early days this usage was afterwards extended and preserved only among heretics. It was repudiated by the church.

In our next issue Dr. Torrey will answer these questions:

"Ought a Christian to retain membership in a secret society?"

"There are some verses in the Bible that are not translated the way you know that they were intended to be. When a man takes up those points with you, what do you tell him?"

"Do you believe God ever sends trouble to us purposely, or that it comes in the natural order of events?"

General Forrest, a Confederate general, is reported to have said that he would sooner have five minutes of bulge than two weeks of tactics.

Dr. Guthrie asserted that preaching consisted of three elements: prove, paint, persuade. *Prove* your facts, *paint* them vividly and interestingly, then *persuade* your hearers to act.

Spiritual progress includes increasing freedom from the control of *human* opinion; but in the absence of influential Christian principles the other is most useful as an inferior restraining power.—*James Wright.*

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by JAMES M. GRAY

LESSON 5.

The Flood, or the First Climax of Sin. Genesis 6 to 9.

1. Degeneration, 6:1-8.

The results of civilization were morally downward instead of upward, even the Sethites becoming corrupted in time as seen in the fact that after Enoch's translation only Noah and his family were found faithful. Just as the translation of Enoch was a type of that of the church when Jesus comes, so the moral condition of the world after his translation is a type of that which shall prevail after the translation of the church. See Luke 18:18; 2 Thess. 2; 2 Tim. 3; 2 Peter 3.

To return for a moment to Genesis 5:28, note that the Lamech there spoken of is not the descendant of Cain previously mentioned, but the son of Methuselah in the line of Seth. What name gave he to his son, and why? "Noah" means comfort. but how do Lamech's words testify of the sad experiences of men in those days on account of sin? What particular feature of sin is mentioned at the opening of chapter 6? Some think the Sethites are meant by "the sons of God," but others regard it as a reference to fallen angels who kept not their own principality, but left their proper habitation (Jude 6) and consorted with human beings. Pember's work, previously referred to, presents some good arguments for this latter view which may be corroborated to a certain extent by such scientific facts as are given by Sir J. William Dawson in *The Meeting Place of Geology and History.* In consequence of this awful sin, to what determination does Jehovah come (v. 3)? But what respite, nevertheless, is He still willing to bestow?

Verse 4 is sadly interesting. The Hebrew for "giants" is *nephilim* (R. V.), which means fallen ones, and in the judgment of some refers to the "sons of God" or fallen angels of the preceding verses. A slightly different punctuation makes the verse read thus: "There were nephilim (fallen ones) in the earth in those days, and also after that." The "after that" seems to refer to Numbers 13:31-33, where in the report of the spies to Moses they speak of the men of Canaan as of "great stature," adding: "And there we saw the nephilim, the sons of Anak which come of the nephilim." This suggests that the culminating sin of the Canaanites, for which they were expelled, was not different from that of the antediluvians. Observe further that the offspring of these sinful unions became the "mighty men which were of old, the men of renown," from which possibly the ancients obtained their ideas of the gods and demi-gods of which the classics treat.

How does verse 5 define the extent of the wickedness of these days? Of course, when Jehovah is spoken of as repenting (v. 6), we must remember that the language is used in an accommodated sense. Jehovah never really repents or changes His mind, but His dealings with men as governed by their conduct appear to them as if He did so. What now becomes His purpose? Who alone is excepted? What shows that even in this case it is not of merit?

2. The Ark and Its Contents, 6:9 to 7:10.

Notice the phrase "the generations of," and recall the instruction about it in lesson 2. Notice also that when Noah is spoken of as "just and perfect," only that relative sense is used in which any man is just and perfect before God who believes His testimony and conforms his life to it. It

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is in this sense that every true believer on Jesus Christ in this dispensation is just and perfect. What two charges does God make against the earth (vv. 12 and 13)?

What is Noah commanded (v. 14)? The Hebrew word for "rooms" is the same as "nests," and refers probably to the abiding places of the cattle and fowl as well as Noah's family. The measurement of the cubit is uncertain, the ordinary length being 18 inches, the sacred cubit twice that length, and the geometric, which some think may here be meant, six times the common cubit. At the lowest calculation it will be seen that the ark, or box (as it might be rendered), was as large as some of our ocean liners. Notice the word "covenant" (v. 18), and connect it in thought with the original promise of 3:15. To what extent was Noah's family included in this deliverance? Why was Noah to take two of every living thing into the ark (vv. 19, 20)? What else was he to take (v. 21)? Mention is made of the sevens of clean beasts (7:2), doubtless for the purpose of sacrifice in the ark and after departing from it. If inquiry be raised as to how so many animals could be accommodated in such a space, it is to be remembered (1) that the ark in all of its three stories contained probably 100,000 square feet of space; (2) perhaps the animals were not the totality of all the animals known in all the world, but those known to Noah; (3) that the distinct species of beasts and birds even in our own day have been calculated as not more than 300.

3. Duration and Extent of the Flood, 7:11 to 8:14.

When did the flood begin (v. 11)? What shows an uprising of the oceans and seas, occasioned perhaps by a subsiding of the land? How long did the rain continue? What suggests a rising of the water even after the rain ceased (vv. 17-19)? How long did it continue to rise (v. 24)? What circumstance mentioned in 2:5 may have given "a terrifying accompaniment" to the rain? When and where did the ark rest (8:4)? "Ararat" is rendered Armenia in 2 Kings 19:37 and Is. 37:38. (See Pratt's *Genesis* for an interesting dissertation on this subject). What is the story of Noah's messengers (vv. 6-12)? How long did the flood last (v. 14)? A beautiful parallel is found in considering the ark as a type of Christ. All the waves of divine judgment passed over Him, and He put Himself judicially under the weight of all His peoples' sins. But He rose triumphantly from the grave to which that penalty had consigned Him. Nor did He thus rise for Himself only, but for all believers who are in Him by faith as was Noah and his family in the ark.

But did the flood actually occur? and did it cover the whole earth? are questions frequently asked. As to the first, the Word of God is all-sufficient to the man of faith, but it is pertinent to add that the event is abundantly corroborated by the testimony of tradition and geology. As to the second, there may legitimately be a division of opinion even among those who accept the authority of Scripture. Chapter 7:19-23 seems to teach its universality, but whether this means universal according to the geography of Noah or Moses or the present is a question as to which devout Christians are divided.

4. God's Covenant with Noah, 8:20 to 9:19.

What did Noah do on leaving the ark (v. 20)? How does this verse bear on 7:2? What indicates the acceptance of his offering, and by its acceptance that of himself (v. 21)? What divine promise was associated with this acceptance? Of course, this does not mean that no further judgment is to be visited on the earth, as may be seen by 2 Thess. 1:7-10; 2 Peter 3:10-13 and Rev. 14 to 22.

Where, earlier, have we met the blessing now bestowed on Noah and his family (9:1)? What new power over the brute creation is now put into man's hands (v. 2)? If his dominion previously was that of love, of what was its nature to be henceforth? If his food previously was limited to herbs, to what is it now extended (v. 3)? But what limitation is put upon it, and why (v. 4)? To quote Pratt on *Genesis* at this point: "We see here that from the times

of the deluge the blood was constituted a most sacred thing, devoted exclusively to God, to make expiation on the altar of sacrifice for the sins of men (see Lev. 17:11-14). When the blood of the Lamb of God who taketh away the sin of the world had been shed, this prohibition ceased naturally, together with the reason for it. The apostles, nevertheless, as a concession to the scruples of the Jewish Christians, ordained its continuance (Acts 15:1-29), a concession which likewise of itself fell into disuse with the cessation of the occasion for it—the disappearance of Judaic Christianity."

To speak further of the privilege of eating meat, some regard it as a lightening of the curse in the sense that flesh was more easily obtained than the products of the soil, but others consider it as having bearing on the subject of intercourse with the spiritual beings previously spoken of. In this connection it is in point to remark that the votaries of spiritualism, theosophy and other occult sciences in our day are denied a meat diet on the ground that it interferes with their mysterious (and sinful) affinities.

What magisterial functions are now conferred on man, not previously exercised (vv. 5, 6)? Another remark of Pratt's is pertinent here: "The death penalty has been atrociously abused in almost all the countries of the world, especially in past times, but this does not justify its abolition in cases of premeditated homicide; and neglect or unwillingness to apply to the criminal the pain of death ordained by God himself, the Author of life, always tends to the enormous increase of crime and gives loose rein to private and personal vengeance. The lauded inviolability of human life, when well understood, means to say that the life of a human being is a thing so sacred that he who takes it without just cause must pay for it with his own in amends to outraged justice, both human and divine." Compare Numbers 35:33.

What are the terms of the covenant now made with Noah (vv. 8-11)? And what token or seal does God set to it (vv. 12-17)? The rainbow may have been seen before, but God now employs it for a new purpose. And how interesting that the token is not only for us, but also for every living thing, and for perpetual generations. And then, too, to think that God looks upon it and remembers the covenant whether we do or not, our deliverance depending not on our seeing it. This calls to mind the promise of Exodus 12:13: "When *I* see the blood, I will pass over you."

QUESTIONS ON THE LESSON.

1. What was the result of the earliest civilization, morally considered?
2. What two applications have been given to the "sons of God" in Genesis 6?
3. What is the Hebrew for "giants," and its meaning?
4. How might be explained the large number of animals in the ark?
5. In what way may the ark be used as a type of Christ?
6. In what two ways is the story of the flood corroborated?
7. What two reasons have been given for the privilege of eating meat?
8. What element will be employed in the next destruction of the earth?
9. Have we Biblical authority and mandate for capital punishment?
10. What circumstances of special interest do you recall in connection with the rainbow?

BOOKS OF REFERENCE: In addition to the books previously named, the works of Prof. G. Frederick Wright on the harmony of science and the Bible will be found especially useful in connection with this lesson.

LESSON 6.

The Tower of Babel, or the Origin of the Nations. Genesis 9:18 to 11.

1. Noah's Prophecy, 9:18-29.

To which of the sons of Noah is attention particularly called at the beginning of this section, and why (v. 18)? To what occupation did Noah apply himself after the flood (v. 38)? Of what sin was he

guilty (v. 21)? Of what even grosser sin was his son guilty (v. 22)? In what way did Shem and Japheth show a finer nature (v. 23)? What curse did Noah pronounce on the line of Ham (v. 25)? Which particular line? Just why Canaan is selected one can not say. We only know that his father is not once mentioned in this chapter without him, for which God must have had a reason even if it is not revealed. One reason may be to emphasize that the curse rested upon Asiatics rather than Africans. Because certain of these latter are descendants of Ham, and are black, and have served as slaves, men have associated the curse with them, but the facts of the next chapter (10:15-19) are against that idea. The Hebrews or Israelites, the descendants of Shem, who were themselves slaves in Egypt for a while, afterwards enslaved the Canaanites (Joshua 9:23-27; 1 Kings 9:20-21), and this in part is a fulfillment of this prophecy. It is pertinent to remark further that the Canaanites, like others in the line of Ham, the Babylonians, Egyptians and Africans, inherited the beastly and sensuous characteristics of their progenitor for which the judgments of God fell upon them later.

Passing over the blessing upon Shem, or rather the God of Shem, mention the three things prophesied of Japheth (v. 27). He is "enlarged" in the sense that the peoples of Europe sprung out of his loins, to say nothing of the Hindus and doubtless the Mongolians. He "dwells in the tents of Shem" in the sense at least that he partakes of the blessing of their religion, that of the Bible. Canaan is his "servant" in the sense doubtless in which the nations and tribes descendant from him are subject to the control of Europe.

2. The Nations, 10.

This chapter is more than a list of names of individuals. Several of them are names of families or nations, and as such make it the most important historical document in the world. You will see that the stream of the nation divides according to the three sons of Noah. Whose division is first traced (v. 2)? What part of the world was settled by his offspring (v. 5)? This might read: "By these were the coastlands of the nations divided," and research indicates that the names of these sons and grandsons are identical with the ancient names of the countries bordering on the seas of northern and northwestern Europe. (Examine map number 1 in the back of your Bible). Whose offspring are next traced (v. 6)? A similar examination of the map will show roughly that these settled towards the south and southwest in the lands known to us as Palestine, Arabia, Egypt, Abyssinia, etc. Whose offspring are last named (v. 21)? What distinction is given to Shem in that verse? "Eber" is another form of the name Hebrew, and the distinction of Shem is that he was the ancestor of the Hebrews or the Israelites. His descendants settled rather in the south and southwest, Assyria, Persia, etc.

3. The First World-Monarchy, 10:8-12.

The verses relating to Nimrod call for special attention. What describes the energy and boldness of his character? How does verse 9 show his fame to have descended even to Moses' time, the human author of Genesis? What political term is met with for the first time in verse 10? Attention to the map will show "the land of Shinar" identical with the region of Babylon in Asia, affording the interesting fact that this kingdom was thus founded by an Ethiopian. Verse 11 might read: "but of that land (i. e., Shinar) he went forth into Assyria," etc., indicating this same Nimrod to have been the inspiration of the first world-monarchy in the sense that he presumably united under one head the beginnings both of Babylon and Assyria, proving him a mighty hunter of men as well as wild beasts. The scope of this work does not admit our giving the corrobative proof of such facts as these chapters contain, but Rawlinson's *Origin of the Nations* will be found deeply interesting and instructive in this connection. He says, in a word: "The Christian may with confidence defy his adversaries to point out any erroneous or impossible statements in the entire (10th) chapter, from its commencement to its close."

4. The Tower of Babel, 11.

The contents of this chapter seem to precede in time those of chapter 10. There,

in other words, we have the story of *how* the nations were divided, and here *why* they were divided. What was true of the race linguistically until this time (v. 1)? To what locality had they been chiefly attracted (v. 2)? What new mechanical science is now named (v. 3)? The presence of what material assisted in its development (R. V.)? What two-fold purpose was the outcome of this invention (v. 4)? What was the object in view? What need was felt for doing it? Is there a suggestion of opposition to the divine will in the last phrase of that verse? (Compare 9:1 and 1:28). Do the subsequent verses show this action to be pleasing or displeasing to God? If we take verse 5 literally it suggests a theophany like that mentioned in chapter 18, but perhaps the writer is speaking simply in an accommodated sense. He means to say that God's mind was now particularly fastened on this further act of human disobedience and rebellion, for such it seems to be. Notice the divine soliloquizing in verse 6, and the reasoning it represents: (1) this people are united by the fact that they have but one language; (2) this union and sense of strength have led to their present undertaking; (3) success here will generate other schemes in opposition to My purposes and to their disadvantage; therefore this must be frustrated. What was the divine plan of frustration (v. 7)? What was the result (v. 8)? What name was given this locality, and why (v. 9)? (Observe that Babylon and Babel are the same).

"With this blow of the avenging rod of God came to an end the third experiment God was making with the apostate race. They had again turned their backs on God, making haste to cast into oblivion the terrible lesson of the flood; and so with the confusion of their speech God delivered them up to the lusts of their own hearts" (Pratt). (Read here Romans 1:28.)

QUESTIONS ON THE LESSON.

1. From which of Noah's sons did the Hebrews descend?

2. What peoples are the descendants of Japheth?

3. Who seemed to aspire after the first world-monarchy?

4. What distinction in the account of the origin of the nations is seen as between chapters 10 and 11?

5. What came to an end at this period?

BOOKS OF REFERENCE: The *Origin of the Nations,* by Rawlinson, referred to in the text of the lesson.

"Stir into Flame the Gift."

"Stir up the gift of God, which is in thee" (2 Tim. 1:6) reads in the margin of the Revised Version—"Stir into flame the gift of God which is in thee."

The best gifts may become dormant, like a smouldering fire. How like such a fire many of us are!

A smouldering fire kindles nothing.

We must therefore live in a blaze; we can't afford to smoulder. Where a holy life is manifest, the fire need not smoulder any more. Through Christ's indwelling we may live in a blaze right on to the end of the chapter.—*W. M. Hay Aitken.*

Three Attitudes of Jesus in Matthew 11:20-28.

(1) Toward the wilfully impenitent: *"Woe unto thee."*—verse 21.

Think of their privileges! What mighty works were done among them! How many miracles they had witnessed! Christ Himself had lived among them! What are your privileges? Have you not seen His mighty works in others?

Think of their doom! Christ only knows the awful consequences of rejecting Him. Our responsibility will be according to our privileges.

(2) Toward the purpose of God: *"I thank Thee."*—verse 25.

He thanks the Father for two things: first for hiding these things from the wise and prudent—what would unrenewed men do with these holy things? secondly, for revealing them unto babes, to those willing to receive, to trust, and be thankful.

(3) Toward the heavy-laden sinners: *"Come unto Me"*—verse 28.

The sovereignty of God is no excuse for the sinner's delay. (v. 27).—*Selected.*

STUDIES in the LIFE and TEACHINGS of OUR LORD*

Conducted by **R. A. TORREY**

LESSON 10.

Our Lord's First Disciples. John 1:35-51.

DISCOVERY OF THE FACTS.

1. Looking upon Jesus, vv. 35, 36.

What great preacher do we see in the opening verse? How large a congregation did he have? Were they very notable personages? Was it worth while for so great a preacher to preach to so small a congregation of such obscure persons? What was the sermon John preached? What were its characteristics? Had John ever delivered that message before? Ought he not then to have gotten up something new? How much good of which we know came out of that sermon? What was it that caused John to burst out with this earnest cry? What kind of a look was it that he cast upon Jesus as He walked?

2. Following Jesus, v. 37.

After looking at Jesus, what did John's disciples do? Before we can truly follow Jesus, what must we do? By which are we saved, looking or following? (Is. 45:22; John 3:14, 15; Num. 21:9.) What is the relation of following Jesus to being saved by Jesus? (Mark 10:52.) What was it led the two disciples to follow Jesus? (Compare 4:39, 40.) How did John feel when he saw his disciples leaving him and going after Jesus? (See 3:26, 29, 30.) What good example in this matter has John set to all preachers in all ages? Why is it that some men's hearers never start to follow Jesus?

3. Abiding with Jesus, vv. 38, 39.

Were these men regenerated when they started to seek Jesus? Will an unregenerated man seek Jesus? (Ro. 3:11; John 6:44; Luke 7:37, 38.) As soon as they began to follow Jesus, what did He do? What will He always do when we start in pursuit of Him? (Luke 15:20.) What is the full force of the word "saw" (see R. V.)? What question did He put to them? What do men seek when they seek Jesus? (Luke 7:37, 48-50; Mark 10:51; John 6:26, etc.) What are *you* seeking? What was their answer? What was the meaning of their reply? By what title did they address Him? Had they any reason for giving Him a loftier title than that? Why didn't they? (Luke 24:25; Matt. 8:26.) What was Jesus' reply to their request? What is always His word to those who wish to come to Him? (John 6:37; Rev. 22:17.) How did they show their wisdom in the way in which they dealt with Christ's invitation? Why don't men today accept Christ's invitation at once? (2 Cor. 4:3, 4.) Did they do anything besides go to the house? What did they talk about? Was it a happy day? Of what future privilege of ours is this abiding with Jesus a type? (John 14:2, 3.) In how many points is there a similarity? Is He abiding with *you?* If we cannot now abide *with* Him what can we do? (John 15:4.)

4. Bringing others to Jesus, vv. 40-46.

Who was one of the two whom John the Baptist had pointed to Jesus? Who was the other? What was the effect of that visit with Jesus upon Andrew? What will always be the effect upon any true brother of a visit with Jesus? Why is it so many professedly Christian young men never go and tell their brothers about Jesus? To whom did Andrew go first? If one desires to preach the Gospel, where is the place to begin? (Luke 8:39.) What was Andrew's testimony to Peter? Had Andrew been sure when he went home with Him that Jesus was the Messiah? How had he become sure? What is the best way to get assurance that Jesus is indeed the Christ? (John 4:42.) After he had given his testimony, what did Andrew do with Peter?

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Ought we to stop with giving our testimony about Jesus?

What was the first thing that Jesus did as Simon was brought into His presence (see R. V.)? What is the first thing He does when we come into His presence? What kind of look was it? What did Jesus say to Simon as the result of that gaze into his heart? How did Jesus know that Simon would become a Peter (a rock)? (vv. 47, 48; 2:24, 25; 6:70, 71.) What was it that was to transform Simon Peter? (Matt. 16:16-18; 1 John 5:5.)

What desire was there in Jesus' heart next day? Why did He not wish to remain longer where He was? Why did He wish to go into Galilee? Whom did He find there? How did He come to find Philip? Is He looking for any of us? Will He find us? Was it a good thing for Philip that Jesus found him? (Luke 22:28-30.) What was Jesus' invitation to Philip? Does it pay to accept that invitation? (Matt. 19:28.) How can we follow Jesus today? (1 Peter 2:21; Phil. 2:5-8.) What was Philip's relation to Andrew and Peter? Had this anything to do with his following Jesus so promptly?

As soon as Jesus had found Philip, what did Philip do? When Jesus really finds a man, what is that man sure to do? (See 4:28, 29.) Why is it some of us are so indifferent about going out and finding some one else? Whom did Philip find? Why did he go to Nathanael (v. 47)? What was Philip's testimony? What made him so positive? Was Nathanael ready to accept his testimony at once? Why not? What kind of a skeptic was Nathanael? Did he remain a skeptic very long? Will any honest skeptic remain a skeptic very long? What was Philip's answer to Nathanael's incredulous question? What is the best answer to any one who questions Jesus' deity, or that He is the Christ, or that He has the power to save, or that He is altogether what He claims to be? How did Nathanael show that he was an honest skeptic? How do many who claim to be honest skeptics show that they are not?

5. Coming to Jesus, seeing and hearing Jesus, and losing all doubts about Jesus, vv. 47-51.

As Nathanael approached Jesus, what did Jesus do? As He looked at him, what did He see? How did Jesus show that He had penetrated the innermost depths of Nathanael's soul? What is it to be "an Israelite indeed"? (Phil. 3:3.) What was the effect of Jesus' declaration upon Nathanael? How was his amazement intensified? How did Jesus know all this? (Ps. 139:1, 2.) What was Nathanael doing under the fig tree? What truth flashed upon him at once? Was he justified in his conclusion? Why did he see it so quickly? (v. 47; 7:17; 8:47.) What was the effect upon Jesus of this ready response of Nathanael's faith? What promise did He make him? Why should he see greater things? (Matt. 13:12; 25:29.) Why is it that no greater things are given to some of us to see? What were the greater things he was to see?

To what is allusion made in the angels ascending and descending upon the Son of Man? (Gen. 28:12.) What is meant by their "seeing heaven opened and the angels of God ascending and descending upon the Son of Man"? (Heb. 10:19, 20; Eph. 2:18; Heb. 1:4; Luke 24:4; Matt. 25:31.)

CLASSIFICATION OF TEACHINGS.

1. Jesus Christ.

(1). His titles:

Jesus; Lamb of God, 36; Rabbi, 38; Messiah, 41; Jesus of Nazareth; Son of Joseph, 45; Son of God; King of Israel, 49; Son of man, 51.

(2). His divine knowledge:

Of what man was, 42, 47.
Of what man was to become, 42.
Of events at a distance, 48.

(3). What Jesus is:

The medium of communication between God and man, the One through whom God exercises protecting power, 51.

(4). Jesus and sinful men:

He attracts, 37; He looks at, sees through, transforms, 38, 42, 47; He invites, 39; He welcomes, 38, 39-47; He encourages, 42, 50; He saves, 36.

2. Six steps of experience.

Hearing of Jesus, 36.
Looking upon Jesus, 36.

Following Jesus, 37.
Abiding with Jesus, 39.
Testifying of Jesus, 41.
Bringing others to Jesus, 42.
3. *Nathanael.*
A pure-minded skeptic, 36, 47.
An honest skeptic seeking light, 46.
A fully-satisfied believer, 49.
A richly-rewarded believer, 50, 51.
4. *Seeking.*
Jesus seeking men, 35, 36, 43.
Men seeking Jesus 37, 47.
Men who have found Jesus seeking others, 41, 45.

LESSON 11.

Our Lord's First Miracle. John 2:1-12.

DISCOVERY OF THE FACTS.

1. Jesus invited to a marriage, vv. 1, 2.

What kind of occasion was a marriage in the Holy Land? (Look this up carefully in the Bible.) What idea does it give us of Jesus' character that He was "bidden to the marriage" and accepted the invitation? Did He look upon the mirth and gladness of the entertainment with disapproval? Did His presence detract at all from the overflowing joyfulness of the occasion? Who by His presence and blessing saved the occasion from ending in mortification and disappointment? By reason of His presence, how did it end (v. 10)? If we wish our social and festive gatherings to be marked by the deepest and abiding joy, whose presence must we secure? Why is Jesus so often absent from our social gatherings? (James 4:2, l. c.) Do we lose anything by His not being there? Would He like to come?

2. His help needed and sought, vv. 3, 4.

When was the presence of Jesus especially noticed and appreciated? When are we most likely to think of His presence among us? (Ps. 107:6, 13, 19, 28.) When "the wine fails" in our lives, what is the best thing to do? (Ps. 50:15.)

Who was it thought of going to Jesus in this emergency? Why was it she who thought of it? Had she ever known of His performing miracles? (v. 11.) Was she a woman of great faith? (Luke 1:45.) In what way did she make her request? If we have any need, what is all we need to do? (Phil. 4:6, 7.) Did she get immediate satisfaction? Do we always get immediate satisfaction when we make our requests known to Him? Does that prove that our requests will not be granted? Was the answer of Jesus to His mother as harsh as it sounds to our ears? (Compare 19:26, 27; 20:13, 15; Matt. 15:28.) What was the purpose of this answer? (Compare Luke 2:49.)

3. His help expected and prepared for, vv. 5-7.

Was the expectation of the mother of Jesus at all shaken by His answer? Why not? What wise counsel did she give the servants? Did she regard herself or Jesus as the One to whom men should look for direction and blessing? How does this bear on Mariolatry? How much of what He said were they to do? Of what is this doing "whatsoever He saith" the indispensable condition? (See 15:14.) Does it pay? (Luke 5:5, 6; Heb. 5:9.)

What singular direction did Jesus give the servants? What was the purpose of this direction? (Num. 21:6-9; Josh. 6:3-5; 1 Kings 17:13. 14; 2 Kings 5:10-14; John 9:7-11, 39, 40; Luke 17:14; Acts 8:26.) How did these servants show they had faith? How did they show the earnestness and fullness of their faith? If they had filled them only half full, how much wine would they have had? (2 Kings 4:4; 13:18, 19.) Why is it that our vessels are not full "to the brim" with the wine of the kingdom? (Matt. 9:29.)

4. His help granted and appreciated, vv. 8-12.

To what final test did He put the faith of the servants? Was that much of a test? If these servants had been like many of us, what would they have done? What did they do? Why? What was the result? At what point was the water made wine? What sort of power did the turning of water into wine prove Jesus to

possess? Was it good wine (v. 10)? Does Jesus turn water into wine nowadays? Has He ever turned water into wine for *you?* Why not? Will you let Him today?

What comment did the ruler of the feast make upon the wine Jesus made? In the worldly life when do you always get the better wine? In the Christian life, when? (Luke 16:25; Rev. 7:16; John 4:14.) What did men see in this miracle that Jesus wrought? (John 1:14.) How did this opening miracle of Jesus' ministry differ from the opening miracles of Moses' ministry? (Ex. 7:19-21.) How do you account for this difference? (John 1:17.) What was the effect of this miracle upon His disciples? What did they believe? How many times in this Gospel does John record the fact that men believed on Jesus? What is the purpose of this Gospel? (See 20:30, 31.) How does John seek to secure this end? (By setting forth the facts that wrought faith in him and his fellow disciples, and the effects upon the disciples of those things they witnessed. John's Gospel is a picture of Jesus' life with an especial reference to the effect of that life upon the development of the author's own faith and spiritual life. This is one thing that gives the Gospel a spiritual life and power that none of the others possess.)

CLASSIFICATION OF TEACHINGS.

1. *Jesus Christ.*
   - Possesses creative power, 9.
   - Superior to human relations, 4.
   - Of a genial disposition, welcome guest on festal occasions, 2.
   - Saved the occasion from disaster, turns misfortune into gladness, 3-10.
   - Made the chief contribution to its gladness, 10.
   - Should be looked to when the wine fails, 3.
   - Those who know Him best are quickest to go to Him for help, 3.
   - Goes where He is invited, 2.
   - Carries a blessing where He goes, 6-10.
   - Never acts until the time is ripe, 4.
   - Puts faith to the test, 7, 8.
   - Rewards faith when it shows itself fitted by standing the test, 9, 10.
   - Grants not only necessities but also things that minister to mirth and gladness, 10.
   - Gives the best wine last, 10.
2. *Jesus in social life.*
   - Sought after, went, 2.
   - Needed, appealed to, 3.
   - Obeyed, 5-8.
   - Brought blessing, 10.
3. *Faith.*
   - Seeks help from Jesus, 3.
   - Is tested by apparent refusal, 4.
   - Is tested by being given an apparently unreasonable thing to do, does as it is told, 5-8.
   - Asks no questions, gets according to its measure, 7.
   - Gets what it seeks, 9, 10.
   - Recognizes the meaning of Jesus' test, beholds His glory, 11.
4. *Mary.*
   - Dependence upon Jesus, 3.
   - Ignorance of His purpose, misunderstanding of her relation to Him, 4.
   - Unwavering faith, 3, 5.
   - Humble recognition of her true position, 5.
   - Abundant reward, 9, 10.
5. *How to get blessings.*
   - Let Jesus know you need them, 3.
   - Be discouraged by no seeming rebuke, 4.
   - Believe you are going to get them, do as you are told, 5-8.

LESSON 12.

The First Cleansing of the Temple. John 2:13-25.

DISCOVERY OF THE FACTS.

1. *The temple defiled by man, but cleansed by Jesus, vv. 13-17.*

Why did Jesus go so often up to Jerusalem at the time of the Passover? (Deut. 16:16; Luke 2:41; John 6:4; 11:55.) What did He find in the house of God? For what were the oxen and sheep, etc., needed? (Deut. 14:26.) Was Jesus pleased to see them there? If He should visit the house of God in our land, would He find anything like that? Would it please Him?

For which is there a better excuse, for these Jews or for us? What did Jesus do? Was it the force in the scourge of cords or the display of muscular energy on the part of Jesus that drove these defilers of the temple out? (See 18:6; Zech. 4:6, 11; 2 Cor. 10:4.) Did this purification of the temple prove permanent? (Matt. 21:12.) Does it follow that because a reformation is not permanent that it is not of God? Why is it that all reforms wrought among men are of so transient a character? (Jer. 17:9; Gen. 6:5; Ro. 8:7.)

Did He drive out them that sold doves? Why not? What did He do? In what ways is God's house nowadays made "a house of merchandise"? Was there any hint or prophecy of this in the Old Testament? (Is. 56:11; Jer. 7:11.) When Jesus purged the temple the first time, what did He say they had made it? When He purged it the second time, what did He say they had made it? (Luke 19:45, 46.) Which is the worse? Is there any lesson in this? (Matt. 12:43, 45.)

How does Jesus speak of God? (See 5:17; 8:49; 10:29; Luke 2:49.) Why did He not say *"Your* Father" or *"Our* Father"? (John 3:16.) When did He say "Your Father"? (John 20:17.) How does God become "our" Father? (John 1:12; Gal. 3:26.) Until we believe on Jesus, what are we? (1 John 3:10.) What did this action of Jesus call to the disciples' mind? What ought all the events of life to call to mind? Why did the Scripture come so readily to the minds of the disciples? Why does it not come more readily to our minds? Of whom was this Scripture written? What then did the disciples, by this act, see Jesus to be?

2. The temple destroyed by man, but raised again by Jesus, vv. 18-22.

Who else recognized in this action of Jesus a claim to be the Messiah? What difference was there between the recognition of this fact on the part of the disciples and on the part of the Jewish leaders? What demand did they make? What similar demand did they make on the occasion of the second cleansing of the temple? (Matt. 21:33.) Do men nowadays ever try to stop faithful servants of God who are doing what they themselves ought but will not, do, by asking: "By what authority doest thou these things"? What is all the authority a man needs for doing right? (Acts 5:28, 29.) Did these Jews really wish a sign? (Matt. 12:38, 39.) Do men who today are asking for the proof that Jesus is the Son of God really wish proof? Did these men accept the sign when it was really given them? (Matt. 28:11-13.) What sign did Jesus propose to them? What was the sign to which Jesus always pointed them? (Matt. 12:38, 40; 16:1, 4.) What is the great proof that declares Jesus to be "the Son of God with power"? (Ro. 1:4.) In these words—"Destroy this temple and in three days I will raise it up," of what two great events was there a prophecy? In the shadow of what then did Jesus conduct His ministry from the very outset? How was that shadow illuminated?

Who did Jesus say would raise up the temple? Did Jesus raise Himself from the dead? (John 10:17, 18; Mark 8:31; Acts 3:26; Ro. 4:24; 8:11; 1 Cor. 15:3, 4, 12.) Was Jesus understood by those who heard? Why not? What use of this saying of Jesus was made at a later day? (Matt. 26:60, 61; 27:40.) Of what temple was He speaking? Wherein lay the propriety of calling His body a temple? (John 1:14, R. V. margin; Col. 1:19; 2:9.) What was the relation of the other temples to this? (1 Kings 8:27; see Col. 2:9.) In killing Jesus, what did the Jews destroy? Was this a serious offence? Is there any way in which we too can defile and destroy this temple of God? (1 Cor. 6:19; 3:16, 17, R. V.) When did the disciples remember and understand these words of Jesus? How did they come to remember them? (John 14:26; 16:4; Luke 24:7, 8.) What was the effect upon them when they remembered these words? What Scripture did they remember? (John 20:8, 9; Ps. 16:10; Is. 53:10.) Was theirs a saving faith? What was the basis of it?

3. Men believing in Jesus, but Jesus not believing in men, vv. 23-25.

What was the effect of Jesus' miracles

upon those who saw them? Who is the first recorded illustration of those who were convinced through Christ's miracles? (John 3:1, 2; 6:14; 7:31.) Was it a saving faith that most of these men had? What are the characteristics of saving faith? (Ro. 10:10; John 1:12; Gal. 5:6; Eph. 3:16, 17; Jas. 2:14, R. V.) Did Jesus believe in those who believed in Him? (In the Greek, "believe" in verse 23 and "commit" in verse 24 are the same word. This also illustrates what real faith in Jesus is. It is "committing" one's self unto Him. See 2 Tim. 1:12.) Is it wise to trust in man? (Jer. 17:5.) Why did Jesus not believe in these men? How deep was Jesus' knowledge of men? (John 1:42, 46, 47; 5:42; 6:64; 16:19, 30; 21:17.) What did this knowledge of men show Jesus to be? (Jer. 17:9, 10; 2 Chron. 6:30.) How alone can we know men? (Acts 13:9-11.)

CLASSIFICATION OF TEACHINGS.

1. *Jesus Christ.*

His deity: consciousness of Sonship, 16; divine knowledge, 24, 25 (2 Chron. 6:30); divine foresight of His own death and resurrection, 19; divine power to raise from the dead, 19; divine fulness, 21 (Col. 2:19); deity proved by His resurrection, 19 (Ro. 1:4).

His humanity, subject to death, 19.

The Messiah, 17 (Ps. 69:9).

The subject of prophecy, 17, 22.

The substance of whom Old Testament types were the shadow, 21.

Obeyed the law, followed parental example, sought needy multitudes, 13.

Displeased with the degradation of His Father's house into a place of gain, drove the polluters out of it, 15.

2. *Man.*

Unworthy of confidence, 24.

Misunderstands Christ, 20.

Turns godliness into gain, 14.

Tries to hinder Jesus' work, 18.

Heart fully set to do evil, his reform transient, goes from bad to worse, 15, 16 (Luke 19:45, 46).

3. *The disciples and the Word.*

Studied, remembered, believed, were saved through the Word, 17, 22 (John 5:24).

4. *Faith.*

Permanent faith resting upon the Word, 22.

Transient faith resting upon experience, 23.

Saving faith—from the heart, receives Jesus, works by love, opens the heart to the indwelling Christ, evidenced by good works, 23-25.

Compare Ro. 10:16; John 1:12; Gal. 5:6; Eph. 3:16, 17; James 2:14, R. V.

LESSON 13.

Eternal Life: What It Is, What It Cost, and Who Can Have It: John 3:1-21.

DISCOVERY OF THE FACTS.

1. Eternal life man's greatest need, vv. 1-13.

Why did Nicodemus come to Jesus at all? Why did he come by night? (John 12:42, 43.) How many times is he spoken of in the Bible as "he that came to Jesus by night"? Is that a very flattering title? Are there any nowadays that deserve it? Will those who never come out openly on Christ's side be saved? (Ro. 10:10; Matt. 10:32, 33.) What did Nicodemus recognize in Jesus? On what ground? Was he right in thinking that the signs Jesus did were conclusive evidence that He was "a teacher come from God"? (John 5:36; 9:30-33; 14:10, 11; Acts 2:22.) Why is it then that men reject Jesus as such in face of all these miracles? (John 12:37-40; 15:22-24.) What was all that Nicodemus recognized his need of at the outset? What did Jesus show him that he needed? What sort of man was he? And yet, what did he need before he could see or enter the kingdom of God?

What is it to be "born again"? (John 1:13; 2 Pet. 1:4; 2 Cor. 5:17.) How can a man be "born again"? (John 1:12; 3:14; see Num. 21:8). How had Nicodemus tried to dodge the searching force of Christ's word? What is unbelief always asking? Did Jesus tell him "how"? What did He

tell him? How do we know that Jesus regarded this teaching as of more than ordinary importance?

Are we to understand from verse 5 that it is necessary for a man to be baptized in order to enter into the kingdom of God? (See Luke 23:39-43.) Are we to understand that it is through baptism that men are begotten again? (Compare 1 Cor. 4:15 with 1 Cor. 1:14.) What is the "cleansing water" of which a man must be born in order to enter into the kingdom of God? (John 15:3; Eph. 5:26; James 1:18; 1 Pet. 1:23.) Who then is the agent in regeneration according to verse 5? What is the instrument the Spirit uses? What is the sinner's part in the new birth? (John 1:12; 5:24.) What is the preacher's part in regeneration? (1 Cor. 4:15; Ro. 10:14.)

Why does every man need to be born again (v. 6)? (Ro. 8:7, 8; Gal. 5:19-21; Ps. 55:5; Gen. 6:5.) Is it enough to cultivate and refine and reform the flesh (vv. 6, 7)? (Gal. 6:15; Matt. 7:16; 12:33.)

By what figure does Jesus illustrate the operation of the Holy Spirit (v. 8)? What are the three points in which the operation of the Spirit is like "the wind" (v. 8)? (1 Cor. 12:11.) Did Nicodemus understand? Should he have understood all this before the Saviour told him? (Deut. 30:6; Ps. 51:5, 6, 10; Jer. 31:33; 32:39, 40; Ezek. 11:19; 18:31; 36:25-27.) Why didn't he know all this? (Matt. 22:29.)

Was Christ's doctrine about the Holy Spirit and the new birth mere guesswork and speculation (vv. 11, 32)? (7:16; 8:38.) What did He say was done with His testimony (v. 11)? Have men changed any in this respect? What have men done in all ages with God's testimony? (Is. 53:1; John 1:11; 3:32; 5:29, 40, 43, 44; Matt. 23:37; Acts 7:51, 52; 28:23-27.) Why do men treat God's testimony in this way? (2 Cor. 4:4.) What thoughts about Jesus does the 13th verse give us?

2. Eternal life purchased by the death of the Son and fully offered to all by the Father, vv. 14-17.

How was man's need of life met? What is meant by "lifted up"? (See 12:32.) What word shows the absolute necessity of the death of Jesus if men are to have life? (Luke 24:46; Heb. 9:22; Gal. 3:13; 2 Cor. 5:21; 1 Pet. 2:24.) What are the points of resemblance between Christ and the serpent lifted up by Moses in the wilderness? (i—Ro. 6:23, compare Num. 21:6; ii and iii—Ro. 8:3, compare Num. 21:8; iv—"Lifted up," Gal. 3:13, compare Num. 21:8; v—Is. 45:22, compare Num. 21:8; vi—Acts 4:12, compare Num. 21:9; vii—"Whosoever," compare Num. 21:9.)

What change does the Revised Version make in verse 15? What is its significance? Where did the sacrifice of the Son have its origin? How comprehensive was this love of God? Did it take in sinners? (Ro. 5:6, 8.) What little word sets forth the greatness and character of that love? What is the character of God's love as set forth in the 16th verse? The measure of it? Which made the greater sacrifice, the Son in humbling Himself (Phil. 2:6-8) or the Father in giving His only begotten Son? What more could God give? Of what is the giving of His Son a pledge? (Ro. 8:32.) What was the purpose of God's love in giving His Son? Who would have perished if He had not given His Son? (Ro. 3:23; 6:23; Gal. 3:10.) Who can have life eternal now that He has given His Son? Whom does "whosoever" mean? (John 6:40; Is. 45:22; John 6:37; 1 Tim. 1:15.) What does every one who believes get? How soon does he get it? (John 3:36; Acts 13:39.) What is eternal life? (John 10:28; 6:40; 17:3; 1 John 1:2; 5:20.) How is it to be obtained? (John 3:36.) What was God's purpose in sending His Son? (See v. 17 especially, R. V.) In what sense is the whole world saved by Him? (1 John 2:2, R. V.; 1 Cor. 15:21, 22; Ro. 5:18.) Who alone are saved by Him in the fullest sense? (1 Tim. 4:10.) Why are not all men saved by Him? (John 1:11; 5:40; Matt. 23:37.)

3. Eternal life accepted by believers, rejected by unbelievers, vv. 18-21.

Into what two classes does the 18th verse divide all men? Is there any middle ground between those who believe and believe not? What is the present standing

before God of all who believe? (John 5: 24.) Will those who believe ever be condemned? (John 10:28; Ro. 8:33, 34.) What is the present standing of those who believe not? Why are they condemned? What is the one sin that brings condemnation upon men? (John 16:9.) Are men eternally lost because they have sinned? Why then are men eternally lost? Why is it that men do not come to Christ (v. 19)? What is the greatest proof of the badness of the human heart and its love of evil "darkness rather than light"? If a man does not come to Jesus as "the Light of the world," what does it prove? What lies at the root of unbelief? Why do men hate the light? Why do men hate Jesus? (John 7:7.) Why don't you come to the light?

CLASSIFICATION OF TEACHINGS.

1. *The Triune God.*
   (1). The Father.
   His love:
   (a) Its character; universal, holy—demanding and providing an atonement, self-sacrificing, saving, self-imparting, infinite, 16.
   (b) Its object: the world, 16.
   (c) Its measure: "gave His only begotten Son," 16.
   (d) Its purpose: to save and impart life, 16.
   (e) Its effect: all who receive get eternal life, 16.
   (2). The Son.
   Deity, 16.
   Humanity, 14, 16.
   Pre-existence, heavenly origin, omnipresence, humiliation, 13.
   Divinely accredited, 12.
   An atoning Saviour must die that man might live, 14, 16.
   The light of the world, hated by the world, 19, 20.
   The touchstone of character, 19-21.
   (3). The Holy Spirit.
   His work:
   Author of the new birth, 5.
   Sovereign—"Where it listeth," 8.
   Mysterious—"Not tell whence it cometh," 8.
   Effectual—"Hearest the voice," 8.

2. *Man.*
   Lost by nature, 3-6.
   Can be saved only by a death, 14.
   Ignorant of the Word, 10.
   Always wants God to explain, 4, 9.
   Will not accept God's testimony, 11.
   Hates light, 19.
   Deeds evil, 20.
   Redeemed by Christ's death, 14-17.
3. *The new birth.*
   Necessity: universal, 3, 5, 7; because man is by generation only "flesh," 6.
   Nature: impartation of the divine nature, 6.
   Author: the Holy Spirit, 5.
   Instrument: the Word, 5.
   Method: looking unto and believing on the Saviour lifted up, 14-16.
4. *Nicodemus.*
   Moral, religious, orthodox, zealous, 1, 10.
   High aspirations, earnest seeker after truth, 2.
   And yet he must be born again, 3, 5, 7.
   Loved the praise of men more than the praise of God, 2.

Young People's Topics.

SEPTEMBER.

1. "I can" and "I can't." Isa. 35:3, 4; 30:15, 18; Heb. 3:14. (Consecration meeting.)
8. God's Omnipresence. Ps. 139:1-12.
15. God's Omniscience. Isa. 40:12-31.
22. God's Omnipotence. 1 Chron. 29:9-13.
29. Home Missions. Religious progress in our cities. Jonah 1:1-3; 3:1-10; 4:9-11.

OCTOBER.

6. Rally to the work! Ex. 14:15; 2 Chron. 31:20, 21. (Consecration meeting.)
13. Remember eternity! 1 John 2:15-17, 24, 25.
20. The duties of the day. Prov. 24:30-34; Rom. 12:11.
27. Foreign missions: The Kingdom of Christ in Europe. Acts 16:6-15.

International S. S. Lessons.

9. Sept. 1. The Two Reports of the Spies. Num. 13: 17-20, 23-33. Commit vs. 30, 31. Golden Text: Num. 14: 9.

10. Sept. 8: The Brazen Serpent. Num. 21: 1-9. Commit v. 9. Golden Text: John 3: 14, 15.

11. Sept. 15. Moses Pleading with Israel. Deut. 6: 1-15. Commit vs. 4-7. Golden Text: Deut. 6: 12.

12. Sept. 22. The Death of Moses. Deut. 34: 1-12. Commit vs. 10-12. Golden Text: Ps. 116: 15.

13. Sept. 29. Review. Golden Text for the quarter: Ps. 103: 8.

1. Oct. 6. Joshua, Israel's New Leader. Josh. 1: 1-11. Commit v. 7. Golden Text: Josh. 1: 5.

2. Oct. 13. Israel Enters the Land of Promise. Josh. 3: 5-17. Commit v. 17. Golden Text: Ps. 107: 7.

3. Oct. 20. The Capture of Jericho. Josh. 6: 8-20. Commit v. 20. Golden Text: Heb. 11: 30.

4. Oct. 27. Caleb's Faithfulness Rewarded. Josh. 14: 6-15. Commit vs. 7, 8. Golden Text: Matt. 25: 23.

FOR SERMON AND SCRAP BOOK

"Always Have Windows!"

A house without windows has not much light in it, and that reminds me of something that Mr. Moody said to me once, which I have never forgotten:

"Montgomery, always have windows in your house when you build."

He meant—always have illustrations in your sermons when you preach.—*Henry Montgomery.*

Duty and Faith.

"Captain," said an inquiring passenger to the commander of an ocean liner, "what do you think of the weather?"

"Madam," replied the captain, with the brusqueness of his craft, "I steer the vessel, the Almighty sends the weather."

Useful Expository Notes.

One of John Wesley's associates, named Samuel Bradburn, was much esteemed as a good preacher and an excellent man. At a time when he was in straitened circumstances, Wesley sent him five one pound notes, with this letter:

"Dear Sammy:—Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Yours affectionately,
John Wesley."

The reply was equally happy:

"Rev. and Dear Sir:—I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such useful expository notes upon it before. I am, reverend and dear sir, your obedient and grateful servant. S. Bradburn."

Miserable Advertisements.

How frequently the Lord's disciples are miserable advertisements of His grace! Some years ago, in a certain northern town, I saw a street lamp, exceedingly dirty and dingy, from which there hung an inscribed index hand, pointing the way to the municipal baths! And we have seen its analogy in the Christian church. Unclean lives proclaim the powers of the kingdom of purity and light, and the defiled garment puts the Saviour to shame. The messenger is not worthy of the message, and therefore the message itself is treated with derision and contempt. Our manner of life is not "worthy of the Gospel of Christ."—*J. H. Jowett.*

A Historical Illustration.

"Saul, Saul, why persecutest thou Me?" As I read, there rose before me the death scene in the palace of Tournelles, Paris, in July, 1559. Above the coffin of King Henry II, who had died of the wound in the eye inflicted by Montmorency's lance, hung a rich tapestry illustrating the conversion of St. Paul. In bold letters along the border rang the words: "Saul, Saul, cur Me persequeris?" To the onlookers the text had a strange significance, for the dead king's last public act had been the arrest of several prominent Huguenots. There were whisperings round the coffin, and the king's dearest friend, the Constable Montmorency, who watched beside him, was so disturbed that he caused the tapestry to be changed.

Mr. Meyer's Pilot Story.

I was recently traveling from Liverpool to London, and being very tired after several hard days' work, I felt I might get a book and curl up in a corner of the carriage and relax. A young man and woman got into the same carriage, but I paid no attention to them.

The train sped along, two hours to Rugby without a stop. I am thankful that I had the courtesy to get them a cup of tea there. Then two hours more to Willesden Junction, where there was another stop and tickets were collected. I put away my book. Presently the young woman said to me:

"Aren't you Mr. Meyer?"

"Yes," I said.

"We heard you at Harrow last month."

"Yes," I said, "I was there then."

"And we were so glad when we saw you in the carriage when we got in at Liverpool. My husband is going up for examination as a pilot. We don't know any one in London, and were feeling lonesome, and were so glad to have some one to talk to and ask questions."

Every word of hers was a scourge to me. Oh, how I reproached myself for my selfishness! As I stood on the platform, wishing him success in his examination, God spoke to me and told me how He was putting opportunities before me all the time. —*F. B. Meyer.*

A Child and the Bible.

I was leaving a village where my sales had been but scanty, and was therefore rather discouraged. But I caught a glimpse of an isolated house, and made for it. I knocked. No answer. I knocked louder. Still no answer. I was going, when I heard a gruff voice behind me saying:

"What do you want?"

I came back, went up the steps, and held out a New Testament to the man.

"These are the words of Christ," I said.

"I have that Book," he answered; and he went indoors, then came back, showing a New Testament.

"I bought it from a pedlar like you for my little girl, who is now dead. The priest told me it was a Protestant book, and bade me burn it. This I never did. I placed the Book on the top shelf of my cupboard, and said to the child, who wished to see it:

"'You cannot understand it yet.' One day the child found the Book and read some of it, and said to me: 'Father, give me that Book; I would so much like to read it. You bought it for me.' I had a glance at the Book, and then gave it to her, saying: 'This is only fit for children.'

"A few weeks afterwards she was taken ill, and a fortnight later she was dead. When I saw she was dying, tears dropped from my eyes. 'Father, don't cry,' she said, 'Jesus has said: *Suffer little children to come unto Me.* I shall not be unhappy. Jesus said to the thief: *To-day thou shalt be with Me in Paradise.* I am not a thief, though I have sins, and Jesus will welcome me still more readily; don't you think so?' She died a few hours afterwards. Since then," said the man to the colporteur, "I have been reading that Book."

Many children have unconsciously been the means of spreading the Gospel and bringing others to Christ through their own love of the Saviour's words.—*Told by a French colporteur.*

"Saved!" or "Lost!"

Mr. Spurgeon, in one of his sermons, asked every hearer to sit down thoughtfully at home and write his name, and after it the word "Saved" or "Lost," in fidelity to the facts in the case.

A mother, who was uncertain as to her son's state of mind and very anxious about her husband's indifference, determined to use the suggestion in the hope it might lead both to a right decision. On getting home that Sunday night she brought out pen and notepaper. Her husband looked on curiously, but when she started to speak and he heard the name of Mr. Spurgeon he hid himself again behind the newspaper he was reading.

"I wanted to tell you all," said the brave wife, "what Mr. Spurgeon asked us to do—to write, each of us, his or her name on a sheet of paper, and after it the word *saved* or *lost.*"

Mr. Mitchell at that moment got hold of the poker, and with needless noise poked the coals about in the grate. Meanwhile his wife was writing "Sarah Mitchell, saved." She handed the pen to her eldest girl, who wrote "Lucy Mitchell, saved." It was now Harry's turn, and his mother was greatly relieved and rejoiced to see him write "Harry Mitchell, saved." It was his first open confession. The "baby," as the youngest girl was called, had learned in the Sunday school to love Jesus, and she wrote "Alice Mitchell, saved." The father behind his paper knew all that was going on, and now boldly said, as he was the only one left:

"Pass me over that paper."

He took it and wrote "George Mitchell, I—" But before he could write another letter his wife had seized his hand.

"George, you shall never write that!"

"No, no, father," cried the children, "you must not write that!"

He tried to throw them off, playfully, but as they stood about him in tears, he broke down and gave his life to Christ, and when he finished the writing it was—"George Mitchell, saved"!

A Fact and Its Sequence.

"I am He that liveth." Rev. 1:18.

"Because I live, *ye* shall live also." John 14:19.

I Chronicles 4:23.

"There they dwelt with the King for His work." 1 Chronicles 4:23.

Nine words suggesting three aspects of the Christian life:

Our purpose, "for His work."

Our privilege, "with the King."

Our power, "there they dwelt."—*W. F. Griffith Thomas.*

The Work of the Trinity.

The Father—"No man can come to Me, except the Father which has sent Me draw him." John 6:44.

The Son—"No man cometh unto the Father but by the Son." John 14:6.

The Holy Ghost—"No man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12:3.—*S. E. T.*

Prayer in Matthew 6:6.

There is a *period* for prayer: *"When* thou prayest."

There is a *place* for prayer: "Enter into thy *closet."*

There is a *Person* for prayer: "Pray to thy *Father."*

There is a *promise* for prayer: "Thy Father * * * *shall reward thee openly."* —*Cornelius Woelfkin.*

Three "Thens" in Isaiah 6:5-8.

Conviction: "THEN said I: Woe is me, for I am undone; because I am a man of unclean lips!"

Cleansing: "THEN flew one of the seraphim unto me, having a live coal in his hand. He laid it upon my mouth and said: Lo, thine iniquity is taken away, and thy sin purged!"

Consecration: "THEN said I: Here am I, send me!"—*The Light-Bearer.*

Addresses on Colossians.

The Group at Rome, 4:2-18.

The Perils at Colosse, 2:8-23.

The Ministry of Prayer, 1:1-12.

The Glory of Christ's Nature, 1:13-19.

The Basis of Peace, 1:20-23.

The Immanence and Transcendence of Christ, 1:24-29; 3:1-4.

The Faith that Beckons, 2:1-7.

The Garments of the Christian Soul, 3:5; 4:1. —*F. B. Meyer.*

Genesis 42:21.

"We are verily guilty"—Conscience.

"We saw the anguish of his soul"—Memory.

"Therefore is this distress come upon us" —Reason.

"He besought us and we would not hear" —Imagination, picturing the whole detail of the sin.

Plainly every sinning soul carries within itself all necessary elements of hell! To die unforgiven and uncleansed is to bear with us into the unseen world a memory to recall, a conscience to condemn, an imagination to reproduce, and a reason to justify punishment.—*A. T. Pierson.*

"Things Pertaining to the Kingdom of God."

In Acts 1:37 it is written that during the forty days between the resurrection and ascension Christ gave commandment to His disciples concerning "the things pertaining to the kingdom of God." To what "things" does the reference refer?

In my judgment the "things" are those indicated in general terms in the verses that follow (4-8), namely:

(1) The distinction between regeneration by the Holy Spirit and the baptism of the Holy Spirit, verses 4, 5.

(2) The distinction between the church of God and the kingdom of God, verses 6, 7.

(3) The distinction between the evangelization of the world and the conversion of the world, verse 8.—*J. M. G.*



Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

THE EMPIRE OF LOVE, by W. J. Dawson.

It was to be expected that this book would be written in superb style and would have high literary merit, but added to this there is an unusually strong spirit of love and tenderness displayed that inspires to high and noble aspirations. The chapter on "A Confession" leads the reader not only to a high appreciation of a life of kindness and love, such as Jesus lived, but stirs one with a desire to manifest life in deeds of kindness and love. It is not to be wondered at that a man of means reading it was induced to purchase a thousand copies for distribution so that others might share with him the great blessing that comes from reading it.

One thing, however, cannot fail to be noticed by the thoughtful reader, viz., that there is a want of recognition of and teaching regarding the necessity of the help of the Holy Spirit in endeavors to live the life of love and thus bring about the establishment of the Empire of Love—the only way, in fact, in which that empire will ever be established. (A. A. P.)

180 pages, 7 3-4x5 3-8 inches. F. H. Revell Co., New York. $1.00 net.

THE BLUE BOOK OF MISSIONS FOR 1907, compiled by Henry Otis Dwight.

An invaluable, up-to-date compendium of information concerning world-wide missions. The facts and statistics are those that would be usually called for, and, being carefully indexed, are at hand for immediate reference. The book is a time-saver, and cannot but help to inspire even the casual reader with a deeper interest in the progress of God's kingdom among men.

248 pages, 7 x 4¾ inches. Funk & Wagnalls Co., New York. $1.00 net.

THE WAY TO TEACH THE BIBLE, by H. Kingsville Moore.

The title is ambitious, the contents are disappointing in that the book leads one to believe that the author thinks he is disclosing the discovery of a mighty method, which folks have, as a matter of fact, known and practiced long ago. In brief, the method is to "find the Leading Thought" of the passage under consideration "and then teach it." The divisions of the passage are then pressed to yield "Sub-Thoughts." An example from 1 Samuel 14: 18-46 is given (p. 49):

Leading Thought: A hasty spirit.

Sub-Thoughts: vv. 18, 19—Hasty as to God's ark; vv. 20-30—hasty as to the needs of the army; vv. 31-35—hasty in the condemnation of the people; vv. 36-46, hasty in condemnation of Jonathan.

It is the emphasis of an old method in the author's new dress, and taken at its proper value is well worth consideration by teachers. One chapter tells "How to Prepare Notes of Bible Lessons," and another gives "Specimen Sets of Notes of Lessons."

120 pages, 7½x5 inches. Longmans, Green & Co., New York. 75 cents.

OUR MISUNDERSTOOD BIBLE, by H. Clay Trumbull.

This book, as its title signifies, deals with some prevalent errors in the interpretation of Bible texts and common mistaken ideas concerning the teaching of Scripture. Certain general principles as to what the Bible teaches are first given, and then the treatment of particular texts and passages. The expositions by this original thinker and teacher in the *Sunday School Times* have been followed by thousands and are now twice welcome in the more substantial form of a well-bound book. There are thirty-three helpful chapters which will be much appreciated by Sunday school and other Christian workers.

311 pages, 7¼ x 5 inches, indexed. The Sunday School Times Co., Philadelphia. $1.00 net.

MOODY'S LATEST SERMONS.

Special interest attaches to this volume because it contains the last address (on the 91st Psalm) delivered by Mr. Moody on "Round Top," the shaded knoll at Northfield where his body and that of Mrs. Moody now lie awaiting their resurrection; also the last formal address (on the 8th of Romans) given by Mr. Moody in the Northfield Auditorium. Besides the above, the volume also contains helpful addresses entitled "Temptation," "Four Questions from God," "The Transfiguration," "Mary and Martha" and "Revivals" —a most timely topic today.

128 pages, 7x4¾ inches, with portrait of the author, paper covers. The Bible Institute Colportage Association, Chicago. 15 cents.

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Earnest, wide-awake boys living anywhere in the United States and Canada are wanted by the Bible Institute Colportage Association, 250 La Salle Avenue, Chicago, to act as agents and local representatives for their publications.

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At the mid-week church services, sociables, etc.

On the street at stands temporarily established by themselves.

On the electric and steam railroads.

At the railway stations.

At the piers and wharves.

In stores and offices.

Get people to promise to take one, two or more books each week or month. Remember there is a long list of titles to draw upon without duplication.

Canvass the territory again and again until you have sold and shown them every book on the list. Many purchase eight books for $1.00 at once.

Boys in various parts of the country are selling these books and doing well. It is not an experiment.

WORLD NEWS AT A GLANCE

Dates Worth Remembering.

Sept. 3, 1658. Oliver Cromwell died.
Sept. 4, 1407. St. Chrysostom died.
Sept. 14, 1901. Wm. McKinley died.
Sept. 14, 1735. Robert Raikes born.
Sept. 19, 1905. Dr. T. J. Barnardo died.
Sept. 21, 1586. Edward Perronet, author of "All Hail the Power of Jesus' Name," died.
Sept. 22, 1862. Lincoln's emancipation proclamation issued.
Sept. 26, 1889. The Bible Institute for Home and Foreign Missions formally opened.
Sept. 28, 1839. Frances E. Willard born.
Sept. 30, 1770. George Whitefield died.

Laborers in the Harvest.

Dr. A. T. Pierson has been one of the most prominent speakers at the different conferences held in England the past summer.

Rev. Chas. G. Moore writes in the *Life of Faith* of an interview he recently had with Mr. Evan Roberts. The latter is as yet unfit to take the responsibility of public services, but it is hoped that his health may be completely restored before long.

Rev. F. B. Meyer writes thus of a recent visit to Mr. Sankey: "We found him in bed, very weak but without pain, his mind clear, his memory recalling without hesitation names and places which were familiar to us both. What a talk it was! How he began to sing the Gospel, that voyage to England, the letters at Queenstown which told of Mr. Pennefather's death, Philip Philips's organ and songs, the origin of *Sacred Songs and Solos,* his first singing 'When the Mists Have Rolled Away,' Moody, George Williams and many more. We fought again the old battles, and then he said he would sing, so he gave us three verses with chorus of 'There'll be No Dark Valley When Jesus Comes,' with the old voice and intonations and clear articulation. It had a thrilling effect, and took me back to York in 1873, and many times and places since. Then the phonograph was turned on, and we had the same songs as sung in the days of his strength. He is lovingly cared for by his devoted wife and others, and interests himself in preparing a new hymn book. He is quite blind, but his face presents its old, beautiful expression. Fanny Crosby (author of 'Safe in the Arms of Jesus') was coming to see them this week. She is over eighty."

From Foreign Fields.

Y. M. C. A. work in Turkey is growing so satisfactorily that it is proposed to secure the help of a properly qualified secretary.

The Sudan United Mission is in the position of having money in hand to send out workers, without having the needed men to send.

The united Methodist church of Japan has elected the first native bishop, Yoitsu Honda. He was baptized in 1872, and studied at Drew Theological Seminary.

A Y. M. C. A. building in Canton, China, costing $100,000, is proposed as a memorial to Robert Morrison, the first missionary to China.

Allen N. Cameron of the Broadcast Tract Press, Changsha, China, has published over a million leaflets in twenty varieties, giving Bible verses in Chinese.

Bishop Albert W. Knight, Protestant Episcopal Bishop of Cuba, plans to open a seminary in Havana on September 15 for the training of native Cubans for the ministry.

The Russian government, while intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty, and has often been transported free of charge. Its influence upon Tolstoi, and its permeating work among the masses, are well known.

When will the time come for some conference center in America to send leading Bible teachers as delegates to the needy fields of the world, as the Keswick Conference in England does, thus spreading to the farthest corners of the world the blessings of the parent conference?

Willis R. Hotchkiss, whose headquarters are at Lumbwa, British East Africa, is endeavoring to prevent a recurrence of famines by offering prizes in agriculture, in the hope that the area of cultivation may be greatly increased. The British Government is helping in this project.

Bible students will await with interest and curiosity fuller information regarding the telegraphic advices from London and Berlin of ancient pottery and religious writings that have recently been discovered in Egypt, some of them purporting to substantiate the Bible in important particulars.

The Mission to Lepers in India and the East reports 526 conversions last year. In asylums controlled by this mission 2,430 out of 4,005 inmates are Christians, while in aided institutions not under missionary management only 763 out of 3,932 inmates are returned as Christians. The annual budget is over $100,000. Funds are needed to build chapels in connection with the asylums.

The Department of Church and Labor of the Presbyterian Church (Charles Stelzle, sec.) has a well organized exhibit in the Social Economy section of the International Book and Paper Exposition which is being held in Paris, lasting from July to November. A photograph of the Institute appears in the exhibit on account of the training given here, fitting men and women for this character of work.

During the year ending March 31, 1907, 104 colporters were employed by the American Tract Society. They made 340,275 visits and sold or gave away 72,256 volumes. In 239,545 families prayer was offered or exhortation given on the subject of personal religion. These colporters addressed 5,202 prayer meetings. At Ellis Island the Society's colporters distributed free 353,181 tracts in 32 languages to the immigrants arriving there.

Rev. A. G. McGaw, Etah, U. P., India, holds Gospel tent meetings in his district. The plan is to visit during the day all the villages within a radius of two or three miles, preaching the Gospel to non-Christians here and there, and seeking to arouse interest in the night meetings in the big Gospel tent. Audiences run as high as 225, which, after allowing for divisions in seating due to caste prejudices, makes a fairly respectable audience.

The Pope recently promulgated a syllabus with regard to the so-called modernism in faith, which is in reality a condemnation of critical and infidel propositions set forth by Roman Catholic writers under the pretext of explaining dogmas. A member of the Pope's household is reported to have said that the Pope hesitated before he took the grave step for ordering the publication of this syllabus until his doubts were removed by a miraculous apparition of the Virgin Mary, which extended its hands in a gesture of benediction and encouragement over his head as if in answer to his prayer for heavenly guidance.

"The words of Lord Jesus in John 14:2: 'In My Father's house are many mansions,' have no doubt been a source of comfort to your own heart in the knowledge that you one day shall dwell in one of them; but how much greater will be the joy if you have led others to accompany you to that bright eternal home above, where these mansions are being prepared by our glorious Lord! Let us be more faithful than ever to work, pray, give and send, that this precious news of free grace through Christ may be speedily sent to all corners of the globe, so much the more as we see the day of His coming is near."—*Mrs. S. C. Todd.*

The Sultan of Turkey has recently issued a decree for the establishment of irrigation works upon the great plain between the Tigris and Euphrates. Some of the land on the banks of the Tigris near the

ruins of ancient Babylon has already been reclaimed, and one of the canals which formerly fed the extensive irrigation works of the Assyrian kings has been cleaned out. The results have far exceeded expectations, and extensive tracts have been brought under cultivation with great benefit to the Imperial revenues. The area lending itself to the reconstruction and rehabilitation of these ancient canals is estimated at 40,000 square miles.

A movement to promote missionary interest among nurses, especially in the hospitals, has been formed in the cities of Great Britain, called "The Nurses' Missionary League." Its purpose is to put the need of medical missions before nurses, to act as a link between the missionary societies and the hospitals, to secure offers for missionary service and to prepare those volunteering for their future work. Since its commencement 500 nurses have joined the movement, of whom 150 are volunteers and over twenty have sailed for the foreign field. It has also been useful in providing opportunities for cultivating the spiritual life of nurses, whose duties prevent them in a large measure from attending regular church services.

An unusually interesting incident of the recent missionary conference in Shanghai was the presentation of two scrolls to a Chinese centenarian Christian, who was lying on a sickbed at home. One scroll contained an inscription meaning "A Pilgrim for a Hundred Years" and the other bore the prayer "Ten Thousand Years at Home." Dr. W. A. P. Martin, author of several valuable books on China and the Chinese, gave the following poetical version:

"A pilgrim for a hundred years
The wilderness you've trod;
You'll soon forsake this vale of tears
To be at home with God."

When the committee visited him to present the scrolls they found that by order of the emperor he had been presented with a special tablet, the first instance of such an honor to a Chinese Christian.

North Africa.

ALGERIA.

A province of France, with a French governor general.
Population, 4,500,000, principally Mohammedans.
Number of missionaries, 43.

MOROCCO.

An independent Musselman kingdom under a sultan, with semi-independent hill tribes.
Population variously estimated from 5,000,000 to 8,000,000.
Number of missionaries, 61.

TUNIS.

Under French suzerainty, with the bey of Tunis nominal ruler.
Population, 2,000,000, nearly all Mohammedans.
Number of missionaries, 32.

TRIPOLI.

A Turkish province.
Population, 1,500,000.
Number of missionaries, 6.

EGYPT.

Under Turkish suzerainty through the khedive, with British guidance and supervision.
Population, 10,000,000.
Several hundred missionaries (including teachers).

SAHARA.

Scattered population of Berber and Arab Mohammedans.
Not a single missionary.

Mr. and Mrs. Alexander in China.

Mr. and Mrs. Chas. M. Alexander lost no opportunity to work for Christ during their recent world tour. Read of an incident in China:

"One afternoon we went out to the leper village about two miles away. My sister-in-law had been in before, and she waited outside the grounds. We went inside and talked to the lepers through an interpreter. After we got through and went out we found my sister-in-law sitting on the ground, and she had about thirty Chinamen

around her. I asked her what she was doing with these people. She said:

"'I am telling them about Jesus.'

"We had one of the most precious meetings outside of those grounds we ever had in our lives. I prayed, and one of the missionaries interpreted it to them. There were about 150 men and women lepers connected with the hospital.

"Many people would ask: 'Were you not frightened to go in among the lepers?'

"We went in and out of this leper village without danger.

"One woman there had gone out and learned how to print and set up type, bought a printing press and taught those lepers how to print. They were printing the Bible in the dialect in what is called the Romanized type. They print in this way with syllables as they can learn to do so much quicker than learning the thousands of characters of the Chinese language. They could only print and fold sixteen pages at a time, and they would put them away and then work sixteen pages more, and they had been at that for years. When I was there they had printed the last page, and then opened the box, and what do you suppose had happened? Some worms had got in there, and eaten clean through, and they had to start the thing all over again! You would be surprised if you knew how much the lepers knew about the Bible."

Experiences in Barcelona.

RALPH DE WITT SMITH.

Barcelona is the most progressive city in Spain, and has a population of 600,000. It is a thoroughly republican city, which means that its people are for the most part against the government politically, and infidels religiously. They would scorn to be thought Protestants, but at the same time their hatred of priests and church is so intense that they like very much the way the Protestants expose the errors and rottenness of the priests. Bomb throwing is quite common. The villains who do this treacherous business do not seem to care whom the bombs kill as they leave them about in all sorts of places. If one is gently brushed off the sidewalk with the foot, it explodes; and some are so constructed that the simple act of turning one over explodes it. These latter are done up like a box of fancy confectionery. One is left where some unsuspecting person will find it, and thinking someone has lost it, will pick it up, only to have his hand blown off, or maybe killed. So many bombs have been found lying about that the city has had to build a specially constructed wagon, steel-armored and heavily padded, to carry them away. Wages of working people are very low, though not so low as in some parts of Spain. Street-car conductors and motormen receive about $4.25 per week. For making men's collars women receive two cents per dozen. Barcelona has the highest death rate of any city in Europe, save one. Small-pox, typhus, typhoid and other fevers rage terribly at times.

One day this week Mr. Payne took me to see some of the Inquisition buildings. There they stand, silent witnesses of what the Roman church would do *today* if she dared.

I am not guessing at this, for a missionary told me that it hadn't been so very long ago that an angry priest had said to him:

"Ah, if we only had the Inquisition now we would fix you!"

On our way home that day Mr. Payne took me into a street and showed me a sign which was publicly displayed to all passers-by notifying them that within they could buy bulls for stealing and other sins. I said: "Let's buy one," and in we went, and I bought for less than twenty cents a bull by which the church of Rome gives me permission to steal for the period of one year!!! Yet some folks at home say:

"Why spend money and lives to send the Gospel to Roman Catholic countries?"

In another city there is an image of Christ which grows a beard every week. This is done by the priest changing the head on the image each night. Thus the one placed on the image Tuesday will show the beard a little longer than the one which was put on on Monday, and so on until Saturday night, when the priest puts back the smooth-shaven one! This of course in a more superstitious city than Barcelona.

NOTES AND SUGGESTIONS

Miscellanea.

At a Catholic conference held in Indianapolis recently the question of a Catholic Y. M. C. A. was seriously discussed.

There has been a marked falling off in Jewish immigration at the port of New York this year as compared with last, without any obvious explanation.

Dr. H. W. Stough is contributing a series of three articles to the *Home Herald* on "The Curse of Cards," "The Dance of Death" and a third on "The Theatre."

It is the custom at the Keswick Conference in England for many societies to open headquarters in the village where friends and supporters of their work can rally.

At the second annual Bible conference held at Lake Contrary, Mo., Rev. B. B. Sutcliffe gave a series of daily Bible studies on "The Second Coming of Christ in Relation to the Church."

Rev. John C. Carman, secretary of the Colorado State S. S. Association, reports that 2884 Sunday school scholars were added to the church last year as against 1803 the year previous.

The Upper Canada Religious Tract and Book Society of Toronto is doing a splendid work among the sailors on the great lakes, the lumber jacks, settlers and other needy classes in Canada.

It is stated in the papers that Marshall Field & Co. of Chicago, may purchase the lace factory at Zion City, Ill. This firm is one of Zion City's largest creditors. The lace factory can easily be made profitable.

The *Christian Observer* of Louisville, Ky., printed Mr. Pope's article on "The Attractions of Christian Work" in the issue of July 24. Was it by coincidence merely that there was an editorial in the same issue on the scarcity of candidates for the ministry?

Forty men and women headed by ten priests in gorgeous flowing robes of various colors greeted the rising sun with a triple salaam in Chicago recently. But Chicago can hardly boast as many freak religions as Boston yet.

Mr. W. E. Blackstone's book, *Jesus Is Coming*, is now issued in Spanish and Italian, also in six languages of India, making with the English edition twelve languages in which this testimony concerning our Lord's return now appears.

Since Christ's Mission was opened by Father James A. O'Connor in New York in 1879, 125 priests have found their way out of the church of Rome and come to the mission. A new building is now under consideration for this mission.

The American Sabbath Union is advocating Monday as a holiday in colleges and universities instead of Saturday so as to remove the temptation or necessity to study on Sundays. Mr. Moody adopted that plan in his schools from the first, and it works well.

At a recent meeting of the International S. S. Lesson Committee it was suggested that review lessons be inserted at the most suitable points in each series, with a view to focusing some main teachings of the series, rather than always on the last Sunday of the quarter.

Orthodox Quakers in the United States, in Canada and England are preparing for their meeting, held once in five years, which is to take place at Richmond, Ind., beginning October 15. This meeting succeeded the general conferences, or yearly meetings, held up to 1897. Indiana has more Quakers than any other state.

Charles Stelzle has issued a 4-page leaflet on "Labor Sunday Suggestions," which can be had by addressing him at 156 Fifth Avenue, New York City. Two general ways are suggested, with detail suggestions

about each, namely to bring workingmen the truth about the church, or to bring the church the truth about workingmen.

An address by Dr. Ervin R. Chapman of Southern California on "A Stainless Flag" is said to be one of the ablest, clearest and most convincing legal arguments against the liquor traffic that has yet appeared. It is published in pamphlet form, 32 pages, by the United Brethren Publishing House, Dayton, O., for 3 cents a copy, $1.50 per hundred.

The Sixth Annual Bible Conference of the Practical Bible Training School of Lestershire, N. Y., will be held this year at Muncie Island, N. Y., Sept. 1-8, Evangelist John A. Davis will be in charge, and among the speakers are Rev. John MacInnis, Dr. John F. Carson, Dr. E. F. Hallenbeck, Mr. John Callahan, Mrs. E. M. Whittemore, and others.

Mr. Glynn Vivian, a gentleman about 70 years of age, who is a member of a great colliery-owning family in Wales, has placed $150,000 in the hands of trustees to establish a world-wide mission to miners. The plan is to establish two missions in Great Britain, one in the Canada cobalt mining region, and others in Japan, Brazil, Chili, India, South Africa and elsewhere as funds permit.

A bill to appoint a commission to inquire as to the needs for inspection of monastic and convent institutions in Great Britain was introduced in the English Parliament on the 18th of June and carried. A second reading was set for July 12. The National Protestant Association has engaged in securing a million signatures to the petition for the inspection of convents, which they hope to present to the government by January next.

Mayor Busse, of Chicago, declined to interfere with religious workers who hold outdoor meetings on West Madison street recently. "I shall have to consign this petition to the waste basket," he said to a delegation calling on him to oppose the meetings. "If the people in the neighborhood can stand the noise made by the electric pianos in the saloons they easily can stand the religious workers." A petition signed by several hundred people declared the meetings were noisy, preventing the working class from sleeping.

A new enterprise in the way of a boys' city was initiated at Winona Lake, Ind., the last of July. The camp is run on the basis of a municipality, the usual officials being duly elected, from mayor down. Judge Willis Brown, for two years judge of the Juvenile Court of Salt Lake City, Utah, is head and instigator of the movement, and he is supported by experienced workers among boys. Over 1,000 boys are in camp. Among the rules enforced are: No tobacco on the grounds; no leaving the camp on Sunday except by special permission; no visitors on Sunday.

A Gospel Rest Room League was organized in St. Louis, Mo., in 1905 to meet the urgent need of having down-town headquarters where any business girl or woman could find sympathizing friends in time of loneliness or need. Accommodations are provided for inexpensive lunches. In April 390 girls visited the rooms daily. In nine months 53,598 meals were paid for at an average of ten cents a meal. 1,862 meals were served girls out of employment, who did some slight service to pay for same. 257 positions were secured for girls, many of whom slept at the rooms while looking for positions. Members pay no dues or fees, and a girl does not have to be a member of the League to receive the benefits of the same. Donations are received to cover rent and running expenses. The work is strictly undenominational, and has the backing of business men, physicians and others. The headquarters are at 701 Washington Ave., St. Louis, Mo.

"Get Right With God!"

The Evangelical Publishing Co. of Chicago have published a book, 3 inches square, containing 100 "Get Right with God" stickers, five on each page. The story of the origin of this world-wide cry is told by Major James H. Cole.

"In the year 1871 I sat one night in my home in Chicago from seven o'clock until midnight, thinking, praying and reading

these words: 'For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life' (John 3:16). At midnight a complete surrender was made, and I was saved. The next morning I started for my office, and as I picked up my hat I noticed my business card inside (J. H. Cole, Real Estate Dealer, Corner Clark and Washington Sts.). I took it out and wrote on the bottom—'Right with God.' Surely I was right with God, for I had surrendered all to Him.

"Later I was called to speak in meetings, and one day as I was alone on my knees praying for a message, it seemed clear to me that I was to tell the audience what my hat said I had done, and to tell others to 'Get Right with God.'

"For thirty years this has been my battle cry. Thousands have been convinced and converted by reading these words or hearing them read by others."

The price of each book is 10 cents; twelve books for $1.00.

A New Idea in C. E. Work.

JOHN R. CLEMENTS.

The New York State C. E. Union has successfully brought to a close its second School for District Secretaries, the sessions having been held in the hall of the Practical Bible Training School at Lestershire, N. Y.

The cause of Christian Endeavor in the Empire State is directed by a state executive committee, composed of 23 busy men and women who give their time to the work without money remuneration of any sort. The state is divided into districts corresponding to the boundaries of the various counties, and over each district a secretary is appointed by the State Union, who stands as its representative in that given field. This officer, by advice, personal visitation and in various other ways contributes to the efficiency of the societies already organized, and also seeks to form new societies in promising fields.

Recognizing these district secretaries as key workers, the State Union arranged this school for the discussion of the various phases of work at close range. It was attended by a large number of the district secretaries, and for two days ways and means were considered and debated for the betterment and furtherance of the work.

So much of progressive helpfulness has already came to New York out of this idea, which is altogether a new thing in C. E. state work, that the officers feel like giving large publicity to the plan in the hope that it will suggest itself as practical for other state Unions to try.

Statistics of a City Church.

Interesting statistics regarding a great city church were given by the Rev. W. J. McCaughan, who has been pastor of the Third Presbyterian Church of Chicago since 1898, when he preached his farewell sermon on Sunday morning, June 30th. By a fitting coincidence that day was also the 60th anniversary of the founding of the church.

Since its organization 7,721 members had been received,—4,039 by letter and 3,682 on confession of faith in Christ. In the eight years and nine months of Mr. McCaughan's pastorate, 1,200 members were received. There are at present 1,427 members on the regular church roll, and 610 members whose present address is not known and whose names are kept on a reserved roll. Last year showed a net gain in the membership of 54. During Mr. McCaughan's pastorate he had 10,765 different addresses of the members; 523 persons moved once, while one member held the record with 22 removals. There are 94 families in the congregation now living at the same address as when Mr. McCaughan came.

In the sixty years of its history the church has raised for all purposes $1,316,597, $700,000 of which (in round figures) were spent in immediate connection with the church and its work, and $600,000 in missionary and other benevolences outside the church proper. Last year nearly $34,000 were raised, of which $14,000 were spent on the church and its immediate work, while over $19,000 were spent on outside work. The reports of the treasurers of the various organizations showed a balance in hand of over $6,000.

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THE EVANGELISTIC FIELD

Recent Meetings.

Abe Mulkey at Brady City and Bluffdale, Texas.

J. W. Ham at Middendorf and Chesterfield, S. C.

Myron J. Smith in tent meetings at Big Flats, N. Y.

L. E. Coad and Frank E. Lindgren at Victoria, Ill.

Dr. J. R. Pratt, of Albany, N. Y., recently held meetings with Rev. W. D. Ogg at Hendrum, Minn.

A. B. Hobbs at Fair Haven Springs, Mo. 56 professed conversions. A later engagement (camp meeting) was at McFall, Mo.

Brief Mention.

Rev. Frank A. Miller is moving his headquarters to Lincoln, Neb.

"Jim" Burwick has joined Dr. J. W. Chapman's evangelistic party.

E. S. Ufford has been spending the summer in Maine, supplying country churches.

Harvey S. Stoner conducted tent meetings at Sherman and Alliance, O., during September.

Ralph Gillam conducted services for a week in July in Tent Evangel No. 1, New York City.

Rev. Alex. Patterson gave a series of Bible lectures at the Epworth Grove (Ill.) camp meeting, Aug. 2-11.

Capt. J. D. Taylor, who has been conducting evangelistic services in Asheville, N. C., is in a large tent meeting at Richmond, Va.

Rev. Thos. B. Windross conducted tent meetings under the auspices of the Evangelistic Association of New England last month in Milford and West Medway, Mass.

Tilman Hobson recently conducted a three weeks tent meeting at Loram, O., in connection with the First Bapt. church. The audiences were large and attentive. Several confessed Christ and a number were united with the church.

Dr. J. Q. A. Henry and J. W. Hemminger recently held a three weeks' campaign at the First Bapt. church, Los Angeles, Calif., with fine results. These evangelists have received any number of calls for work all along the Pacific Coast.

Tom Mackey, writing from Cass Lake, Minn., says: "From July 21st to today (July 30th) about 40 persons have professed conversion, and many backsliders have come back. Splendid work was done among the children and we are praising God for answered prayer."

J. W. Mahood, for many years a conference evangelist of Northwest Iowa, has recently been elected a field secretary of the General Conference Commission on Aggressive Evangelism, and will devote his time mainly to the co-operative evangelism plan of the commission for cities where there are several Methodist churches desirous of uniting in evangelistic work.

H. N. Bunce and C. A. Potts had a very successful four weeks' campaign in Centralia, Mo., in July. During the progress of the meetings 248 made public profession of faith in Jesus Christ. Four converts' meetings were held for testimony and instruction in God's plan of salvation. Over 50 services were held in all, and many influential men took a decided stand for the Lord.

Maj. Geo. A. Hilton, the evangelist, writing from Alhambra, Calif., says: "Dr. Torrey is having a blessed work at Huntington Beach, Calif. I was with him yesterday. One of the most delightful features of the work is the awakening of ministers, over a hundred of whom were in a special meeting for them yesterday morning. There were many who renewed covenants with God. Dr. Torrey comes to Los Angeles in January. He will have the united support of all evangelical churches and pastors without exception, and there will be a blessed work done."

"We, pastors of churches in Clarksville, Mo., take pleasure in stating that we have been greatly edified and benefited by the Bible readings, addresses and sermons of Rev. James R. Smith. From the daily in-

creasing attendance and the manifested interest of our people we believe and we pray that lasting good has been done by these services. We have been deeply impressed by the true catholic spirit of our brother, and by his evident earnestness to get at the deepest and truest meaning of God's revealed written Word."—*E. D. Pearson, pastor Pres. Church; J. D. Powell, pastor Christian Church; J. M. Boon, pastor M. E. Church, South.*

R. A. Hadden recently closed a very successful campaign of evangelistic and Bible institute work under the auspices of the California C. E. Union. Over forty cities and towns in the state received helpful impetus through the services held. Mr. Hadden closed the six months of service by a series of lectures upon "Bible Study" at the state convention at Long Beach. A Sunday afternoon evangelistic service was also conducted. More than 4,000 attended the service. A large number made a clean-cut decision for Christ. The church federation of Los Angeles, together with the various young people's societies and Baraca classes of the city, were organized for an aggressive summer campaign in tents.

Who Was He?

"Well, he has come and gone, and as pastor of one of the ten churches participating in the meetings, I am now trying to figure up the question of profit and loss to my church.

"We put up a tabernacle for him costing $2,500 and paid him $1,000 for four weeks' services. We made up for him a chorus choir of two hundred voices. We held cottage prayer meetings and prayed for him for a full month before he came. He was a wonderful man. His trousers were always carefully creased and his hair beautifully roached on top. He said most wonderful things. Of course, the pastors had said the same things many times, but they were not at all wonderful coming from them. People crowded to hear him hit the sins of the other fellow. He got off many jokes, and they were wonderful. The audience were always ready to laugh at the good ripe chestnuts that fell from his lips. The evangelist also had a wonderful wife and wonderful children, as he told us many times in his sermons.

"Of course we had a wonderful revival. It would be rank heresy to say anything else. In response to his scoldings we went out in the audience every night and took hold of sinners and made them go up in front. About four hundred were in this way made to sign cards. True, not a tear was shed by any of these during the entire meetings, but perhaps his jokes were intended to keep them from feeling too bad about it.

"Of the names given me to look up, I find that half a dozen were already members of my church, who went up in front to induce a friend to go, or because they thought they ought to. Very many were little children in my Sunday school, who had several times before risen to my test and accepted Jesus as their Saviour, but whose parents refused to let them join the church on account of their age. Of the others, some were thinking about uniting, but were not just ready yet, etc. I have worn out much shoe leather looking up all these people, and I am very tired. Still, I realize that the evangelist was very wonderful, and that it was a wonderful revival, and that it is all my own laziness that there have been no more accessions.

"Oh for the good old days of deep conviction and genuine repentance."—*Pastor.*

—From *The Interior.*

The "One by One" Movement of the Methodist Episcopal Church.

The General Conference Commission on Aggressive Evangelism of the Methodist Episcopal Church is wide-awake. Its general field superintendent is Dr. Theodore S. Henderson, who has the brains and fire and experience to serve it well. It corresponds to the General Assembly's Evangelistic Committee of the Presbyterian Church, which has kept evangelism alive and has been such a blessing to this country for four or five years past; but in the Methodist Church the organization is closer and more official.

During the past year Dr. Henderson

himself has been visiting Methodist colleges with marked and immediate results. Other evangelists and pastors have conducted general meetings, and plans are laid for more extensive operations the coming season all over the country.

A very helpful feature of the work is the literature it has produced. Two sample envelopes may be procured at a small price on application to Dr. Henderson at 150 Fifth Avenue, New York City, one called "Tools for Workmen," the other "Weapons for the Win One Circle." Everything is bright, pointed and well printed.

The "Win One" idea is worked out in "Circles" or a "Society." The Win One Circle is defined as a company of genuine followers of Christ whose sincere purpose is to learn the principles and adopt the practice of personal evangelism, and who meet at stated times for instruction and inspiration. The Win One Society has the same object of winning others to Christ one by one, but is for those who cannot attend stated meetings and pursue regular plans of study.

The literature includes covenant blanks, prayer cards, tracts, pamphlets on evangelism in the home, Sunday school, shops, open air and among students; periodic, perpetual, automatic and pastoral evangelism; the conversion of children; counsel to young converts; soul-winning; following up the revival; and miscellaneous topics. The authors include Bishops Mallalieu and McDowell, Dr. Torrey and Mr. Pope, Dr. Chapman and Mr. Biederwolf, Mr. Stelzle and Dr. Ely, President Hughes of De Pauw University and Dr. Buckley, Dr. Henderson and Dr. Goodell, and several others. The story of the conversion of Edward Everett Hale, Jr., is given in one pamphlet. A "Book of Remembrance" by Evangelist Hugh C. Smith is practical and definite (54 pages, 7 cents). "Chapters of Blessings" by Dr. Henderson is meaty and suggestive (68 pages, 15 cents).

Thank God for the promotion of soul-winning by this Commission! It ought to bring back the old time zeal into the Methodist church. If the 18,969 ministers of Methodism, the 357,085 Sunday school officers and teachers, and the 112,000 Epworth League cabinet members, without counting church members at large, should each win at least one person to Christ a year, see what a mighty army it would add to the church!

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

Ralph Atkinson—Sept. 15, Xenia, O.

E. C. Avis—Sept. (first part), Lacy Springs, Va.; Sept. (latter part), Oct. and Nov., Rockingham, Churchville, Dayton, (Va.) and other points.

Chester Birch—Sept. 24, Greenville, Ill.; Oct. 13, California, Pa.; Nov. 3, Carmi, Ill.; Nov. 21, Columbus, Kan.; Jan. 1, So. Charleston, O.

Brooks Bros.—Sept., Tipton, Ind.; Oct. and Nov., Independence Blvd. church, Kansas City, Mo.; Dec., Akron, O.; Jan., 1908, Los Angeles, California; Feb., Covina, Cal.; March, Riverside, Cal.

L. E. Coad and Frank E. Lindgren—Aug. 11-Sept. 8 Victoria, Ill.; Sept. 15-Oct., 13, Clinton, Ind.

Major J. H. Cole—During the summer, Winona Lake, Ind., Lake Orion, Mich., and Lake Galilee, Wis.

Chas. N. Crittenton—Aug. 25-Sept. 5, Florence Mission, New York City; Sept. 6-13, N. F. C. M. Training School, Washington, D. C.; Sept. 15-22, Bible Conference, Cartersville, Georgia.

C. E. Davidson—Sept. 1, Tent work in New York city; Oct. 6, Tunkhannock, Pa.; Nov. 17, Carbondale, Pa.; Dec. 8, Interlaken, N. Y.

Edwin R. Dow—Aug. 20-Sept. 8, Atwood, Kans. (union meeting); Sept. 10-Oct. 1, Bethany, Mo.

G. W. Eichelberger—Sept. 1-12, College Mound, Mo.; Sept. 15-30, Johnstown, O.; Oct. 1-15, Arkansas.

W. J. Erdman—Oct.-Dec., Central Y. M. C. A., Philadelphia, Pa.

E. C. Glenn—Sept. 1, Beach Grove, Va.; Sept. 8, Reedville, Va.; Sept. 22, Martinsville, Va.; Oct. 6, Asheville, N. C.; Oct. 22, Andrews, N. C.; Nov. 3, Wallace, N. C.

S. D. Goodale—Sept., Kinder, La.

Hart and Magann—Sept., Seattle, Wash. (union of Methodist churches).

C. R. Haudenschield and Harry Richardson—Sept 22, Holton, Kans.; Oct. 15, Arkansas City, Kans.; Nov. 6, Oxford, O.

E. E. Hendrick and A. L. Carter—Sept. 1-14, Lowry, Mo.

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A. B. HOBBS—Dunbar, Neb.

T. C. HORTON—Sept., Los Angeles, Cal. (tent meetings); fall and winter, Los Angeles, Cal., and vicinity.

OSCAR HUDSON—August 28-Sept. 8, Alma, Ark.; Sept. 13-23, Mulberry, Ark.; Sept. 27-Oct. 6, Cabot, Ark.

ROBERT E. JOHNSON—September, Excelsior, Minn.; Oct., Rapid City, S. D.; Nov.-Dec., Pierre, S. D.; Jan., Vermillion, S. D. (probably); Feb., Fergus Falls, Minn. (probably); March-April 14, Mitchell, S. D. All union meetings

LOVIC P. LAW AND PARTY—Sept. 12, Lawson, Mo. (tent meeting); Oct. 6, Philadelphia, Pa.; Nov., in the East; Dec. or Jan., Houston, Tex.

N. H. LINES—Aug. 29-Sept. 16, Braymer, Mo.; Sept. 19-Oct. 1, Meriden, Kans.

OSCAR LOWRY AND GEORGE MOODY—Sept. 8-Oct. 6, Winterset, Ia.; Oct. 13-Nov. 10, Eagle Grove, Ia. All union meetings.

J. C. LUDGATE—Beginning Sept. 1, Springville (Ia.) M. E. church.

MILFORD H. LYON AND C. A. POTTS—Sept. 8-Oct. 6, Sycamore, Ill.; Oct. 13-Nov. 10, Salamanca, N. Y.; Dec. 29-Jan. 26, Geneseo, Ill.; Jan. 31-Feb. 10, Berea, Ky.

TOM MACKEY—Aug. 9-Sept. 20, Minneapolis, Minn. (tent meetings).

J. W. MAHOOD—Sept. 4-11, Greencastle, Ind.; Sept. 11-18, Council Bluffs, Iowa; Oct.-Dec., Southern California.

HARRY L. MAXWELL—Sept. 4-8, Northwest Indiana M. E. Conference, Greencastle, Ind.; Oct. 12-Nov. 8, Joplin, Mo.; Jan. 1-31, Fremont, O.

JAMES W. PATTERSON—October, St. Louis, union of Methodist churches, with Hugh E. Smith; Nov., Indianapolis, Ind., union of Methodist churches, with Hugh E. Smith; Dec., Syracuse, N. Y., union of Methodist churches, with Dr. Theodore S. Henderson.

J. R. PRATT—Sept. 1-8, Muncie Island, Long Island, Bible Conference.

PAUL PRICE—Sept. 1, Glassport, Pa.

MILTON S. REES—Sept. 8, Lebanon, Ky.; Oct. 6, Whitesboro, N. Y.; Oct. 27, Lancaster, Pa. (15 churches uniting); Nov. 24, Clifton Springs, N. Y. All union meetings.

LE ROY ST. JOHN—Sept., Glasgow, Ky.; Oct., Buffalo, N.Y.; Nov., Los Angeles, Calif.; Dec., Redlands, Calif.

HAROLD F. SAYLES—Sept., Birmingham, Mich.; Oct., Clare, Mich.

CHAS. R. SCOFIELD—Sept., Springfield, Mo.; Oct., Lincoln, Neb.; Nov., Columbus, O.

DAN SHANNON—September, Flora, Ill.; Oct., Albion, Mich.

C. C. SMITH AND B. M. RICE—Oct., Tipton, Ia.; Nov., Dubuque, Ia.; Dec., Litchfield, Minn.

F. E. SMILEY—Sept. 1-17, New York city, (union tent meetings); Sept. 17-30, Kingsville, Ohio.

HUBERT L. SPARKS—Sept., Denison, Texas.

B. S. TAYLOR—Sept. 5, Carrollton, O.

MELVIN E. TROTTER—September, Cartersville, Ga.; Oct., Philadelphia, Pa. and Denver, Colo.; Nov. 3, Detroit, Mich.; Nov. 10, Scranton, Pa.; Dec. 8, Toronto, Ont.

GEO. H. WILLIAMS—Sept., Ainsworth, Neb. Union meeting.

W. H. WILLIAMS—Sept. 4-17, Waukomis, Okla.

THOMAS B. WINDROSS—Aug. 25-Sept. 8, West Medway, Mass. (tent meeting).

C H. YATMAN—Sept., Elizabeth, N. J., and Nanticoke, Pa.; Greenville, Ohio, in the fall.

HERBERT YEUELL AND ARTHUR WAKE—Sept., Mt. Pleasant, Ia.; Oct. and Nov., Detroit, Mich.

A. H. ZIMMERMAN—Sept., Turin, N. Y.; Oct., New York Mills, N. Y.; Nov., New Hartford, N. Y.; Dec. and Jan., Utica, N. Y.; Feb., Clinton, N. Y.; March, Rome, N. Y.

Forthcoming Conferences, Etc.

NORTHFIELD (MASS.) CONFERENCES. Post-conference, Aug. 20-Sept. 15. A. G. Moody, sec., East Northfield, Mass.

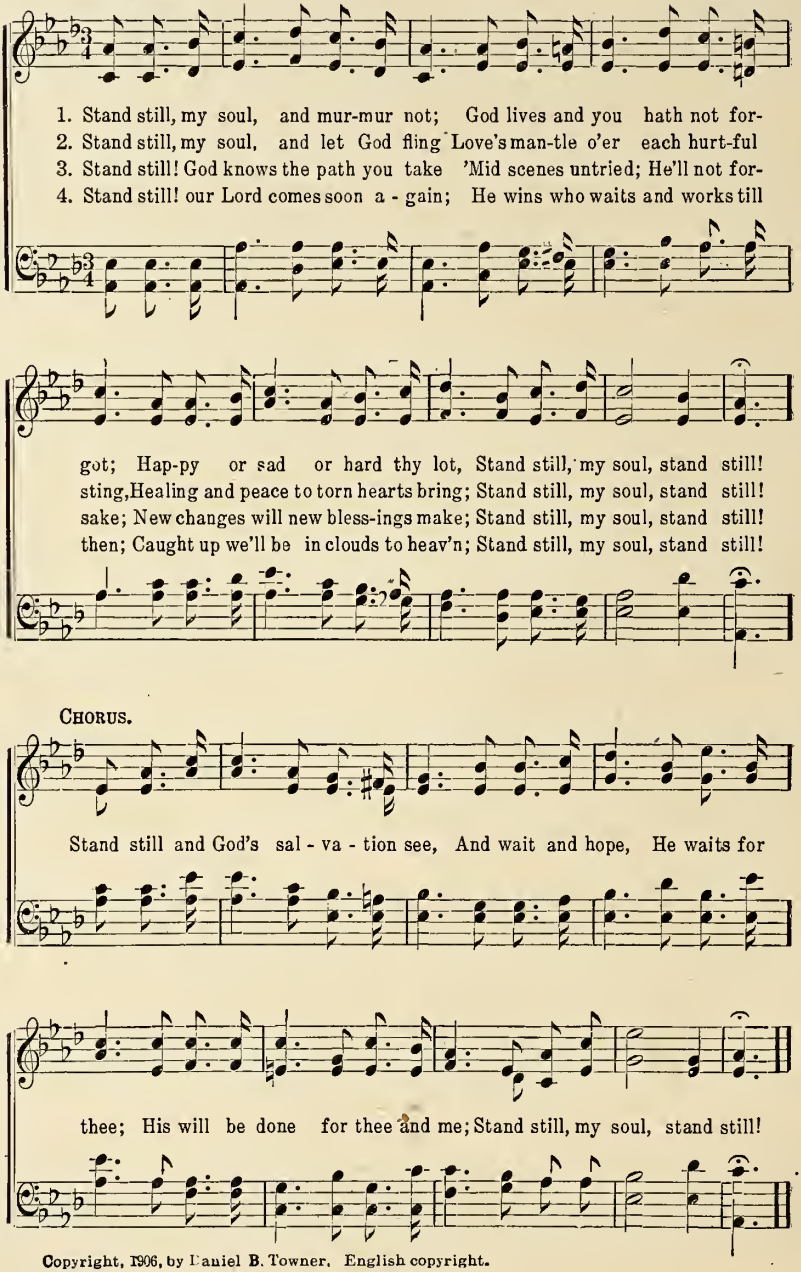
CONG. CHURCH, NATL. COUNCIL, Oct. 8-10, 1907, at Cleveland, O.

THIRD MIDWINTER EVANGELISTIC AND SOUL-WINNING CONFERENCE, Chicago, January 1 and 2, 1908. A. P. Fitt, sec., 80 Institute Place, Chicago.

☞Those receiving a sample copy of THE INSTITUTE TIE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Stand Still!

JOHN SNAPE. D. B. TOWNER



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From *New Gospel Hymns and Solos, Series No. 1.* The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago. 10 cents.

The Moody Bible Institute

Personalia.

L. F. Spangenberg was ordained July 11 at Dawson, N. D.

Mr. E. O. Sellers sang in the Chicago Avenue Church, morning and evening, July 21.

J. A. McVeigh takes charge of the People's Institute and Mission, Portland, Ore., on Sept. 1.

A. F. Chapman has accepted a call to the Pleasantville Bapt. church, Atlantic City, N. J.

P. J. Tau and wife are working in connection with a small Presbyterian church at Fieldon, Ill.

B. B. Sutcliffe has just organized a Brotherhood in his (Hyde Pk.) Presbyterian church, St. Joseph, Mo.

K. F. Otto Müller has assumed the pastorate of the Cong. churches at Cleveland and Medina, N. D., succeeding A. H. Smith.

W. C. Barber, of Des Moines, Iowa, has been called from the secretaryship of the state (Iowa) Anti-Saloon League to become its superintendent.

"How many of our friends have passed through deep waters this past year! It ought to mean enriched lives and larger service."—*Miss E. S. Strong.*

George M. Vercoe has just been called from Baldwin's Prairie Baptist church, Union, Mich., to the pastorate of a Baptist church near Bay City, Mich.

J. F. Landsborough has resigned the pastorate of the Cong. church at Granville, N. D. A fine meeting house, costing over $5,000, has been built during his pastorate.

Dr. Towner and Dr. Dixon are going to begin meetings on the West side of this city, Sept. 1, with a union of 11 churches. There will be a large chorus choir. Miss Towner is to be the pianist. These meetings will continue for at least three weeks. They are to be held in a large tent erected for the purpose and pitched in the vicinity of Logan and Palmer Squares.

J. C. Watt recently closed a five years' pastorate at Michigan City, N. D. He leaves the church with growth in membership and in the benevolent offerings and with a substantial new church and parsonage.

Dr. Torrey spent a few hours in Chicago on July 24 enroute for the Huntington Beach (Calif.) Assembly. All the students were gathered in the men's building for morning devotions, which were led by Dr. Torrey.

The annual excursion of the students across the lake occurred on Aug. 5. The destination was Michigan City, Ind. A pleasant time was enjoyed by all, and a helpful service, attended by strangers also, was held on the return journey.

During August, besides completing his lectures on Revelation before the students, Dr. Gray preached at the Second Presbyterian church, Pittsburg, and the First Presbyterian church, Freeport, Ill., and lectured and preached at the Monmouth (Ill.) Chautauqua and the Winona Bible conference.

Miss Grace Saxe has been conducting two weekly Bible classes at her home, Fort Scott, Kans. In October and November she will teach Bible classes in Buffalo, N. Y., at the invitation of the Torrey Mission committee. During January next she expects to have parlor Bible classes in New York City.

Friends of the Institute will learn with deepest regret that word was received a few days ago by cablegram that Mrs. Marshall, wife of Mr. E. A. Marshall, formerly superintendent of the Men's department, had fallen asleep in Jerusalem. It is quite certain that Mr. Marshall was at her bedside when she passed away. Mr. Marshall left this country on Feb. 19 last for a missionary tour of Africa and the Holy Land. The hearty sympathy of Mr. Marshall's friends and relatives go out for him and the bereaved family just now.

Special Lectures.

Dr. Dixon lectured most helpfully Aug. 13-17 inclusive, one hour each day, on "Great Epochs in the Life of Jesus."

Rev. B. W. Spilman, field secretary of the So. Baptist Com., Nashville, Tenn., addressed the students most helpfully on Aug. 2nd, taking as his topic: "Covering the Sunday School Lesson."

Rev. Jos. W. Kemp, of Edinburgh, who preached at the Chicago Avenue church on Sunday, July 28, and lectured in the Thursday evening Bible conference on Aug. 1, also conducted the prayer hour for the students at the nine o'clock hour on Aug. 6.

A. O. Loosley, a former student, now a missionary under the C. I. M., but home on furlough, spoke at the missionary hour on Aug. 3rd. His theme was "Present Conditions and Prospects in China." Mr. Loosley has labored in China for seven years and is well acquainted with the situation.

On July 25 the students were given a treat in two addresses by visiting Christian workers, members of the Committee on Aggressive Evangelism of the M. E. church: Rev. Theo. S. Henderson, D.D., general field superintendent, who spoke on the "Ideal Every-Day Evangelist," and Mr. Hugh E. Smith, field secretary, who spoke from Isa. 50:4 as a text.

Lectures by Dr. James Orr.

The Institute will be favored once more with lectures by Dr. Orr during the week September 10-14. The subjects he will take at the 11 o'clock hour daily will be selected from the following:

THE EVIDENCES OF REVELATION IN VIEW OF MODERN DENIALS.

Proof from the Structure of the Book.
Proof from the Purpose of God in the Book.
Proof from the Religion of the Book.
Proof from Miracle and Prophecy in the Book.
The Futility of Modern Critical Denials—in the Old Testament.
The Futility of Modern Critical Denials—in the New Testament.

Dr. Orr is one of the greatest living authorities on these themes, and it is a rare privilege that is offered to the students to hear him.

Annual Meetings.

The annual meetings of the Institute will be held this year on September 10. The trustees will meet in the afternoon for the election of officers for the ensuing year and other business, and at this time the reports of the heads of departments for the past year will be submitted. At 7:30 a public gathering will be held in the Moody church. A condensed report for 1906-07 will be made by Mr. Fitt. Diplomas will be given to the thirty or more students who completed the two-year course last month. An address will also be given by Dr. James Orr of Glasgow on an appropriate Biblical theme.

God grant that these meetings may not merely mean much in the way of organization but that also a testimony may be given that shall bring glory to God. Join in prayer to that end!

Bible Reading Contest.

The Bible reading contest, offered according to conditions announced in THE TIE for August, came off on the 10th ult., and much interest was manifested. Nearly 25 men and women had enrolled. The winners were as follows:

Miss Laura Hintze, first prize of $10.
Arthur L. Cannon, second prize of $6.
Frank F. Farrington, third prize of $4.

Honorable mention was given to Miss E. M. Speers, Miss Jessie Walter and Roy Bagshaw. The judges were Drs. Gray and Towner and Mr. N. H. Camp.

"Please find enclosed $1.00 for the Institute. I am sorry that I can't send you more, but our church needs so much all the time, we have over $400 debt yet on the church, and now we have bought a parsonage costing nearly $3,000. I give all I am able to give to the Lord because He has done so much for me. Pray for me and my husband, as he is yet unsaved. He doesn't like me to send you anything, but I take in sewing and washing sometimes, and oh! am so thankful to our dear heavenly Father that He gives me health and strength to help do the little things that need our help. May God's richest blessing rest on all of us that try to do something for His cause, is my prayer."—*From a Donor's Letter.*

Evening Department.

"A Lawyer's Find" is the title page of a neat little folder giving a general view of the work of this department, which is being distributed in its interests. We should be glad if our friends in the city would send for copies and hand them to such young men and women as they think should take the course.

The circular giving the work of the fall term will be issued before the end of July, and we shall be glad to forward copies to any one interested in it.

Correspondence Department.

"I have worked through the sections with only one motive—to get a real *systematic* knowledge of Bible Doctrines, and I have received what I sought for, and far more. Many of the lessons have come to me in the power of the Spirit, and as I have pondered and prayed over them not only mental but spiritual strength has come to me. As I am a Bible teacher here very many have shared the light and blessing also."—(Miss) A. B. S., LL.A., St. Andrews University, Scotland.

"As I am nearing the close of this course, I must say that these lessons have been a wonderful help to me, also a great help to me in helping others. Their teachings with the Scripture contained in them have left an impression on my mind that I am sure will never wear away, and have awakened a new interest and desire in me to live nearer to Christ."—A. J. M., Joliet, Ill.

"The lessons have given me a greater love for and interest in the Bible, and I am hoping to get a thorough knowledge of its contents with the aid of the Holy Spirit."—P. C., Westminster, London, England.

"I don't want to half-way do this work—it is too important to do in that manner. I might add that so far the course has been very helpful to me, and in a certain measure to others, for during three months in the winter I had a class of six or eight fine fellows who with me made a special study of Personal Work, using this course as far as I had gone with satisfying results."—C. H. H., Y. M. C. A., Louisville, Ky.

"Happy Ever Since."

One evening last week, when out with the Gospel wagon on State street, I made my way to a man at the close of the service who seemed to be very much interested in what was going on. I held out my hand to him and said:

"Well, my friend, how is it with you tonight? Are you a Christian?"

He answered: "Yes, I got saved last Saturday night down to Moody's," pointing at the name "Moody" on the side of the wagon.

"Well," I said, "I am glad to hear that. Would you mind telling me how it happened?"

He said: "For some time I had been very much discouraged and dissatisfied with life. In fact, I didn't consider it worth living, and was at the point of putting an end to myself. Last Saturday evening, while passing the Moody Institute, I was attracted by the singing in the fellowship meeting. I thought I would step in and see what was going on, thinking it was a public meeting. A student stepped up to me and asked if there was anything he could do for me. I told him my story, and he pointed me to Jesus. He came into my heart last Saturday night, and I have been happy ever since."

I believe he told me the truth, for the expression on his face gave evidence to a glad heart.

"Can you tell me the student's name who led you to Christ?" asked I.

"No," he said, "but I have it in my Bible."

When I asked him where his Bible was he took it from his coat pocket and turned to the fly leaf. There I saw, written in his own handwriting, the name of C. A. Kirkwood.—*E. H. Edgar.*

Colportage Department.

S. S. teachers of the Intl. lessons will find two beautiful poems on Moses in *Select Poems* (No. 14 in THE MOODY COLPORTAGE LIBRARY), with which to illustrate the lesson for Sept. 22 on "The Death of Moses."

A Bedside Ministry:

THE GOSPEL IN PRINT FOR THE SICK AND DISABLED.

A class of persons usually overlooked or neglected in the ministration of the Gospel or such means of grace as are afforded well people, are those who are confined in large city hospitals. In Chicago alone there are upwards of 85 hospitals, having an aggregate capacity of more than 5,000 patients, and many of these are usually full to overflowing.



But is it worth while to put forth any special effort to reach this great number of persons necessarily bedridden, with the blessed tidings of a Saviour's love, and are conditions favorable to such a work? We reply, unhesitatingly, *yes*, and in part for these reasons:

Isolation from the world fosters a thoughtful mood, one open to the slightest impression for good or ill.

To not a few the end of days may be in sight, and the issues of this life a principal concern.

There is a time to read during the long and tedious hours of the day.

Very many in our large hospitals have no home or friends, no one to care for them—at least for their spiritual needs.

Individuals here and there have quietly done a very helpful work in reaching the unsaved and the careless Christians found among hospital patients by ministering to them with the Gospel in print, and the Bible Institute Colportage Association of Chicago, through its HOSPITAL BOOK FUND, has touched the lives of many, but in comparison with so large a class of isolated people, have scarcely begun their work. The books of THE MOODY COLPORTAGE LIBRARY have been the chief instruments in the hands of the workers representing the Association in this bedside ministry.

A suggestion of the good work which has begun with the books may be gathered from the letters of voluntary Christian workers quoted below:

> The consignment of books sent to the South Side Hospital has **furnished reading matter for several on the Sabbath especially.** A father, who had lost a ten-year old son just before coming here, read "Heaven" with the deepest interest, and asked for the address that he might get a copy to take home to the sad-hearted mother away down in Georgia.
>
> A hard drinker, who is here with a broken leg—a result of a recent spree—**is now sitting propped up in bed with "The Way to God" in his hands.** Let us pray that he may find the way and enter in. He was once a Sunday school scholar.
>
> From the thumb-marks and pages turned down, **the books show active service.** Some patients have read three or four of them while here.

> In thanking you for your most welcome response to the need of books in our "bedside ministry" at the Presbyterian Hospital I would say that I have selected nearly or fully, one hundred copies of THE MOODY COLPORTAGE LIBRARY, very largely the old tried volumes, with more of the stories, for we have so many boys who love to read. You will be interested to know that "The Good Shepherd" has a wonderful place; the children and Roman Catholic men read it so much. "Sowing and Reaping" and "Sovereign Grace," by Mr. Moody, are favorites. "The

Way to God" led a Roman Catholic to say voluntarily, "That book has converted me," while another man, with eyes suspiciously moist, asked, "If he might not take it home to keep."

The patients in the Cook Co. Hospital like the books very much. I have three Catholic friends in my ward who **read eagerly every Colportage Library book** I can furnish them. **The Catholics will read these books when they will not read the Bible.**

And now to the point. The ready help of cheerful givers is solicited to enable the Association to extend this bedside ministry to every large hospital where such visitation and donations of books would be welcome (and few are the exceptions), especially in the great cities of the country. Some friend, some relative of the reader, someone who may bless him in after years may now be a patient awaiting such a ministry. Contributions, large or small, are earnestly invited and will be promptly acknowledged. Ten dollars will place 100 good books in any hospital in the land; five dollars will pay for the cost of 50 books and their transportation; smaller sums in proportion. Contributors, if desired, may name the hospital in which the donor wishes the books to go. Kindly send amount to the Bible Institute Colportage Association, 250 La Salle Ave., Chicago, marking same for "Hospital Book Fund."

Three of my fireside pupils have written: "I see what has hindered my prayers by reading *How to Pray*, and I am trying to obey the little book." Some have expressed themselves differently, but they mean the same. "Your book *Home Duties* I keep in the office so that it can be read by persons waiting for the doctor. They want to take it with them. I have not sold many, but think I can." This is what a doctor's wife in Chicago says. As you know my plan for selling books is to put a few in a home to sell to their neighbors, and not only sell but see that they are read.—*Joanna P. Moore.*

Mr. Moody's Book Funds.

The following contributions have been received from July 13, 1907, to Aug. 13, 1907, inclusive:

Prison Book Fund:

W. J. F., Cal.	.50	D. H. D., Pa.	100.00
G. E. P., Ia.	1.00	Mrs. G. H., Ill.	1.00
Maj. M. A. W., O.	1.00	C. G. J., Ill.	5.00
A. L., Can.	1.00	R. J. S., O.	1.00
T. E., O.	.50	Mrs. E. H., Kans.	1.00
S. R. B. C., Ga.	.16	W. E. B., N. Y.	1.00
E. C. B., Fla.	1.00	J. W. B., Mass.	2.00
King's Daughters of Cleveland, O.	2.00	R. R., Ill.	10.00
N. H., Minn.	1.00	G. C. D., N. Y.	10.00
A. A. F., Fla.	10.00	C. B., Mich.	5.00
L. M. H., Mo.	1.00	Mrs. F. G. R., Ia.	1.00
K. O. C., Minn.	1.00	W. A. J., Wis.	2.00
Mrs. M. S., Ia.	1.00	V. A. F., O.	1.30
G. L. R., Minn.	1.00	A. H., Mo.	1.00
H. T. C., Ill.	1.00		
E. F., O.	1.00		
			$165.46

India Book Fund:

D. H. D., Pa.	25.00	
B. F. R., Ill.	5.00	
		30.00

Africa Book Fund:

D. H. D., Pa.	25.00

Hospital Book Fund:

D. H. D., Pa.	10.00

Army and Navy Book Fund:

D. H. D., Pa.	10.00

Mountain Book Fund:

D. H. D., Pa.	5.00

Lumber Camp Book Fund:

D. H. D., Pa.	5.00

Alaska Book Fund:

D. H. D., Pa.	5.00

Fire Station Book Fund:

D. H. D., Pa.	5.00

Railroad Book Fund:

D. H. D., Pa.	5.00

Lodging House Book Fund:

D. H. D., Pa.	5.00
Total	$270.46

It gives me great pleasure to inform you that I have engaged in the colporter work for several weeks. I have taken orders for 142 books in that time. At present I am only canvassing evenings after work, not being out more than ten times. I sold 25 at a Y. P. H. Convention which I attended.

The people are enthusiastic over the books, and recommendations as to their excellence are pouring in from all sides. One lady saw several in a friend's home and asked where she might obtain some.

I rarely fail to sell at least one or two books at a house—I sold 12 to one family. *Popular Amusements* is the best selling book I handle.—*C. D. Y., Akron, O.*

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Oh, What a Change	The Hand That Was Wounded
Only a Sinner Saved by Grace	His Eye is on the Sparrow
Tell Mother I'll Be There	Now the Day is Over (Harkness)
Stand Up for Jesus	Looking this Way
The Old Time Religion	When the Comforter Came
He Knows	Lean on His Arms
Is He Yours?	Would You Believe?

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"The Colportage Library books came in good order, for which accept my sincere thanks. The *Gospels* were an unexpected surprise, and I know the jail workers will be pleased to have the books for Sunday. I trust and pray that many prisoners will be led to Christ. The last Sunday I was there, one prisoner followed me to the door and said: 'Madam, can you send me some magazines to read?'"

Please Read This!

Former students of the Moody Bible Institute, or home or foreign missionaries, who would like to receive the TIE, but are unable to afford the subscription price, are invited to send their names and addresses to this office, as money has been contributed to be used in sending the magazine free for one year to a limited number of those who would appreciate it. If our readers know of any such, we would be glad to receive their names.

Subscribers, Attention!

Don't breathe a word of complaint if you do not receive this magazine regularly and promptly when you have changed your mail address without notifying the TIE at once.

Remember, your magazine will go to the old address and the postmaster will not forward it unless you provide him with *additional postage* for that purpose.

Letters and postals may be forwarded when re-directed without further postage, but not so with any other kind of mail matter.

Married.

C. R. Haudenschield, to Edith G. Embree, August 6, 1907, at Maryville, Mo.

Thos. Penn Ullom, to Mary Virginia Hechler, August 15, 1907, at Antioch, Ohio.

Jacob H. Means, to Marietta H. Gray, July 30, 1907, at Cedar Rapids, Iowa.

Born.

To Mr. and Mrs. E. S. Woodring, a son, Philip Wendell, July 6, 1907.

To Rev. and Mrs. Gust. Briegleb, a son, Harold Evans, July 30, 1907, at Tuckahoe, N. Y.

Some July-August Visitors.

G. O. Angell, Atkinson, Nebr.; J. W. Angell, Atkinson, Nebr.; Miss Mary Angevine, Pittsburg, Pa.; Miss Caroline Babcock, Neenah, Wis.; Miss Bessie Ballard, Winona Lake, Ind.; Mr. and Mrs. E. H. Bancroft, Silver Lake, Wis.; Mrs. L. M. Barnes, Monticello, Ind.; Miss Esther Barnes, Monticello, Ind.; Miss Ina Bates, Des Moines, Ia.; Wallace W. Belding, Traverse City, Mich.; Miss Lillian Bishop, Alton, Ill.; Harry J. Butler, San Jose, Cal.; Miss Mabel Carson, Chicago; Rev. A. S. C. Clarke, Chicago; Joseph Cohn, Brooklyn, N. Y.; Miss Pauline Conde, Rockford, Ill.; Miss Ida Bell Converse; Mrs. Converse; Miss Nora Corette, Washington, Iowa; Miss Georgia Dalton, Clinton, Ind.; Miss Frances Davidson, Lake Geneva, Wis.; Miss Florence Davis, Aurora, Ill.; Miss Margaret De Grot, Vriesland, Mich.; Mrs. A. C. Dixon, Boston, Mass.; Miss Marian Downey, Grand Rapids, Mich.; Mrs. Dundas; Miss Florence French, Des Moines, Ia.; Thos. W. Gales, Rhinelander, Wis.; Miss Elise Geier, Joplin, Mo.; Dr. A. C. V. Gilmore, Holland, Mich.; Mrs. Henry Harris, Antwerp, O.; Miss Belle Henderson, Caledonia, Ill.; Miss Jessie Henderson, Caledonia, Ill.; Mrs. M. Henderson, Caledonia, Ill.; Robert H. High, Lafayette, Ind.; Rev. and Mrs. E. R. Horton, Crown Point, Ind.; T. Hueston; Miss Ella Hutchinson, St. Louis, Mo.; John Imrie, Montreal, Que.; Mr. and Mrs. R. E. Johnson, Keyser, W. Va.; W. H. Jordan, Jerseyville, Ill.; Rev. and Mrs. Jos. W. Kemp, Edinburgh, Scotland; Miss Margaret Kerr, Chicago, Ill.; D. T. Kizer, Springfield, Mo.; J. J. Mr. and Mrs. A. O. Loosley, Ningpo, China; Dr. and Mrs. H. M. McCandliss, Hankow, China; Miss Etta Koehn, Mt. Lake, Minn.; W. S. Leslie, Dixon, Ill.; McClyng, St. Louis, Mo.; J. O. Mc Sparran, Dallas, Tex.; H. McEwan, Milwaukee, Wis.; Mrs. Miller and Miss Lorena Miller, Atlanta, Ga.; Miss E. S. Millar, Lake Geneva, Wis.; Mr. and Mrs. N. E. Miller, Buffalo, N. Y.; Mrs. Agnes Mitchell, Caledonia, Ill.; J. T. Moody, Duluth, Minn.; Miss Cornelia Morgan, Springfield, Mo.; J. W. Patterson, Fairfield, Ill.; Miss Lulu Reemelin, Cincinnati, O.; H. N. Rice; Miss Ella Rolofson, Salt Lake City, Utah; Miss Rookus; Miss Mabel Rouzee, Williamsburg, N. Y.; Mrs. William Rouzee, Williamsburg, N.Y.; Geo. R. Schroeder, Milwaukee, Wis.; Misses Nina and Mary Schroer, Winona Lake, Ind.; Mr. and Mrs. F. O. Scurrah, Perry, Ia.; Rev. W. C. Seidel, Nashville, Tenn.; W. G. Smith, Klamath Falls, Ore.; Thos. E. Stephens; Miss Elinore Taft, and Mrs. Taft, Ridgeway, S. C; Miss Ida Tanis; Vriesland, Mich.; Miss May Taylor, Clinton, Mich.; J. H. Tharp, Lakeland, Fla.; W. E. Tharp, Custer Park, Ill.; F. J. Toevs, Mt. Lake, Minn.; Mrs. Turney; Rev. T. P. Ullom, Barnesville, O.; Mr. and Mrs. Sidney A. Weston, Boston, Mass; D. S. Wheat, Carthage, Mo.; Mr. and Mrs. Henry Wichers, Zeeland, Mich.; Mr. and Mrs. F. J. Wilber, Galva, Ill.

Student Arrivals.

W. G. Evans, Cleveland, O.; Albert Halliwell, Montreal, Que.; Dan Hughes, Wadley, Herefordshire, Eng.; Herbert G. Marshall, Wheaton, Minn.; Fred. L. Neslund, Galva, Ill.; L. D. Williams, Milbank, S.

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Student Departures.

Mr. and Mrs. R. E. Bradford, Pawnee, Ill.; H. M. Fisher, Patoka, Indiana; P. E. Hall, Chagrin Falls, O.; R. A. Hamilton, Bearsville, W. Va.; P. L. Heller, Wapwallopen, Pa.; A. O. Kuhn, Detroit, Mich.; P. A. Merriam, Woodland, Mich.; Jas. A. Moats; G. Nikkel. Cope, Colo.; Mr. and Mrs. J. O. Persons, Dublin, Ga.; E. C. Sarchett, Center Point, Iowa; A. H. Sealey, Chicago; Z. O. Shields, Erie, Pa.; Mr. and Mrs. P. J. Tau, Fieldon, Ill.; E. E. Test, Elva, Ill.; O. F. Vanace, Clifton, Ill.; W. D. Watson, Chicago; J. H. Willfong, Quaker, Ind.; Mr. and Mrs. W. Womack, Lexington, Mo.; F. C. Woodburn, Chicago; Miss Margaret Campbell, Valparaiso, Ill.; Miss Ethel Cilley, Wapello, Iowa; Miss Carrie Couchman, Butler, Miss.; Miss Maria Elliot, Los Angeles, Cal.; Miss Moiselle Elliot, Los Angeles, Cal.; Miss Jennie Henry, Youngstown, Ohio; Miss Maud Hoover, Troy, Ohio; Miss Emma Hostetter, Salt Lake City, Utah; Miss Lorena Hunter, Independence. Kans.; Miss Lizzie Kennell, Washington, Ill.; Miss Ethel Lee, Neenah, Wis.; Miss Martha Losekann, Ireland; Miss Mary Moore, Upper Alton, Ill.; Mrs. Mary Morris, Indianapolis, Ind.; Miss Mary Phillips, Youngstown, Ohio; Miss Ella Stewart, New Concord, Ohio; Miss Eliza Thronberg, Edmond, Okla.; Miss Florence Waugh, Eskridge, Kans.; Miss Lena Willson, New Concord, Ohio.



A Street Meeting on West Madison Street.

Fall Schedule.

On Tuesday, September 3 next, the fall schedule of the Institute will begin, and this marks also the beginning of a new cycle of the two-years' course. The Bible study will be as follows:

Synthetic Study.—The Pentateuch and ante-Babylonian historical books. Dr. Gray.

Bible Doctrine.—The doctrine of God and of Jesus Christ. Dr. Evans.

Bible Chapter Summary.—Genesis, Exodus. Mr. Fitt.

Personal Work.—Introductory topics; the Careless, the Indifferent, the Anxious. Dr. Evans.

Teachers' Training Class. Dr. Gray.

Bible Analysis. Dr. Evans.

Missionary Study.—History; Japan, Korea. Mr. Hunter.

Practical Homiletics. Dr. Evans.

Biblical Introduction.—The Bible, its names, books, writers, manuscripts, translations, etc. Mr. Fitt. Archaeological proofs, ancient religions, etc. Dr. Gray.

The Music department will be under the direction of Dr. Towner, with the usual class and private work.

In Practical Work the students will receive assignments as usual. As long as the weather is good the Gospel wagon will be sent out every day except Monday, and strect and shop meetings will be prosecuted with vigor.

Since this is the beginning of a new two-year cycle, it is a very favorable time to enter the Institute. Applicants should write to Rev. H. W. Pope, superintendent of Men, 80 Institute Place, Chicago; or to Miss E. S. Strong, superintendent of Women, 232 La Salle Avenue, Chicago. Other information about the Institute can be secured by addressing Mr. Fitt, or the heads of the respective departments.

"Many women would not even let me in, but I said I just wanted to show them, —and made a sale every time. One woman wouldn't open the door at first and found ten different excuses to try to persuade me to go away; even said she never lets strangers in when her husband is not at home. I showed her my books and cards, etc., through the screen door, and was invited in with an apology, and she bought a dollar's worth of books at first; then after using her telephone (every farmer has one), she bought some cards for 50c and broke a penny bank to get the money.

THE INSTITUTE TIE

A MONTHLY MAGAZINE

FOR THE PROMOTION OF BIBLE STUDY AND CHRISTIAN SERVICE

Published on the first of each month by The Moody Bible Institute

R. A. TORREY, JAMES M. GRAY, } *Editors-in-chief*
A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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It should be understood that no individual has any personal financial interest whatever in THE TIE. It is the property of the Institute—as much so as the Gospel wagon or any other part of the institution's equipment.

Already a number of agents are busy enrolling subscribers, and find the work a pleasant one. Thousands of Christian people would promptly subscribe to THE TIE, if the matter were presented to them, sample copy shown, etc.

The Lake Orion (Mich.) Bible conference has just closed its seventh and most successful session. Among the speakers and teachers present were Prof. Jas. Orr, of Glasgow; Dr. A. C. Dixon, of Chicago; Dr. F. L. Thompson, of St. Louis; Dr. H. H. Gregg, of St. Louis; Dr. C. I. Scofield, of Dallas, Tex.; Dr. C. F. Ralston, of Gloversville, N. Y.; and Mr. John H. Hunter, of Chicago. The October number of THE TIE will contain a sixteen page supplement devoted to this conference, giving a comprehensive outline of some of the interesting and helpful addresses. Extra copies of this issue, mailed to any address, 10 cents each.

Pastors and Sunday school teachers, Bible teachers and others who will cooperate in getting subscribers will be sent free sample copies and subscription blanks on application to the business manager. Doubtless many will be adopting Dr. Gray's or Dr. Torrey's courses in Bible classes. Since the magazine is no one's personal property but a branch of the Institute's activity, we feel free to seek the cordial cooperation of friends and assure them that it will be welcome.

We desire to get an agent for our magazine in every church and community. Ladies and others who can give even a limited time to such work at their own convenience are invited to correspond with the business manager.

Please do not cast aside this copy of THE INSTITUTE TIE when read. Kindly pass it on to a friend or acquaintance likely to be interested, or mail it to a missionary or other isolated Christian worker.



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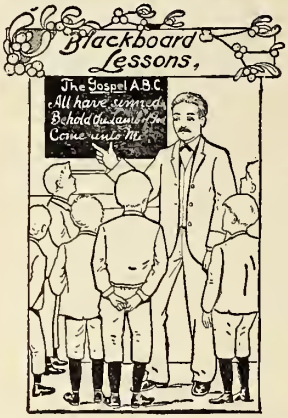
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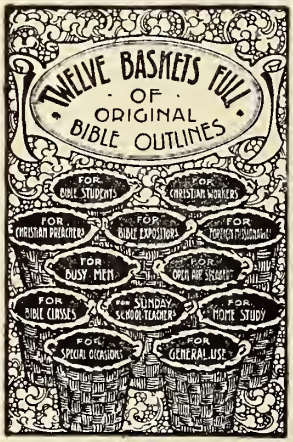
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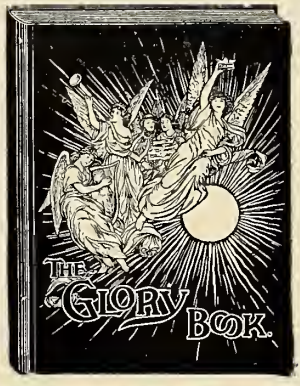
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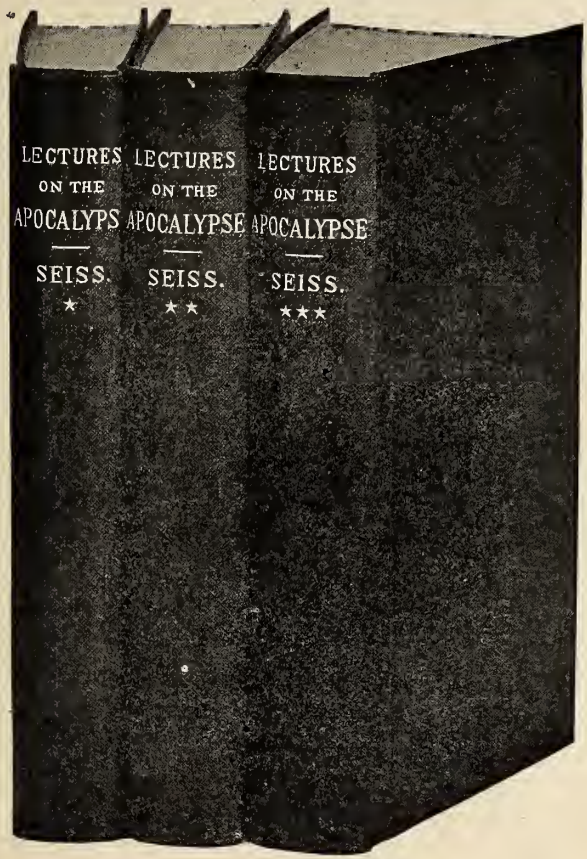
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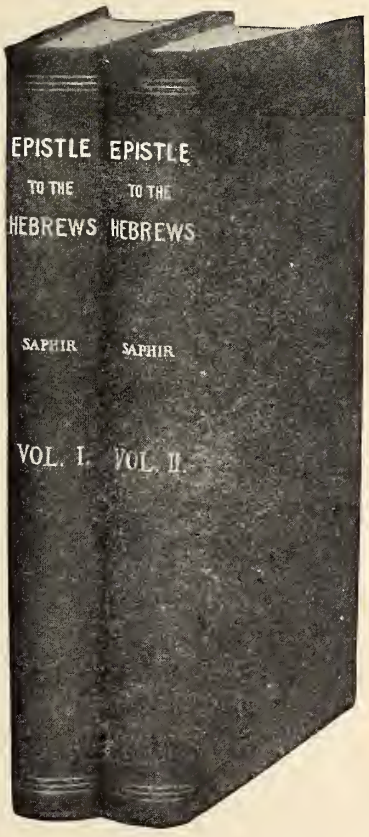


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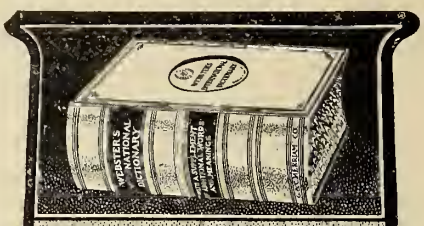
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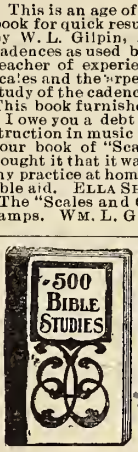
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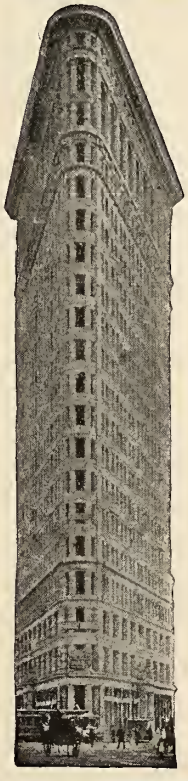
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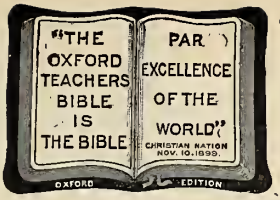
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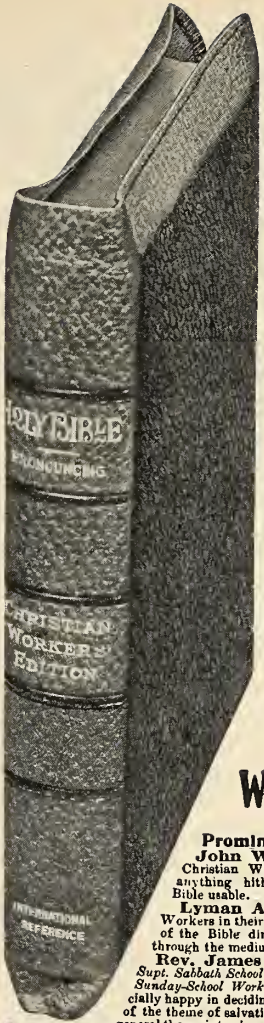
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I am happy in Him (Excell)
I never will cease to love Him (Gabriel)
Is He yours? (Harkness)
It is well with my soul (Bliss)
Keep the heart singing (Gabriel)
Look and Live (Ogden)
My anchor holds (Towner)
My Saviour first of all (Sweney)
Oh, it is wonderful (Gabriel)
Oh, what a change (Harkness)
Only a sinner (Towner)
Rejoice, the lost is found (Bristow)
Saving grace (Towner)
Somebody (Weeden)
The banner of the cross (McGranahan)
The Glory Song (Gabriel)
The good old-fashioned way (Excell)
The hand that was wounded for me (Towner)
The King's business (Cassell)
The way of the cross leads home (Gabriel)
Where is my boy tonight (Lowry)
Will there be any stars? (Sweney)

¶ One hundred and sixty pages, with Topical Responsive Readings.

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Correspondence with evangelists and churches invited

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"And God granted him that which he requested" (1 Chronicles 4:10).

What an enviable record, if only one made the right request! Jabez requested prosperity — "O that Thou wouldst bless me indeed and enlarge my border"; power— "that Thine hand might be with me"; protection—"that Thou wouldest keep me from evil, that it be not to me sorrow." Selfish prayers these, and earthly, "but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8). God still graciously answers selfish and earthly prayers for those who stand in right relationship with Him through Christ.

Cut from the Loaf.

But there is such a thing as prosperity in Christ, an enlargement of our borders in the knowledge of Him. There is such a thing as power for Christ, His Spirit being with us in service. There is such a thing as protection from Christ, His deliverance being granted from the enemy so that we may live victorious over sin. Who shall say that if God grant us the spiritual He will deny us the physical?

Some of our Northern readers will be surprised to learn how rapidly the anti-saloon sentiment is forging ahead in the Southern states. Sometimes it takes the form of prohibition, and sometimes local option, but always the dram-shop is being downed, and of course to the great advantage of the community. Here and there the negro problem has forced the liquor problem to the front, and to protect the wives and daughters of the white men from one form of crime it has been found necessary to do away with another that gives rise to it. And yet white men are found, selfish, narrow and wicked enough to cry out against this reform because it will "ruin business"!

The Saloon in the South.

Governor Folk, however, is an authority on the other side, and testifies that it is helping business in Missouri cities and towns where the laws are properly enforced, and (what is even more encouraging from so competent a source) that the laws *can* be enforced against liquor selling and every form of public vice as well as in any other sphere of legislation. Be bold, Christian countrymen, and remove this ulcerous sore and pitfall of temptation from the body politic in your locality!

Bacon said: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind back to religion." Lord Kelvin quoted this on a public occasion not long ago to disprove the theory that most of our scientific men are hostile or indifferent to Christianity. He regards such an opinion as entirely without foundation, and affirms that the majority of the leading scientists of the day in his country are Christians, and that so far as his own particular branch of science (chemistry) is concerned the same thing is practically true in France.

Philosophy and Religion.

Lord Kelvin's name has long stood as a synonym for science, and for the Christian religion with it, and we may thank God for his testimony that there are "seven thousand" scientists like himself "that have not bowed the knee to Baal, and whose lips have not kissed him."

Solved at Last.

How to get the ungodly into a revival meeting is the knotty problem of modern evangelism, but a Chicago judge of the Municipal Court furnishes the solution. For disturbing a Salvation Army meeting he fined a man the costs of court, and as an added penalty sentenced him to attend four successive meetings of the Army. For every failure to attend he was to be fined $10 more. The man reflected a few moments and announced his acceptance of the penalty, a patrolman being assigned to see that he kept his word.

Committees are herewith advised to get in immediate touch with local magistrates, and save themselves the expense of other devices for reaching this class of people which hitherto have not proven successful. Besides here is a new argument for revival meetings, since townships will welcome them as lightening the cost of jails.

Chicago is a great town, but we never expected a boom for religion like this!

Facial Beauty.

A remarkable article in a recent number of *McClure's* on "The Physiognomy of Lincoln" is far-reaching in the principles it elaborates. The author, Truman H. Bartlett, is an eminent sculptor who has made a lifelong study of physiognomy and facial forms, and who is at the present time lecturer on sculpture and instructor of modeling at the Massachusetts Institute of Technology. In brief, he attacks the popular opinion that Abraham Lincoln was an ugly man in face and figure, ungainly in action or repose; and by reproducing photographs and quoting the statements of friends and the deliberate verdict of sculptors and painters of America and Europe he contends that Lincoln had real beauty of face and dignity of bearing. The secret seems to lie in the character of the man, giving a light in his eyes which no photograph could reproduce and inducing natural grandeur of demeanor.

It reminds us of the pen picture of the apostle Paul which is given in one of the apocryphal apostolic legends composed at the end of the second century: "A man small in size, with meeting eyebrows, with rather large nose, bald-headed, bow-legged, strongly built, full of grace, for *at times he looked like a man and at times he had the face of an angel.*"

We all, whether homely or otherwise, with unveiled face ought continually as mirrors to reflect the glory of the Lord as we are being transformed into His image from glory to glory by the Lord the Spirit. Flesh and bones do not constitute beauty. A wax or marble figure may conform to the accepted canons of beauty. It is only when a beautiful spirit lives within that there is real beauty, no matter what type is under consideration—black or white, Anglo-Saxon or Mongolian.

Practical Work in Literature.

We have been insisting on the supreme value and importance of practical work in Christian training—actually doing work as well as learning how to do it—and now a distinguished editor in a university convocation address proposes practical work for the uplift of literature. "A man must be a practical writer, and not a mere student. No man can write well unless he has written a great deal. It is a profound conviction of mine that we will lose the writing soul if we ever expect to save it by scholarship alone." He would therefore have poet students write a sonnet a day for a term, prose students write 1,000 words a day (including sermons or hymns on Sun-

day), and he cruelly adds that he would make the teacher do the same!

The proposals will not find general acceptance in a realm where poets are supposed to be born, not made, and where great writers are not literary hacks, but creative geniuses. But none the less there is a large element of truth as to the broad application of the theory. There are men of genius in the Christian ministry whose gifts set them above the need of Bible or practical training. But the rank and file can have their latent gifts stirred up and developed in an unexpected measure, to the glory of God and the largely increased usefulness of their lives.

How to Revive Your Church.

Next Sunday announce a woman's prayer meeting for each afternoon and a general prayer meeting for each evening of the week. Do not urge any to be present, but invite all who believe the church needs reviving and that God answers prayer to meet with you to supplicate an outpouring of the Holy Spirit.

Let it be a *prayer* meeting. Open with a stirring hopeful hymn or two, read a few verses from Scripture bearing on the efficacy of prayer, God's power to give His people victory, or the lesson and work of the Holy Spirit, and then ask all to fall on their knees and pray.

Let each pray if it be but a sentence, but let that sentence bear directly on the purpose in mind. Ask for a reviving, ask that the Holy Spirit come upon the pastor, church officers, Sunday school teachers, choir, janitor and the different committees or societies of the church.

Close the meeting when it is over, if only twenty or thirty minutes have been occupied. Do not feel discouraged if but two or three have met with you at first, nor if these are not the most influential of your members. They may be influential with God, and that is the chief thing.

Report on the meetings to your congregation the following Sunday, and cheerfully announce another series for the second week, and the third. Something will have taken place in the meanwhile, and you will have received guidance as to the next step.

This is the way to revive your church at the beginning of your fall work.

"Riches Soaked in Blood."

"Riches Soaked in Blood" is the gruesome title of a newspaper article detailing the enormous sacrifice of life in Pittsburg's industrial progress. In the first five months of this year the coroner recorded 1,095 deaths, of which 344 came suddenly and violently in the mills and railroads of the city. One life was sacrificed for every 50,000 tons of coal shipped, one life for every 7,000 tons of iron and steel, and so on. Yet the city moves on—and so does every American city and town where the mills and factories and sweatshops are adding to the nation's wealth—and others step up to fill the vacant places.

There must surely come a day of reckoning for all this. "What shall it profit a man to gain the whole world and forfeit his own life? For what should a man give in exchange for his life?" What can be given in exchange for the life of a fellow-man? "Riches Soaked in Blood!" God has said that at the hand of man He will surely require the blood, the life, of man (Genesis 9:5).

Trials make the promise sweet,
Trials give new life to prayer,
Trials bring us to His feet,
Lay us low, and keep us there.

Things that Remain.

JAMES ORR.

THE time changes and in the new world that is opening before us many signs portend vast revolutions in men's thoughts and ways and institutions. If we could put ourselves back at the beginning of the last century, we would find that we live in an age very different from our ancestors. No one at that time could have imagined the startling, the unthought-of changes that have taken place in the intervening period, and although we are so far advanced we are still standing on the threshold of the century, and I believe there will be yet greater changes, intellectual, social and religious, in which we shall see, as we do see and realize, much shaking of all things, of all institutions, of all theories, of all conceptions of men. And the question we naturally ask ourselves is: What is going to come out of this shaking? What are the things that will remain as a result of it?

Now sometimes we take this shaking that we get very badly. We believe that there must be movement and progress, but we want to keep our own institutions, our own schemes, our own theories, our own creeds and everything else that we have. We would like to have these things out of the shaking, and we get afraid when the shaking comes near to us, just as we would be afraid if we felt the earth shake beneath our feet. We believe in the abstract that there must be a shaking, but we do not want our things to be touched. That is very natural, but we may just take it for granted at once that there is nothing human, nothing existing, nothing whatsoever dear to us but what must get into this shaking and have its worth tested, its reality proved, its permanency established (if it is permanent) by being put to the severest test that God can put it to. The Bible must be put through this crucible and be shaken and shaken. The Gospel will go into it; and we want to know what is going to come out of it all.

The first thing I want to remind you of is that this shaking is

NOT TO BE REGARDED AS A STRANGE THING.

We have it all told us beforehand in the Bible. In Haggai 2:6 we read: "For thus saith the Lord of hosts, yet once, in a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Then in the Hebrews 12:27 we read: "Whose voice then shook the earth; but now He hath promised saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

In all this shaking that is going on, the question that concerns every one of us most is this: Is the Gospel among those things that are to perish, or is it one of those things that are going to remain? It may sound to you almost like profanity, like blasphemy, to ask that question, but there is no profanity and no blasphemy in it because (as you know) that is just the contention of very many people in our own time. "The old faith," these people are telling us, "has had its day and is passing," and these wise men are busy casting about for what they call "a substitute for Christianity," something that is to take the place of Christianity which, as they suppose, has become obsolete, outworn, and is now passing away. They are busy

DIGGING THE GRAVE FOR CHRISTIANITY,

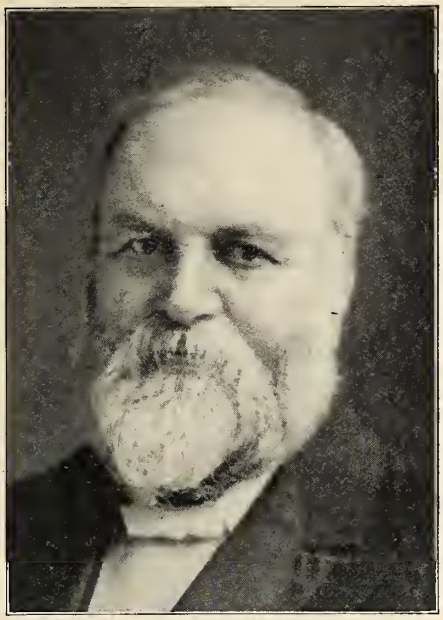
and they are speculating on what is to come after.

Some of them are speculating with very anxious hearts and minds. I crossed the ocean with one of your financial magnates and had a good deal of conversation with him about these things. He said:

"I do not believe in Christianity, I do not believe in the Bible, I do not believe in the Gospel, but I am greatly concerned as to what is going to be the outcome of it all. I see that morality has been supported by religion, and now that there is this universal decay of Christianity, I do not see what is to become of morality. It seems to me we have nothing to put in its place."

I said: "Don't you think that is a very severe criticism on your basis of life? Would it not be better to let the old things stand until you get something to put in their place?"

There are some



Rev. Professor James Orr, D. D.

THINGS THAT REASSURE ME

very considerably in the midst of all this shaking and these predictions of evil.

The first is that if there are many things that are passing away and changing, there are many other things that are manifestly abiding. I look back upon the history of the world, upon the history of theories and institutions, and I see that in the midst of all the shaking and all the changing there are a number of things—and some of these the most important—that always abide. God remains. The soul of man remains, singularly the same in all ages, as we learn when we look back upon those old civilizations which archaeological research has been opening up in a wonderful way to us, revealing human nature and human institutions in long past ages that we never dreamed of before; but the soul of man is singularly the same in all these ages. I could quote you books dating 2,000 or 3,000 years before Christ in which you have just the same kind of wants and longings and aspirations and desires and needs that you hear uttered today.

THE OLDEST COMPLETE BOOK IN THE WORLD

is an old Egyptian book that goes back to the fifth dynasty, about 3,000 years old now. It is called "The Precepts of Ptah-hotep." Ptah-hotep was the son of King Assa of the fifth dynasty, and he was an old man when he wrote the book, 110 years old. It is a book singularly like the Book of Proverbs, a book of moral teaching, moral precepts, and it is just the perennial wisdom that has always come from the minds and hearts of men with clear, shrewd eyes who are truly wise. This old man, some 3,000 years before Christ, 1,000 years before Abraham, wrote in Egypt at the time the pyramids were being built. He is appealing to the ancients, and he is mourning that the former days were so much better than his! Ah, we have not advanced very far in many

things! There are some things that do not change. The soul of man, its needs and complaints about the former times, do not change after all these thousands of years. And sin remains,—that dark, black blot in human history and in human hearts; that remains, and it has been the same trouble all the time. And the unrest and wretchedness of the world remains, its longing for deliverance and peace and hope and light in its darkness, its yearning for fulness of life. These are

"CONSTANTS" OF HUMAN HISTORY.

And over against these are other "constants" which answer to them. God remains, and Christ remains, and the Gospel remains as the only panacea for these things. The cross remains, the Spirit of life remains, the Bible remains, and the peace and joy and rest and hope that spring from the possession of God and salvation in the heart remain and are re-attested each day anew in the experience of millions who know in whom they have believed.

There is one great fact which is in itself a security for the abiding of the Gospel, and it is this, that unbelief has nothing to put in its place. Unbelief the world over has a sterilizing influence, whereas the Gospel has a vitalizing influence. Unbelief creates nothing, produces nothing. Under such conditions there is not much difficulty in saying which in the long run will abide.

There is another reason which gives me great comfort and assurance amidst these prophecies of the dying out of the Gospel, and it is this, that among all the changing things we know there is

NOTHING MORE CHANGING THAN THE THEORIES THEMSELVES

which are to take the place of Christianity. The philosopher Coleridge was once asked by a lady:

"Are you afraid of ghosts?"

His answer was: "No, madam, I have seen too many of them."

You ask me perhaps: "Are you afraid of these new theories that are cropping up about us?"

No, not a bit, and just for the same reason. I have been all my life working with them, reading about them, hearing about them, studying them. The unbelieving literature I have read has had this effect upon me, it has cured me of being really afraid of the Gospel. No, the Gospel is not going to pass away. I have lain sometimes out in the fields in a lazy mood, looking up into the heaven. I have seen the clouds chase each other across the sky. I have seen the clouds pass away, and the blue sky remain. The night has come, and with it the great constellations, those constellations that Abraham looked upon. They have never changed. As the old lady said who came over to America from Scotland:

"Ah, there is the good old Aberdeen moon!"

These constellations abide. The clouds pass over the face of the moon, and they are gone! So with these theories and theories.

If Christianity is to disappear, what is to take its place? Again comes this mouth-filling phrase—

"THE MODERN VIEW OF THE WORLD."

Why, there is no one modern view of the world! There is nothing you can call THE modern view of the world. There are fifty modern views of the world, and they are all in conflict with each other, fighting with each other and refuting each other, and the question is as to which of them all is to be held as true. The question is ludicrous—when we think of what an eminent writer has called the "screaming contradictions" of this so-called modern view of the world. Atheists, monists, materialists, pantheists, spiritualists, pessimists and others—who shall

bring harmony out of this awful Babel of discords? You take any dozen of these systems and put them to the vote, and you will find each is in a minority of one with the other eleven against it, and there they are, passing as the true, the modern view of the world! They are only united in the fact that they are rejecting the revelation of God in Christ. Now I grant at once that this does not prove Christianity true, but it shows this at least that it is not unreasonable to expect or to think that when the world is weary of this search for something it cannot find rest in, it will turn back to Christ, who holds the eternal truth —that truth to which the world after all its stumbling will be glad to come back.

You remember that scene of Cæsarea Philippi, when Jesus took His disciples whom He had been training to that solitary place away up in the the north, and there put to them the question:

"Whom do men say that I, the Son of man, am?"

The disciples began to give Him all the opinions of men, conflicting opinions just as they are today. Some said that He was John the Baptist risen from the dead, others said Elias, others said Jeremiah or another of the prophets, and so they went on—confusion—a Babel of opinions! Then Christ asked:

"But whom say ye that I am?"

Then Peter, speaking for them all, rang out the truth about Christ:

"Thou art the Christ, the Son of the living God!"

Christ said then: "Thou art Peter, and upon this rock I will build My church."

What is the meaning of that? Christ had been looking through His ministry for something to build His church on. There was nothing to build a church on in that Babel of opinions that had been recited to Him, but when Peter declared with that burst of illumination which Christ declared came from the Father: "Thou art the Christ," Jesus felt that for the first time in His ministry He had something that He could build the church on. It was not Peter the man, or Peter the pope, it was this truth believed and confessed by a living, believing soul.

(To be Continued.)

Spreading Revival Fire.

JOSEPH W. KEMP.

REVIVAL is in the air. We meet it at every turn. The literature on that subject is pouring from the press as never before. It has become the subject for modern hymns. And what is more striking than all that, and what lends additional hope to every believer, is the prominence that this subject is given in prayer. Over four years ago there originated at the Keswick Convention in England what are known now as "Prayer Circles." These have multiplied with a strange spontaneity and rapidity, so that now they are to be numbered by thousands. God has not been deaf to these prayers, for there have been remarkable awakenings in various centers, principally Wales, India, Japan, China, and other local movements. I do not propose at this time taking you over the Welsh Revival movement, though one might linger for hours telling what he heard and saw of that never-to-be-forgotten awakening, which swept over the principality of Wales from end to end. Rather is it my intention to speak to you a little of the out-pouring of the Spirit of God upon

OUR WORK IN CHARLOTTE CHAPEL

in Edinburgh.

In order, however, to understandingly grasp the situation, it may be necessary for me to state first of all that we have enjoyed a remarkable quickening for the last two and a half years.

It was my privilege to visit Wales, and on returning home I told the story of God's work, and we went to prayer and were rewarded for so doing. During one year hundreds were converted to God, and for many months the work of God went on prosperously and smoothly. Towards the end of 1906, however, some of us began to feel the drag. Outwardly there was nothing to account for it. Speaking personally, so far as I knew I was as conscientious in my study and as honest in my prayer life as ever before, and yet I perceived, or at least I thought I did, an indefinable something at work which others might not detect. This sent me to my knees, and in company with one or two others we sought that the Lord's fire might fall amongst us once more.

Just at this opportune time there came into my hands a copy of an English periodical having

A REPORT OF A REVIVAL MOVEMENT

which had broken out amongst the students of the Moody Bible Institute. This I read with interest, but I cannot say that it deeply impressed me, knowing something of student life and believing that by the time the report had crossed the Atlantic and had got through the printers' hands and into my study where I was reading it in cold type, much color had been added to the real facts. I was, however, sufficiently interested in the report to send it to a young student studying in the Bible Training Institute at Glasgow. He read it, got together a few fellow students, who read this report together, and thought that if God could do that in Chicago, why not in Glasgow? Several of these brethren went to prayer, the outcome of which was that quite a revival broke out

AMONGST THE GLASGOW STUDENTS.

In our work in Edinburgh we have a monthly conference held the last Saturday of each month. Some time previous to this quickening amongst the students we had booked a deputation to speak at the conference to be held the last Saturday of the old year. A number of students came to us and told in their own simple language how God had met them and blessed them. Some told how they had been aroused by a simple chorus, others by a verse of Scripture, but all alike were brought under the spell of this awakening. It was at the evening meeting, which the students had pretty much in their own hands, that definite blessings seemed to come to several in the congregation. One brother quoted 1 Peter 1:8, and the thought of loving an unseen Saviour gripped the hearts of many. One member of the church went home that night, but not to sleep. He tossed on his bed until he was compelled to rise and pray, and early he was on his way to the morning prayer meeting which we have held for over four years at seven o'clock each Lord's Day. His first message to us on his arrival was:

"God is going to send a revival to us today!"

Now many of us who had prayed for this for long were skeptical and did not credit the truth of our brother's statement, and we went to prayer just as we had been wont to do, and started —shall I say the ordinary prayer meeting? But we had not prayed long when the Lord started to speak to some of us individually. I received a definite message from Him to invite our fellow church members to prayer at a late hour on that Sabbath night, the command for which I thank God from my heart I carried out. The invitation was given at the forenoon service, and repeated again at night.

The response was very satisfactory. Between fifty and seventy met at half past nine at night for prayer, and continued in prayer until well after midnight. That closing Sabbath night of the old year has left an indelible impression upon the memory of all who attended it. For half an hour nothing exceptional took place, but at ten o'clock a young girl kneeling in a corner of the room said:

"Pray for me."

We prayed for her. She decided to follow the Saviour, crossed over to the opposite side of the room and embraced her mother, then embraced her father, telling them the joyful news, and from that moment the prayer passion seized all who were gathered, and we knew

THE FIRE HAD FALLEN!

For several months, night after night and on Lord's Days at six o'clock in the morning, we met for prayer. We still meet every night and continue to seek further blessings, but the earlier months of this year were so full of power that they will ever stand alone and unique in the history of our church life.

Now I am a firm believer in the fact that every revival movement should have some lasting and abiding results. I have judged this latest phase of the revival movement in Edinburgh by the effects remaining. The revival has not passed off. The fires are not out, though they may be smouldering. We can look back, or—what is better—examine our present condition as a church, and we can tabulate results. We can put our finger upon

SOME VERY SUBSTANTIAL EFFECTS

accruing from the revival movement. With the revival we experienced two years ago, some of the results are as follows:

An addition to church membership of nearly 400, seventy-five per cent. of whom are young converts of the revival movement. The prayer meetings have increased, and a new passion for prayer has taken possession of the people. Christian giving, especially in the foreign mission branch, has increased. Bible study has also been taken up with new zeal. We have on Wednesday evenings a young men's Bible and missionary training school with a membership of over 200. A weekly Bible lecture on Thursday evening is attended on an average by 300. Evangelistic work in its varied departments has received a new impetus. If these things indicate a revival in a church, then we have had a revival, and one God-given.

The revival we desire from God is one that shall penetrate every department of life and work. It will make us

BETTER CHRISTIANS ALL AROUND,

more keen in prayer, more desirous of the salvation of the lost, alive for the extension of the Redeemer's kingdom. It will also permeate our lives so that the jog-trot of the common round of daily tasks shall be pursued to His glory.

Eating Your Morsel Alone.

MRS. S. C. TODD.

They were over eighty and nearly seventy respectively, these two old women. Their thorny hands and sunburned faces told the tale of hard labor in the rice fields, and though fairly well to do they could neither read nor write, as it was almost unknown to have girls taught books in their day. The younger one is the mother of one of our first converts, Dr. Ching, and herself gave consent to tearing down the idols in her home upon one of our visits there.

We talked several times to the

women who had gathered in our brother's court yard, but many of these were very old, and we wondered if we should ever see them again. So dull of understanding, our hearts ached and the tears fell as the dear old woman of eighty-six declared that she was not a sinner.

How helpless is human wisdom before such dense darkness! But Jesus said, "All power is given unto Me; go ye therefore," and praise God! we have His power to bring about the impossible, and her understanding was opened as we tried in simple ways to show her the state of the human heart in God's sight. She afterwards said that I must know all about her as I pictured her so truly, but the truth of the matter is that God's Spirit has opened her eyes, for I knew nothing about her life.

And now she who had the reputation of being a terrible scold in her home and neighborhood has become so different that Dr. Ching said: "Truly it is the power of God." And now these two old women spend their leisure time in talking these things over together. It should melt the most indifferent soul in Christian lands could they but see these two deprived so long of what has made life what it is to them!

Stop and think a moment, my brother, my sister, you who have the large congregation worshipping with you, the Sunday school class, the big convocation when many minds and hearts united bring the flood tide of blessing. What if you were but one of two, and your knowledge of eternal life had come when the majority of Christians have already passed on to their reward. Think how small the range, and narrow the vision at best. You could lisp the name of Jesus from earliest infancy, and with all the aids of regular meetings and ability to search the Word for yourself, feel the need of special conventions to feed your soul, in fact how many, alas, are the backsliders in spite of such help! Ah, how large a loaf of which you have partaken! Have you eaten your morsel of bread alone? Job declared his innocency in this respect; can you? If so, could it be possible for the multiplied millions to pass away without so much as hearing if there be a Saviour and portion for their immortal souls?

As I write the quiet of these otherwise early morning hours is broken by the monotonous music and incantations of heathen priests, seeking to extricate the soul of a rich woman from hell who departed this life a few months ago. What if you had shared your morsel with her!

Lead Thou Me On!

NELLIE L. RHULE.

Lead Thou me on!
The way is dark: I cannot see
The path Thy love hath planned for me;
But Thou, I pray, my Guide wilt be
Till night be gone!

Lead Thou me on!
Though on my path there falls no light
To keep the steps beyond in sight,
Help me trust Thee to lead aright
Till crown be won!

Lead Thou me on!
What matter where my path may lead,
Through desert or through flowery mead;
For one thing only, Lord, I plead—
Thy will be done!

Lead Thou me on!
O help me thus from day to day,
Through all the lone and weary way,
To place my hand in Thine, and say:
"Lead Thou me on!"

The Study of the Bible

Studies in the First Epistle of John. (Third Article.)

W. G. MOOREHEAD.

HE saint's behavior with reference to sin is an eminent proof of his being a child of God. What is that attitude? What does the saved man think about sin? What does he know about sin?

Take these references: 1 John 1:8, 7—I reverse the order purposely; 2:1-2; 1:9.

First, the saved man has sin. I am not saying he is a sinner. Look at this verse again, 1 John 1:8: "If we say,"—that includes John, Paul if he were living, and Peter if he were living—"if we," the apostles, then all believers, "say we have no sin,"—what follows? "We deceive ourselves, and the truth is not in us." Notice the force of

THE PRESENT TENSE,

and let me put it in the original: "If we say we do not have sin." We may deceive ourselves and claim sinless perfection, but we cannot deceive God, nor generally speaking those who know us best. Probably we do not deceive anybody but ourselves.

Do you ever dream much? If you do and remember your dreams during your waking hours, did you ever notice how queer some of them are, and how much evil there may be even in a dream? I am ashamed to say that after many years of Christian life I have dreamed more than once of actually committing a crime. Where did that come from? Now and then there is furnished a ray of light down into the deeps of the soul, and there is revealed to one the evil that is lying there concealed and hidden.

Do not deceive yourself about sin. The greatest danger a saint may be in is that of getting a notion that he will never be troubled about his sin again. It may take him unawares and lay him in the dust. I think the farther one goes along in the saintly life, the more vivid that conception becomes as to the sin that is latent within. Take the case of Paul, where we have a great saint. In 1 Corinthians 15:9 he says he is "not worthy to be called an apostle." That is a good deal for a man like the apostle Paul to say, but as he goes along in life you will meet something deeper. In Ephesians 3:8 this same man says: "I am less than the least of all saints." One of the very greatest of God's people said that about himself! Take another reference, 1 Timothy 1:15, where he says he is "the chief of sinners," as if he had singled himself out from all the rest, and declared that he was the prime sinner. As saints get nearer and nearer to the glory the vividness of the conception becomes more and more transparent. There is a kind of progress of knowledge of one's self intimated here.

CONFESSION OF SIN.

You will notice that the condition of cleansing in 1 John 1:9 is the acknowledgment of sin: "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is faithful to His promise. He has promised to forgive, and He will do it. He is righteous in doing so, because He fulfills the promise. And this cleansing that follows washes away all the stain and taint of evil.

Take another passage, 1 John 1:7. Here again is the present tense: "Cleanseth us from all sin." The atonement of Christ stands for

OUR CONSTANT CLEANSING.

Do you remember in our Lord's wash-

ing the disciples' feet that Peter said: "Lord, not my feet only, but my hands and head"? What he meant was to be washed in his entire person. Our Lord said—and I change the reading in order to make it more clear: "He that is cleansed by the Spirit needeth not save to wash his feet." The defilement of the world is what He referred to in that case, and provision is made for the feet that meet the dust of the earth.

The saint always makes application to the Lord Jesus Christ for cleansing. An ungodly person never does. Therefore the believer is one who has this evidence of salvation, after confession of sin and application to the Lord Jesus Christ for cleansing. There are Christians who never make any confession, who say that they have been forgiven and that is the end of it, there is no use in saying anything more about it; but they are mistaken.

In 2:1 we read of

THE INTERCESSION OF THE LORD JESUS CHRIST.

This intercession secures our reinstatement in holiness and purity, and in the love and favor of the Father. The believer makes confession of sin, appeals to the Lord Jesus Christ as to His atonement or sacrifice for pardon and for propitiation, and the advocacy of the Redeemer on high secures his standing in the presence of God forever.

Then John goes on to say in the next verse that "He is the propitiation for our sins, and for the whole world." Thus His propitiation and atonement are strong enough to take in the entire race.

John begins the third chapter with the announcement that the Father's love has been bestowed upon us whereby we have been called the children of God. Here he calls attention to

THE CHARACTER OF THE LOVE

the Father has bestowed upon us. "Behold, what manner of love." Not the *quantity* of the love, but the *quality* of it. It is astonishing love, indescribable love, unprecedented love, in this aspect, namely, that infinite affection should be poured out on such unworthy creatures as we are. "Behold, what kind of love, what surprisingly tender affection, has been bestowed upon us that we should be called the children of God!" Right here in the word "call" note that we call ourselves the children of God in pledge of this love that has been bestowed upon us.

Now the two revisions, English and American, insert three little words in the middle of the verse: "Behold, what manner of love the Father has bestowed upon us that we should be called the children of God, AND WE ARE." We are, because He has called us such, and therefore there can be no doubt about it. It is an absolute certainty.

As children,

WHAT OUGHT TO BE OUR ATTITUDE

toward the Lord Jesus Christ and His return? We are told in the second verse particularly: "Now are we the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The first thing to be noted is that while we are now the children of God we do not have the appearance of children, we do not look like children exactly, that is, we do not have any special mark that at present distinguishes us as the children of God. It is like kings and queens in a monarchical country who travel from one section to another incognito, in disguise. Sometimes a prince travels in an ordinary railway train. There is nothing in his dress, nothing in his behavior, nothing in his looks, no medals on his breast, to distinguish him from any other traveler. Some years ago there traveled in this country

the heir to the Russian throne,—if I mistake not, the present czar,—and he traveled as an ordinary traveler, with nothing to distinguish him from those about him; but he was a prince just the same. And we too travel in disguise, and have no appearance externally of being the children of God. We are subject to the same physical weaknesses as other people. But by and by the disguise will be dropped, and then the royal sonship will be seen. There is no evidence of it at present, but when He shall appear we shall be like Him, for we shall see Him as He is.

That means the transformation of our entire personality into His likeness. Please note that this likeness to Christ includes

OUR ENTIRE PERSON,

body and soul alike. Take Philippians 3:20 and 21: "For our conversation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." We do not know now what that transformation and transfiguration in all its fulness will be. But we will have something in the body glorified as well as in the spirit, that will distinguish us just as we are distinguished in the body from one another now. It may be in the face, in the gesticulations, in the movement of the body, in the tones of the voice, but there will undoubtedly be something. We will have our distinct personality and our individuality. I am glad for that for many reasons, and so are you.

If therefore the body will be redeemed when the Lord Jesus Christ comes you have no right to abuse the body, or to overwork it, or to overfeed it, or to deprive it of needed rest. We belong to Christ. Keep the body for Him, pure and holy, as well as the spirit.

Now every child of God has this hope to be like Christ in their entire being when He comes again, and accordingly that becomes a prime evidence of being children of God. They don't all have the same kind of hope exactly, but all have hope. My post-millennial brethren likewise have the hope of the coming of Christ, but they never will have the glorified body until He comes, that is certain.

The wicked person never hopes to see Him. Let me ask you as a test now: do you long and look and yearn for the return of Christ that you may be like Him? If so, you have the proof you will.

But note another proof that is always associated with this expectation of our Lord's return, namely: "Every one that hath this hope set on Him"—I add a little to bring out the sense of it—"purifieth himself as He is pure" (1 John 3:2).

SANCTIFICATION ALWAYS ACCOMPANIES

this blessed hope. One that waits and watches for Him will try to keep himself pure until He actually appears. If we really believed that the Lord would come while we are still living,—and possibly He will, for aught I know to the contrary—what a tremendous influence on our lives and our thinking, our hopes, our relations, our comradeship with others it would have! It would separate us at once from everything impure, and so there again we have an evidence of sonship.

(*To be concluded.*)

It is my habit to ask God for definite things, and He always gives me definite answers.—*William Quarrier.*

The size of God's family does not affect the preciousness of the individual soul.—*J. H. Jowett.*

My Jesus, my King, my Life, my All, I again dedicate myself to Thee. —*David Livingstone.*

An Outline Study of Romans.

G. Campbell Morgan.

Principal Subject: Christ the Salvation of God.

Outline:

Introduction, 1:1-15. A. The Gospel—unto Salvation, 1:16 to 11. B. The Transformation—by Salvation, 12 to 15:13. Conclusion, 15:14 to 16.

Introduction, 1:1-15.

1. *The Address, 1:1-7.* (a) The writer, 1-6. (b) The readers, 7.

2. *Personal Interest, 1:8-13.* (a) "I thank my God." (b) "I make mention of you." (c) "I long to see you."

3. *Reason of the Letter, 1:14, 15.* (a) "I am debtor." (b) "I am ready."

A. The Gospel—unto Salvation, 1:16 to 11.

Fundamental Affirmation, 1:16, 17. (a) Personal affirmation—"I am not ashamed," 16. (b) Great affirmations concerning the Gospel—its effect, its nature, 16, 17.

1. *Condemnation — the Gospel needed, 1:18 to 3:20.*

(a) The Gentile condemned, 1:18-32.

i. A principle, 18, 19. ii. Gentile knowledge, 20. iii. Gentile sin, 21-23. iv. Gentile judgment, 24-32.

(b) The Jew condemned, 2 to 3:8.

i. A principle, 2:1-16. ii. The Jew, 2:17-24. iii. A principle, 2:25-29. iv. Difficulties, 3:1-8.

(c) The whole world guilty, 3:9-20.

i. Condition of the race, 9-11. ii. Conduct of the race, 12-15. iii. Consciousness of the race, 16-20.

2. *Salvation—the Gospel Message, 3:21 to 8.*

Three sections: (1) Justification—Christ imputed, 3:21 to 5; (2) Sanctification—Christ imparted, 6 to 8:17; (3) Glorification—Christ implanted, 8:18-39.

Not three stages in which you grow from one to another. In the initial act of faith all the resources of Christ are made over to the new-born soul. Yet in another sense there are tenses in salvation. We get the title to everything in Christ in justification, we appropriate everything in experience in sanctification, we shall see everything fully manifested in glorification.

(a) Justification, 3:21 to 5.

i. The scheme declared, 3:21, 22. ii. The scheme developed, 3:23-31—summary (23, 24), method as to God (25, 26), as to man (27-31). iii. Illustrations, 4—Abraham, personal (1-12), relative (13-17), fulfilment (18-22); application (23-25). iv. The privileges described, 5—positive and personal (eternal, 1, 2; temporal, 3-11), negative and racial (12-21, the great comparison "as—so," the dissimilarity "more").

(b) Sanctification, 6 to 8:17.

i. Death to sin, 6:1-14—question and answer (1, 2), the fact of sanctification (3-10), the responsibility of identification (11-14). ii. The new obligation, 6:15 to 7:6—question and answer (6:15), the figure of the bond slave (6:16-23), the figure of marriage (7:1-6). [Parenthesis—An autobiographical illustration, 7:7-25—question and answer, 7a; condition before Law, 7b-9a; the coming of Law, and result, 9b-13; experience under Law, 14-25]. iii. Life in the Spirit, 8:1-17—the new Law (1-4), the two spheres (5-8), in the spirit by the Spirit (9-11), obligation and resource (12-17).

(c) Glorification, 8:18-39.

i. From the standpoint of the saints, 8:18-30—fellowship in creation's groaning (18-25), intercession in God's purposes (26-30). ii. From the standpoint of God, 8:31-39—questions and answers (31-37), the final persuasion (38, 39).

3. *Objections discussed, 9-11.*
(a) Election, 9.
i. Introduction, 9:1-5. ii. The operation of election, 9:6-13. iii. The principle of election, 9:14-18. iv. The sovereignty of election, 9:19-33.
(b) Rejection, 10.
i. Introduction, 10:1-3. ii. The way of return, 10:4-15. iii. The reason of rejection, 10:16-21.
(c) Restoration, 11.
i. The apostle's question and answer, 11:1. ii. Defense of his answer, 11:2-12. iii. Address to Gentiles, 11:13-32. iv. Doxology, 11:33-36.

B. The Transformation—by Salvation, 12 to 15:13.

Final Appeal, 12:1, 2.
1. *Simplicity, 12:3-21.*
(a) The character of humility, 3—"not to think," "so to think."
(b) The consciousness of communion, 4-8.
i. The figure of the body, 4. ii. Its application, 5. iii. Its responsibility, 6-8.
(c) The conduct of simplicity, 9-21.
i. The principle, 9a. ii. The practice, 9b-21—within the fellowship (9b-17), toward enemies (18-21).
2. *Submissiveness, 13.*
(a) Definition, 1-10.
i. The powers, 1-7. ii. The people, 8-10.
(b) Inspiration, 11-14.
i. The season, 11, 12a. ii. The saints, 12b-14.
3. *Sympathy, 14 to 15:13.*
(a) Sympathy as toleration, 14:1-12.
i. Matter of diet—mutual toleration, 1-4. ii. Matter of days—mutual toleration, 5-9. iii. The one throne, 10-12.
(b) Sympathy as edification, 14:13-23.
i. The principle of self-judgment, 13-18. ii. The purpose of abstention, 19-21. iii. The one test, 22, 23.
(c) Sympathy and hospitality, 15:1-13.
i. General, 1-6. ii. Particular, 7-13.

Conclusion, 15:14 to 16.

1. *Personal matters, 15:14 to 16:23.*
(a) His mission to the Gentiles, 15:14-21.
(b) His purposes, 15:22-29.
(c) His request for their prayers, 15:30-33.
(d) Phœbe, 16:1, 2.
(e) Salutations sent to Rome, 16:3-16.
(f) Final warning, 16:17-20.
(g) Salutations sent from Corinth, 16:21-23.
2. *Closing doxology, 16:25-27.*

Humors of Radical Criticism.

Our amusement with the higher critics is derived mainly from their "local" eastern color, and deductions therefrom. This passage, for instance, from Skinner's *Isaiah* (on 4:6) made one wish he could just have a night out in one of our best rain or sand storms: "A place of refuge and shelter from storm and rain"—"The mention of these lesser inconveniences (!) reads like an anti-climax. It is certainly difficult to think that Isaiah would have written so weak a conclusion to an important oracle. The passage may be fragmentary." And so with "the hiding place from the wind" later.

Skinner evidently imagines Isaiah was referring to a wet afternoon in Cambridge, when it would be almost unwise to venture out without an umbrella!

—*From a Missionary in India.*

How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle.—*Selected.*

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"Ought a Christian to retain membership in a secret society?"

No, I do not see how a Christian who intelligently studies his Bible can do so. The Bible tells us plainly: "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, or what fellowship hath light with darkness?" (2 Cor. 6:14). All secret societies of which I have any knowledge are made up, partly at least, of unbelievers, that is, of those who have not accepted Jesus Christ and surrendered their wills to God. In the light of this express commandment of God's Word, I do not see how a Christian can retain membership in them. I am not saying that no members of secret societies are Christians, for I have known a great many excellent Christians who were members of secret societies, but how they can continue to be so I cannot see. Many continue simply because they are not acquainted with the Word of God on the subject.

Furthermore, in some secret societies the Scriptures themselves are garbled in the ritual. Passages which contain the name of Jesus Christ in the Scriptures are cut out so as not to offend Jews and other non-Christians. How a Christian can retain membership in a society that thus handles deceitfully the Word of God, and above all cuts the name of his Lord and Master out, I cannot understand.

Further yet, oaths of the most shocking character are required in some secret societies, and there are ceremonies which are simply a caricature of Bible truths; for example, there is even a mock resurrection scene.

Further still, Christianity courts the light and not the darkness (Eph. 5:8, 11, 12). Doubtless many Christians go into the Masonic and other orders for the purpose of getting hold of the non-Christian members and winning them for Christ, but this is a mistaken policy. The secret society is more likely to swamp the spiritual life of the Christian than the Christian is to win his fellow masons to Christ.

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"There are some verses in the Bible that are not translated the way you know that they were intended to be. When a man takes up those points with you, what do you tell him?"

I tell him we know now what the correct translation is, and I show him what it is. There is not a fundamental doctrine that has been touched by the variations in manuscripts or in translations.

"To me there is nothing left. It don't seem that I ever can be happy in the least unless my life is swallowed up in those of God's more unfortunate souls. Things in life I care most for have been denied me, and while I cannot feel they are wicked desires in the least, still they are more or less of a worldly nature."

You can be happy if you will seek happiness where happiness is to be found. Abiding happiness cannot be found in things of a worldly nature. If you set your affections upon these you are sure to lose them sooner or later, and your joy will disappear. Find your joy in God, surrender your will absolutely to Him, give yourself to Him, delight in His will no matter how it crosses your own, be filled with the Holy Spirit, and you will have joy at all times, under all circumstances.

"Do you believe God ever sends trouble to us purposely, or that it comes in the natural order of events?"

What we call "the natural order of events" is God's ordering. God controls all things. Every detail of our history is in His hands, and that which appears to us most natural and inevitable is just as much a part of His will as that which we think we see to be a direct interference on His part. God doubtless permits trouble to come to us sometimes when He sees we need it. He would prevent its coming if He saw we did not need it. If we would surrender our wills to God we would not need trouble that we do need when our wills are not thus surrendered, and we would escape very much misfortune. If we would learn God's purpose in the troubles that come to us quicker we would more speedily be relieved from them. For example, doubtless many persons are sick who might be well if they would only learn the lesson that God is trying to teach them by the sickness and look to Him for recovery. I have known people to be in trouble for months or years, and suddenly be delivered from it when they learned to surrender their wills absolutely to God and rejoice in His will whatever it might be and then looked to Him that they might be delivered for His glory.

"Do you think it advisable to dismiss the congregation? What is the best way to do with inquirers in a small church where they have only one room?"

I preach the Gospel, then what I do depends upon how high the temperature is. I ask people who will accept the Lord Jesus Christ to stand right up, and tell the Christians to go to work. Then, for fear that somebody has not done his work right, I explain myself just what a person must do to be saved, and find out by questioning whether they have done it. This plan will work anywhere.

Sometimes I dismiss the congregation, and sometimes I don't. I do generally when the crowd is overwhelmingly cumbersome, but not until I have drawn the net to see if I could catch something.

The First Great Lessson in Faith.

A. T. PIERSON.

The simple words in Genesis 15:6, "Abram believed in the Lord and He counted it to him for righteousness," are a key to the whole after history of faith. Here for the first time we meet three words: "believe," "count," and "righteousness"; and here for the first time we learn that righteousness is imputed to the believer on the ground of his faith—which is the leading truth of the whole Christian system.

One other text belongs side by side with this: "The just [or righteous] shall live by his faith" (Hab. 2:4). Here we are told that by faith the righteous man *lives*—is made alive and kept alive. Now it is a curious fact that both these great texts on faith are quoted three times in the New Testament, and in each case at the critical points in the argument of an epistle. See Romans 1:17; 3:3; Galatians 3:6, 11; Hebrews 10:38 and James 2:23.

To keep in mind the exact relation that each instance of quotation bears to its surroundings, the emphasis must be changed as follows: In quoting Genesis 15:6 the emphasis in Romans is on *counted;* in Galatians on *believed;* and in James, on *righteousness.* In quoting Habakkuk 2:4 the stress in Romans is on *just;* in Galatians, on *faith;* and in Hebrews, on *live.* Thus two great texts on faith are, like golden threads, woven into the very structure of the whole New Testament.

LAKE ORION BIBLE CONFERENCE SUPPLEMENT

Definiteness.

C. I. SCOFIELD.

The most outstanding man of the Christian dispensation is the Apostle Paul. It was so in the first century, it is so after nineteen centuries. No man has arisen to take this eminence from him. He was a many-sided man, but we instinctively think of him first and supremely as a great servant. It was his own estimate. He was always calling himself the servant of Jesus Christ. It surely is worth our while to come at, if by any means we may, the chief secret of his marvelous effectiveness in the service of Jesus Christ.

Fortunately, in a great passage, he reveals this secret. Let us turn to the ninth chapter of First Corinthians, and strike in at verse 16, and read to the 26th verse (inclusive).

Many things are here: Paul's conception of the Gospel as something which instantly makes of the man who knows it a trustee for all men who know it not; Paul's method—that sympathy which enabled him to come alongside all kinds of sinners—Jews, men under law, men without law, weak men; and all this with one supreme, all absorbing, all consuming purpose—that by all means he might "save some," "gain the more." That was his objective, not to save his sermon, but to save his hearers.

But chiefly we must find Paul's secret in verse 26: "I therefore so run not as uncertainly; so fight I, not as one that beateth the air."

Now every word of that is precious above rubies, but I am going to paraphrase it all: "I am *definite*."

I believe that indefiniteness is the palsy upon the church. The vice of our thinking about the things of God is indefiniteness; the vice of our living in the Christian life is indefiniteness.

Paul's definiteness covered at least six particulars, and for them I plead.

1. A DEFINITE CONVERSION.

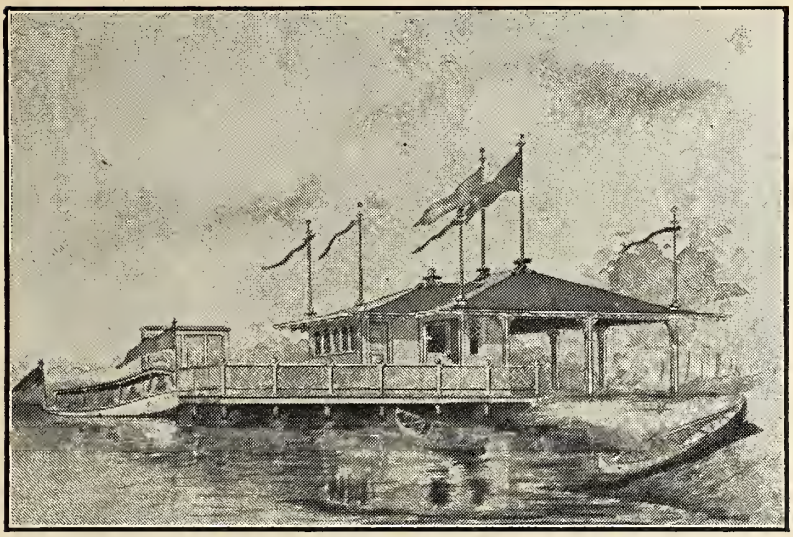
There was a time in the life of Paul when he met and believed on Jesus Christ. The churches have many, many members who have never consciously had a transaction with Jesus Christ about their sins. They grew up in a traditional acceptance of "Christianity," and united with the church because they thought it right. But Christianity never saved anybody. The experience of maturity must confirm the faith of childhood. Have you ever seen yourself in your sins, and received Jesus Christ by a definite act of faith as your Saviour? If you have grown gray in the church, if you are elder, or minister, and have never definitely received Jesus Christ as your sin-bearer, do it—do it *now*. "Many will say unto Me in that day: Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works?" only to hear the astounding words: "I never knew you." Get your salvation definitely settled.

2. A DEFINITE CREED.

You know how I use that word. It is short for what you believe—believe so that you would die for it, if need were; believe so that for no earthly consideration of place or influence or so-called charity would you abate one jot or tittle of it. Your last-ditch convictions based on the Word of God, and so wrought into your soul that, if it must be, you will stand stark alone in the world for them. That was Paul. His swan song was: "I have kept the faith."

3. A DEFINITE CONSECRATION.

How indefinite we are at that vital point! We consecrate and reconsecrate ourselves, and then know it is not really done. What is it? Hear Paul: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice." A definite call to a definite act! Have you definitely done that? If you have you have nothing, absolutely nothing of your own, nothing to reconsecrate. You may fail a thousand times in maintaining that place,



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and the remedy is to confess, and restore the sacrifice to the altar. Have you done it? Don't wait, do it *now*.

4. A definite service.

Paul *knew* what God wanted *him* to do. Again and again he says: "Paul, an *apostle* by the will of God." What are *you* by the will of God? Something very definite, be sure of that. But you will never know what it is till you accept it in the dark, accept it as Abraham accepted his call, "not knowing." Be committed beforehand to *do* it, and you will soon know it. How indefinite we are at that point! The enormous majority of church members are in no service.

5. A definite relation to the Holy Spirit.

If you are a believer you have the Holy Spirit. Grieved Him you have, quench Him you do, but by Him you are "sealed unto the day of redemption." But have you ever been *"filled* with the Spirit?" Are you maintaining that fulness by instant confession of all known sin, by steady yieldedness to His mighty sway, by constant drinking from the hand of Him who said concerning the Spirit: "If any man thirst, let him come unto Me and drink"? Thirst, come, drink!

6. Definite prayer.

How definite the Bible prayers are! How loose, purposeless, rhetorical and indefinite our public prayers! How powerless and formal our closet prayer! When Christ took the disciples into His school of prayer He told them of one who had nothing to set before an unexpected guest, and who awakened his friend—not to ask for "some bread," but, definitely, "*three* loaves." He knew his need, and voiced it. That is prayer. As the old Cornishman said: "Call God Feyther, and ax Him for something."

And into a life definite at these six points will come something at least of the high serenity, the dignity, the peace, and also the force and effectiveness of the greatest of all Christ's servants.

In the last chapter of the Old Testament Jesus is "the Sun of Righteousness." In the last chapter of the New Testament He is the "Bright and Morning Star."—*H. H. Gregg.*

Here then is the real and undeniable truth of the Bible's inspiration, namely: in the work which it proves itself able to do in changing the hearts and lives of men, and making them new creatures in Christ Jesus.—*James Orr.*

The Evangelistic Emphasis.

WILBUR F. SHERIDAN.

It is where we preachers put our emphasis that determines the character of our work. A misplaced emphasis by the artist changes portraiture into caricature. A misplaced emphasis by the orator changes convictions into doubt. A misplaced emphasis by the burglar changes attack into retreat. A misplaced emphasis by the preacher changes God's evangel into man's evasion, and in its results it is more fatal than heresy.

Preachers usually feel this at the outset of their ministry. It is the chief element in their call. But consciously or unconsciously most ministers in a few years change their emphasis.

Many substitute

THE SPECULATIVE EMPHASIS.

This is the tendency of the philosophical mind. It longs to arrive at final truth and at the unity of truth. It probes for causes, and attempts to build its doctrines and theories into systems. The best that the world has thought and said is absorbed, and the attempt is made to incorporate it into a harmonious and philosophical system.

Such thinkers have their place of service in the church of Christ. Their labors have fertilized the thought of the church for generations. Yet for the preacher the speculative emphasis is a misplaced emphasis. The preacher is not primarily a truth-seeker but a man-seeker. Jesus was the world's greatest philosopher, but He was greater as a philanthropist than as a philosopher. He did not say: "Follow Me and I will make you fishers of facts," but "Follow Me and I will make you fishers of men." The speculative preacher in his search for truth among the stars fails to see the man at his elbow. It was Lucifer, the "light-bearer," that fell from heaven. The *love*-bearers never fell. Not "the cherubim, who know most," but "the seraphim, who love most," are evermore about the King on His throne, according to the vision of Isaiah. Truth is, indeed, to be sought eagerly, but it is of value, not for its own sake but for man's sake. It is of value only as it relates itself to life, to reaching and saving men.

"Defence of the faith" sermons should bear the same proportion to evangelistic sermons that a nation's wars bear to its harvests. It is a weakness of the speculative emphasis that it slights, if it does not disdain, the experimental phase of religion. Thereby it creates an artificial and unreal type of religion, powerless to grip and save men. An intellectual Pharisaism is cultivated which is at the farthest removed from the spirit of the Gospel.

Other preachers cultivate

THE RITUALISTIC EMPHASIS.

With this school preaching becomes subordinate. An elaborate symbolism of garb, ceremony, painting, music, sculpture and impressive architecture occupies the chief place. It is the appeal to the soul through the eye and ear. The minister is the master of ceremonies in a religion of estheticism. Exquisite care is taken with the smallest details of public service, that nothing intrude that will jar or offend, and that all may be dignified, orderly and impressive.

Ministers of this type have multiplied in the past twenty years, both within and without the churches wedded to liturgical forms. Professor Harnack declares that "Protestantism is in the midst of a liturgical Catholicising of its churches."

All this is the result of (1) the more rapid growth of the esthetic than of the reasoning and religious nature among the people; (2) the confusing of esthetic and religious feeling—every student knows that the age of the church's greatest artistic and esthetic development was the time of her greatest moral degradation—the age of the Medici; (3) the demand of our age for an easy religion, easy in its demands on the intellect. It is easier to gaze than to think. Your creed is ready. Your prayers are ready. Keep your eye on the page and follow the crowd! It is all pre-digested. It is easy in its demand on the moral nature. Worldly indulgences are so constantly its accompaniments that no line

of demarcation between the church and the world is discernible.

The ritualistic emphasis is, at bottom, a reversion to Judaism. In all generations the tendency has existed in the church to revert from the high, spiritual faith-life of the New Testament to the external, formal, legal, sensuous worship of the Old Testament, just as the rose of our gardens tends to revert to the wild rose of the woods, or the cultivated strawberry to the wild berry of the fields.

Other ministers, still, cultivate

A LITERARY EMPHASIS.

In this the chief place is given to the *form* of discourse. Style is king. To express beautiful thoughts in a clever and striking way is the summum bonum. Each sermon is polished after the similitude of a palace, that it may pass muster as literature.

Such men will always have a hearing. They are pleasing mentors of virtue. They are delightful apostles of culture. They are sweet and charming heralds of the ideal. As creators of choice literature we welcome them to heart and home. But they are not preachers. They lack the fundamental note. Their business is to please men. The preacher's is to turn them to righteousness. The preacher is a prophet. He comes with God's message—God's redemptive, saving Gospel. And it is impossible for him to magnify the *form* of his message—to fix his mind on the language and rhetoric—and at the same time to converge his powers on persuading the people before him to righteousness. It is a psychological impossibility. No *mind* "can serve two masters." Happy indeed is the preacher whose memory is stored with quotations and whose style is enriched by acquaintance with the masters of literature, so that by a sub-conscious process the strength and beauty of those masterpieces find their way into his speech, just as nitrates mingle with soil and express themselves in a richer harvest! But it must be by an *unconscious* process. If the preacher brings them in consciously he loads down his sermon and himself. To effect the end of preaching, the bringing of men to God and building them up in God, all one's faculties must be concentrated—intellect, sensibilities and will—on the people before you securing the assent of their intellect and will and moral nature. A hypnotist does not have to address himself more persistently to his task.

Yet it is a strange fact that so many preachers come to think more of the sermon, which is only a means, than they do of transformed characters, which is the end. That was why John Wesley said he could no more preach a fine sermon that he could wear a fine coat. Men smile about that now, in their superior way. But it was that spirit that gave a new birth of Christianity to England in the 18th century.

This placing of the sermon above the saving of souls is like a surgeon thinking more of the technique of an operation, or of winning the applause of his fellow-surgeons than he does of the life of the helpless, unconscious sufferer on the operating table before him, or than he thinks of the agony of the loved one who paces the corridor outside with streaming eyes. How you whose loved ones have been under the knife would hate such a surgeon! And yet have not the mothers and fathers who are weeping over the sins and waywardness of their sons and daughters just as much reason to hate us, if they see that we are more interested in rounding out our figures of speech and polishing our periods than we are in saving those perishing sons and daughters?

Hence some of us believe profoundly in

THE EVANGELISTIC EMPHASIS.

We believe in it as the only way the world can be won for Christ. We believe in it because only so can we secure an ethical revival. From the days that the apostles' preaching cleansed the foul stys of Corinth and Ephesus down to the late Welsh revival that shut saloons and paid old debts, the evangelistic emphasis has brought new moral life. Holiness follows the Holy Ghost.

We believe in it because only so is the church preserved from becoming permeated by caste feeling and "by the fastidiousness of a false culture." A church that ceases

to be evangelistic will soon cease to be evangelical.

We believe in it because without it the preacher himself tends to become professional and cold, gravitating toward cynicism and unbelief.

We believe in it because we have seen it succeed where everything else had failed: in struggling churches among supposedly alienated workingmen; in "down-town" forlorn hopes; in aristocratic, wealthy congregations, dying of respectability and self-restraint—in all we have seen the evangelistic emphasis become the mighty power of God, calling churches to a new life of gracious influence and blessedness.

The Power of Christian Joyfulness. Psalm 51:12, 13.

F. D. Leete.

The psalmist's prayer is chiefly for pardon and purity, but not for these alone. He wishes also a restoration of Christian joyfulness. I use the term Christian because I believe in the pre-existent Christ. Religion is one, before and after the incarnation. The patriarchs, kings and prophets who obeyed God and believed His promise are not to be read out of Christianity. They had in substance our religious experience, gaining and losing its qualities in the same way. The psalmist lost the light of his experience by sin, but by neglect as well as by transgressions. Then how good is the prayer for its restoration which has come down to us. The clauses of this prayer are not sequential merely, but consequential. They bear to each other a casual relation. Therefore taken together they present a theme as important as it is insufficiently considered,—the power of Christian joyfulness.

Christian joyfulness is

JOY IN THE LORD.

It is not a mere cheerfulness. There are many non-Christians who by temperament are light-hearted, while some real saints lack natural exuberance of spirits and probably always will, though grace does improve and to a good degree transform the disposition. Christian joyfulness is the satisfying consciousness of right relations with God. He is not afar from or beyond us, but is our Father. He is not separated from us by our sins, but is brought nigh by our repentance and by His complete forgiveness. Christian joyfulness is the delectable sense of communion with God. His grace has brought Him into fellowship with the recipients of mercy, and in His presence there is constant delight. Christian joyfulness is pleasure in the service of God. It is that "willing spirit" of which the psalmist speaks, and which not only lightens labor but cheers the laborer. It is the gift of God to hearts open and obedient. It is the spirit of *the Spirit.* It is real and abiding, for it is based upon the divine goodness. Its laws and its lasting are eternal.

The result of Christian joyfulness is

POWER.

Its possessor holds at heart the strength of God. He is enabled to conquer temptation without strain of spirit. He who rejoices in a full, rich Christian experience has no need to seek the pleasures of sin. Moreover, in his life a most gracious influence is both consciously and unconsciously operative.

Whoever possesses the joy of salvation will teach transgressors. He can no more help being a teacher of religion than he can help breathing. He may not become preacher, evangelist or missionary, but frequently he will fulfill all of these offices. The real reason why personal work is so much talked of and so little done is that there is nothing to inspire it. It will not avail much to talk about the necessity of this work, or about methods, when it is power which is lacking, the power of joy in the Lord. Let the church be baptized with the joy of salvation and there will be no need to exhort its members to talk of Christ and of His love. If, on the con-

trary, the church is saturated with the joys of the world, its conversation will be about other matters than the Christian life.

SUCCESS IN WINNING

men and women to Christ depends upon the evident joyousness of the Christian. No one wants a religion which makes its possessor miserable. There are enough other things which will do that. Some one asked Father Taylor if his son-in-law was a Christian.

"No," was the reply, "I suppose not, but he is a very sweet sinner."

Now between sweet sinners and sour saints there are some who will prefer the sinners. Sour saints or even bitter sweet saints are not turning the world Christward. It is the cheery, hopeful, believing, always rejoicing, who do this. Everybody wants to be happy, and is drawn by happiness. "His cheerfulness attracted me to be a Christian," some one said of Whitefield. Though a century has passed this magnetic quality has not lost its power.

Great is the strength exerted by those who joy in tribulation. Few who saw her smile in suffering ever forgot a saintly woman whose nurse through many weary months filled with intense pain said: "I never once heard her so much as wonder why this had to be."

Always greeted cheerfully, I never left that chamber of sickness without deeper faith in God, nor could any fail to look upward from such courage and faith. There are other such thrones of power where invalids reign and make conquests for Christ, and every affliction, loss or failure borne triumphantly in Jesus' name is a successful preacher of faith and goodness.

"They that sow in tears shall reap with joy," the Book says. "Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him." There is

PLACE FOR TEARS

on the part of the Christian worker, but they are tears of anxious sympathetic interest in the unsaved, and they are not joyless. Moreover, they are threaded with smiles, and when one's duty is done they easily give place to expressions of trustfulness and happiness.

This was true of a pastor since grown old and passed to his reward. In his strong years he was a great life-winner. At one place he became deeply interested in a farmer whom no one seemed able to impress with the necessity of his personal salvation. One day he was strongly moved to go to this man, and so traveled several miles to his home. The farmer was said to be out in the fields ploughing, so his visitor went across lots to find him. Plunging at once into his subject, for such was his wise method, he earnestly besought his friend to give his heart to Christ, but though he pressed the matter with much feeling he saw at last that there was no such response as he had hoped. Therefore he concluded to go, and after time and prayer to come again. He said: "Think the matter over well, and ask God to lead you," and made his farewell. Then having done all he could, and being persuaded that God would look after the result, he went away light-hearted, as he stepped over the furrows snapping his fingers and whistling a merry tune.

The farmer stood with his hands on the plough handles and looked after him. Though prosperous he was not happy.

"That man," said he slowly to himself, "has something in his life which I haven't got, something which makes him glad and which always sustains him. I wonder what it is. It must be his religion."

And while the pastor went on his way thinking his present effort all in vain, the man whom his cheerfulness had won committed his life to God.

The psalmist's prayer for restored joyfulness is a good prayer for all who in any degree have lost heart in their salvation, or their appreciation of the mercies of God. And the prayer for increased joyfulness in the Lord should be on the lips of the whole church. Nothing would give the kingdom of Christ such a forward impulse as a church rejoicing not in financial success or in social pleasures and honors, but in the service of God and in experience of His gifts and love.

A Glimpse of Palestine.

PUTNAM CADY.

To the Christian, the Jew, the Mohammedan, the historian, the student of history and the archæologist, Palestine is a deeply interesting country. This interest is out of all proportion to its size. Looking at it from the standpoint of the Christian, it is of interest to us because it was the scene of the earthly ministry of our Lord. That fact is sufficient to justify a long journey to reach it in order that we may read His words where He uttered them, and think upon His works where He wrought them.

God prepared a people in order that through this people the world might be blessed. He also

PREPARED A LAND,

unique in its position and physical characteristics, in order that His redemptive purpose might be worked out historically.

It is something to visit the land to which Abraham was led, and where the prophets delivered the messages God gave them. Who can stand on the Mount of Olives and look across the Kedron valley upon Jerusalem, and remain unmoved in spirit? To be sure, great changes have taken place, and the land has been "stripped" as God declared it would be, yet the essential physical features remain and help make the Bible story real. Railroads are now in evidence. Carriage roads are being constructed. There is a steam launch on the Sea of Galilee, and German colonists are building houses with red tiles on the roofs. One can ride from Mount Carmel to Nazareth in a wagon built at East Aurora, N. Y. Nevertheless,

IN SPITE OF THESE INNOVATIONS,

the buying of land is conducted in the same way that Abraham bought the field at Hebron, the trees and all within the field being specified. The reapers go forth as of old, and the plow has but one handle as in the time of our Lord. At Nazareth the women still go with their great water jars to the fountain precisely as Mary went in the days of old, and the shepherd still leads his sheep. A journey on horseback from "the south country" where Abraham dwelt, up to the Sea of Galilee where Jesus loved to be, will give many illustrations by the way that will illuminate both the Old and New Testaments.

If the land has been "stripped," if the hills are barren and the glory of the temple and Jerusalem have departed, yet the country is made beautiful by flowers that spring up everywhere in March and early April. On beautiful Sharon and fertile Esdraelon they grow in riotous profusion and great variety of colors. They cling to the rocks of Judea and smile on the hills of Galilee. One can scarcely step without treading upon them, and the pilgrim is constantly reminded by them of Him who loved these flowers of Palestine and saw in them the evidence of the Father's love and care.

As we walk across the fields that lie between Nazareth and Cana, we follow

THE WAY FAMILIAR TO JESUS.

He saw these hills and slopes and from the height back of Nazareth He saw Mt. Carmel and the blue waters of the Mediterranean, as well as Mt. Hermon in the north, lifting his snowy crest far up into the Syrian blue. As one walks by Galilee he does not see the many fishing boats, the busy cities and villages, and the teeming life of the times of Jesus, but the shores along which He walked are there, the same sheltering hills are there, and the stars that He saw look down into the blue waters.

He who visits Palestine to walk in spirit with the Christ who called the fishermen from these very shores, will hear that same voice calling him. Truly blessed will he be if he obeys and forsakes all to follow the Lord!

The only key that will unlock three doors is a pass key. Jesus Christ is the great key that unlocks *nature, history* and the *Bible.—H. H. Gregg.*



AN OPEN AIR GATHERING.

The Supreme Ideal. Matthew 6:33.

GWILYM O. GRIFFITH.

It must be perfectly plain that the idea of the kingdom was supreme in the thought of our Lord respecting His earthly ministry. True, there is a sense in which the main idea that possessed Him was the thought of Calvary. Nothing ever obscured that. But it was never the ultimate vision, the supreme ideal. Beyond the cross was the vision of the kingdom, and for the joy of the kingdom He endured the cross. Thus the kingdom became the watchword of His divine propaganda, the keyword of His teaching.

In this teaching the term holds a dual significance. In one sense the kingdom of God is a spiritual condition established in the hearts of believers. In this sense the kingdom has already come, and is ever coming in perpetual advent. In the other, the kingdom is the supreme ideal, the consummation of the age, the climax of the purposes of God for humanity on earth. The kingdom here means a unity upon earth like the unity of God in heaven; a perfect solidarity, a perfect brotherhood. Humanity shall be one in thought and action, serving the one God in the spirit of the universal Christ. Progress shall be perfect, because its conditions shall be ideal; sorrow and sighing shall flee away; death shall be swallowed up of life; the tabernacle of God shall be with men; His servants shall serve Him for ever.

The first thing, then, that I shall ask you to observe is, that in the mind of Jesus, this kingdom is to be

ESTABLISHED ON EARTH.

This is so perfectly obvious that to emphasize it at all may seem unnecessary. Yet to many reverent minds it appears as if almost the whole emphasis of the evangel of Jesus is laid upon the other world—the life beyond the grave. It is a simple fact, however, that Jesus spoke very little about heaven except as it had direct relation to the duties and concerns of earth. When He did speak of it, it was not as of a remote locality beyond the stars. Heaven to Him was intimately near, surrounding Him with its ministries—its interests interwoven with the concerns of earth. It was a present region, in which He Himself always lived, and in the light of which children and the pure-hearted abode continually. Jesus came not merely to get the world into heaven; He came to get heaven into the world. He had a program for this life.

In Jesus' day it was hard for men to

believe in a future of blessedness on earth. They had ceased to believe in progress: they had lost faith in their gods, in their creeds, in themselves. Poetry was poisoned by cynicism; art had lost its ideals, literature its faith; philosophy had become a hollow subterfuge, religion a formality and a pretence. Men were without God and without hope in the world.

To this age Jesus came with His amazing message of faith in God and the future —a future bright with progress and crowned at last by a state of perfect love and brotherhood.

Thus the kingdom of God became the creative word of a new epoch. Men at first scoffed, then persecuted, then began to consider and to hope. Today the world is beginning to believe and to pray and to act.

EVERYWHERE TODAY

men are hoping in the future. The old despair has gone. There is the sound of a going among the peoples. The world is moving consciously towards an ideal. I do not say that the world's ideal is the Christian hope, but I say that it is Christianity that has taught the world to hope in the future at all.

At this hour the peoples are lifting up the banner of a mighty pilgrimage toward a future of liberty and brotherhood. In the far east Japan is leading the movement, and the millions of China, inert so long, are slowly falling into line. India, that for centuries has followed Buddha in his silent pilgrimage of despair, is now turning toward the stately procession of believers. In Russia we behold a great people awakening from the stupor of superstition and the lethargy of long oppression, and bursting their bonds and hurrying with bleeding limbs and wan faces but eager hearts to the same banner of Liberty and progress. In Germany and Italy and England and in your own land the people are rallying for a great democratic movement. Even Persia has caught the spirit and is crying: "Forward!" What has made the change? What has turned the world from despair to hope, from apathy to idealism? The religion of Jesus!

Then it is Christianity's business to see this through!

Now, granted we believe all this, granted that we have dedicated our lives to God and the future, granted we are missionaries of the kingdom—what are to be

THE METHODS OF THE KINGDOM'S ADVANCEMENT?

When one says that it is part of Christianity's mission to concern herself with the world-movements of today one does not mean that she is to lend her sanctions to every propaganda conducted in the name of progress and reform. Christianity is here to correct the world's aspirations as well as to inspire them. There is a grotesque materialism about many so-called forward movements that is foreign and even hostile to the spirit of Jesus. But the world, which has come blunderingly to believe, in part, in our Lord's ideal of blessedness on earth, is now coming slowly to realize that His is the only method that can bring that ideal to pass. And what is His method?

Christ's method of changing the world is to change the people who are in the world. The emphasis of His teaching is not upon *things* but upon *men,* not upon conditions but character, not upon surroundings but upon soul. He taught that whether in men or in nations greatness does not consist in possessions but in manhood. For "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

If Jesus came to change the face of the world, and if He changes the world by changing the people who are in the world—how does He change the people? Mainly by two things—by giving them a compelling ideal and an almighty dynamic.

We are all

IDEALISTS AT HEART.

What we want is the vision that will command us and the inspiration that will impel us. Jesus supplies both.

Coming to lives mean and sordid and mercenary like Zaccheus, or cramped and distorted by bigotry like Saul, or dull and gray and commonplace like most of His followers, He flamed before their wonder-

ing eyes the glory of this supreme ideal, Himself its radiant center. He bade them live for it, give up everything for it—if need be, die for it. Little wonder that after this, to Zaccheus and to Paul and to Peter and to John it seemed as if the world had taken on a new meaning. They had become seers and idealists of faith.

And what of the dynamic?

I have read that in the days of the great Italian Revolution bands of patriot-leaders would often meet in secret to discuss the ways and means of the campaign. There were many reverses, many discouragements. Often it seemed to these men as if they were the deluded victims of an impossible dream. Often they were tempted to lower the standard of their ideal and descend to compromise. But sometimes during these secret councils there would be a signal at the door, and a man would enter, dressed in sombre garb, a man with eyes that burned like stars and with a face worn with suffering but transfigured by lofty thought and heroic devotion. And immediately the atmosphere in the room would be charged, electrified! Compromise would become unthinkable, discouragement impossible, despair undreamed of. Guiseppe Mazzini had come! The dynamic was supplied.

But at the head of this grand revolution of the ages is a greater than Mazzini—One whose countenance is as lightning, whose eyes are as a flame of fire—Jesus Christ Himself; and His spiritual presence is the perpetual dynamic, as His kingdom is the supreme ideal, of all who serve Him.

The Book of Genesis.

A. C. DIXON.

Key verse—1:1: "In the beginning God created the heaven and the earth." The Book of Origins.

The first two verses suggest the contents of the whole book: (1) Construction—"In the beginning God created the heaven and the earth"; (2) Destruction—"The earth was (became) without form, and void; and darkness was upon the face of the deep." Isaiah 45:18 shows that the original creation was perfect: "He created it not in vain." "In vain" here is the same Hebrew word as "without form," teaching that God did not create all things without form; (3) Reconstruction—"The Spirit of God moved upon the face of the waters."

Under these three headings everything in Genesis may be classed.

1. CONSTRUCTION.

A. *Origin of the Cosmos.*
1. Origin of matter, 1:1, 2.
2. Origin of light, 1:3, 5.
3. Origin of order, 1:6-10.
4. Origin of physical life, 1:11-13.
5. Origin of seasons, 1:14-19.
6. Origin of animal life, 1:20-24.
7. Origin of man, 1:26-31.

B. *Origin of Society.*
1. Of the Sabbath, 2:1-3.
2. Of labor, 2:4-15.
3. Of law, 2:16, 17.
4. Of the family, 2:18-25. Woman specially honored.

2. DESTRUCTION.

A. *Origin of Sin.*
1. By calling in question the fact of a revelation, 3:1.
2. By denying the warning of revelation, 3:4.
3. By calling in question the benevolence of God, 3:5.
4. By exalting self to the place of God, 3:5.
5. By appealing to the physical nature—"good for food," 3:6.
6. By appealing to the esthetic nature—"pleasant to the eyes," 3:6.
7. By appealing to the intellectual nature—"to make one wise," 3:6.

Results: (1) Shame, 3:7; (2) fear, 3:10; (3) selfishness, 3:12; (4) sorrow, 3:16; (5) toil, 3:19; (6) separation from God, 3:22-24.

B. *Origin of Crime.*

Sin the root, crime the fruit; sin the fountain, crime the stream. Sin works itself out suddenly into crime.

1. Through the religious nature, 4:3.

Religion blesses or curses, uplifts or degrades.

2. Through jealousy, 4:4.
3. Through temper, 4:5.
4. Through the tongue, 4:8.

Results: (1) A fallen countenance, 4:6; (2) a hardened nature, 4:9; (3) failure in business—the land shall not yield increase—crime brings perpetual fruitlessness, 4:12; (4) spirit of vagabondage—all crime produces this, 4:14; (5) a civilization of city building, cattle raising, music, art and polygamy, with God left out, 4:16-24; (6) a union of the church with the world, which so corrupted society that the flood was necessary.

3. RECONSTRUCTION.

Begins with the curse on the serpent, which to Adam and Eve was a promise. Perpetual conflict between God-centered and self-centered men, also between the God-center and the self-center in the individual.

A. *Leading God-centered men.*
1. Seth and his descendants, 4:25, 30.
2. Enoch, who walked with God, 5:21-24.
3. Noah, who also walked with God, 6:10.
4. Abraham, the promise renewed, 12:25.
5. Israel, 32:24.
6. Joseph, 36.

B. *Leading self-centered men.*
1. Descendants of Cain, 6 (to end).
2. Babel builders, 11.
3. Esau, 25.
4. Jacob until he became Israel, 25-32.
5. Laban, 29.
6. Jacob's sons, 29 (to end).
7. Pharaoh, 42 (to end).

The Business of Life.

JOHN T. KERRIN.

It is natural that, living in a city where there are more than 150 factories and workshops, employing *in toto* many thousands of men and women, I should learn to look upon the world and upon life from that viewpoint, and see the world as a huge workshop.

The *object* of life, we are reminded by the Shorter Catechism, is *to glorify God.* St. Paul thus expresses it in 1 Corinthians 1:2: "Ye are called to be saints," that is, ye are *potentially* that which, by labor and prayer, ye are to become *actually.* And quite naturally our first question is: "What is a saint?" Certainly not that jelly-fish kind of creature, that namby-pamby individual who, like Uriah Heap, is "so very humble." No, a real saint, God's handiwork, is the noblest creature in God's creation, a product of the co-operation of God and man; a resultant of the greatest conflict ever known, in which, being "fellow-workers together with God," we are "more than conquerors through Him that loved us."

How do you spell "sin"? What is the central letter? "I." Exactly. The centre, the very essence of sin is the assertion of self.

It was just this "self" that Paul referred to when he said: "I die daily." We speak of the law of atrophy, Nature's provision against a non-use of powers physical, mental and moral, but there is this sense in which the law of atrophy has its proper and necessary place in the life of the child of God, viz., the *dying to self;* and in proportion as we die to self and live unto God, we shall live out and actualize in our own experience the apostle's conception: "Ye are called to be *saints.*"

The Christian life is not merely renunciation and appropriation, it is manifestation. It is not merely dropping the devil's work, it is taking up Christ's work; it is not giving up and having nothing (Eph. 5:18; John 4:14). To be is more than to do; and "ye are called in order that ye may become saints."

How are we to become such?

If the object of life is to become God-like, we naturally ask the question: "What is God like?" Let us go to the highest authority possible and ask the Master Himself: "What is God like?" He answers: "My Father worketh, and I work" (John 5:17). Thus we learn God is a worker, and to be like Him we are to be workers,

in doing the business of life, and working out the salvation already received, and thus becoming saints.

The world is a workshop. We are here to work, and when our labor is over we will go home. We must not expect to be too comfortable down here.

In this workshop God has provided adequate machinery for doing the work. This is the moral machinery which God uses for the perfection of our character, and is it not a great satisfaction to know that the same moral machinery used for the perfection of *our* lives was also used for the perfecting of Christ's life?

In Romans 6:19 Paul tells us that "our members" are to be the *"tools"* we are to use in doing this work. As in the old life of sin and selfishness we yielded "our members"—hands, feet, eyes, ears, tongue—as servants to unrighteousness, so now we are to yield them as servants to righteousness unto holiness.

Don't blame your tools. How often one hears the remark: "Oh, if I were only a Dr. Torrey or Major Cole I could do so much!" Don't say that. God will not hold you responsible for talents not given you, but just such as you are, with just such abilities as you possess, present them to Him, and He will help you to use them aright.

We can only do this work of life, this producing the character of a saint, by co-operation with God. We are "fellow-workers together with God." Is it not wonderful that God needs our help? We speak reverently when we say God cannot by any creative act produce a saint. A saint is not born, he is born again; not a product of nature, but grace. He cannot make himself a saint, he needs God's power; thus like an empty vessel, he has capacity but not ability. God needs our *capacity*, we need His *ability*. Innocence is not virtue.

The Rev. George Smith, secretary of the North American branch of the Regions Beyond Missionary Union, gave two interesting lectures on "The Land of the Silver River" and "The Tragic Story of the Inca Indians of Peru." Both lectures were illustrated by very fine hand-painted views. Mr. Smith has spent fifteen years in South America and is therefore able to speak from experience.

The two countries that were the subjects of the lectures are well suited to show the great contrast between those where there is religious liberty and where Rome reigns supreme and still makes desperate efforts to shut out the Protestant missionary.

Magnificent views of the beautiful city of Buenos Aires were shown, and the progress of the country generally was spoken of. But while in the Argentine there has been marvelous commercial and material progress, the lack of Christian workers is lamentable. There are still several hundred towns in the Argentine where there has never been a resident missionary, and yet they are open, and have been for years, to the missionary.

Archæologists unite in teaching: (1) the art of writing was common in widely separated countries before the time of Abraham; (2) the conditions in Egypt and Babylonia were such as the Biblical narratives imply existed; (3) many historic countries, towns and peoples mentioned in the Bible are also mentioned in recently discovered writings, confirming the historicity of the early Biblical narratives.—*F. L. Thompson.*

The Lake Orion Interdenominational Bible Conference was held July 18-28. This Conference is becoming year by year an increasing blessing to a large number of Christian workers.

Lake Orion is located 36 miles northwest from Detroit, on the Michigan Central Railway and the Flint Electric. It is an ideal place—1,300 feet above sea level. The lake is dotted with twenty-one islands and Dame Nature has been lavish in her endowment of this spot.

The Conference is held on Assembly Island. Splendid forests—oak. maple and pine—furnish shade in abundance, and a large number of fine cottages peopled with a cordial and interested people gives a stable constituency. There are good hotels on the islands, and an auditorium seating 1,600 people. Steamers, row boats, launches,

canoes and every desirable convenience is found to make this an ideal place for a summer conference.

This Conference was started in 1901 and has been carried on with a very simple organization consisting of a few interested persons led by A. L. Parker of Detroit and Rev. Perry V. Jenness, now the successful pastor of the Kirkwood Presbyterian Church, St. Louis, Mo.

The purpose was to have a conference conducted along conservative lines of Bible study, with these three thoughts in view: The supreme authority of the Holy Scriptures, the development of the spiritual life, and the speedy evangelization of the world. These principles have dominated the Conference from the first. No hobbies are ridden, but a sane, safe and spiritual line of teaching is maintained.

From the beginning the blessing of God upon this Conference has been great, and it has taken a firm hold upon the lives of an increasing number of people.

Along missionary and evangelical lines of work the Conference has proven to be especially strong. It has always had leading missionaries and evangelists, preachers and teachers from all boards and denominations present to address the people. The Conference is interdenominational and inspirational in its purposes and activities.

This year's Conference was the largest in attendance, and was especially helpful. Visitors from many states, ranging from Maryland to Michigan and from New York to Kansas, as well as from the Dominion of Canada, were present and expressed themselves as delighted and profited.

The meetings are open and free to the public. The expense is met each year by voluntary offerings. The business affairs are managed by an executive committee of clergymen and men and women of various evangelical denominations. The spirit of the gathering is that of a family—entire consecration to the work of the Lord is in the very atmosphere. For healthfulness, spiritual enrichment and fellowship, no better place can be found than beautiful Lake Orion.

The dates next year will be July 24-August 2.



Bathing in the Lake.

At this year's Conference were the following speakers:

Rev. James M. Barkley, D. D., Detroit.
Rev. Gwilym O. Griffith, Wales.
Rev. W. F. Sheridan, Baltimore.
Rev. C. F. Wishart, Allegheny.
Rev. George Smith, Toronto.
Major J. H. Cole, Adrian, Mich.
Rev. H. H. Gregg. D. D., St. Louis.
Mr. John H. Hunter, Chicago.
Rev. F. D. Leete, D. D., Detroit.
Rev. Oliver C. Morse, D. D., New York City
Rev. A. C. Dixon, D. D., Chicago.
Rev. Chester F. Ralston, Gloversville, N. Y.
Rev. P. V. Jenness, Kirkwood, Mo.
Rev. F. A. Stevens, London, Ont.
Rev. R. A. Torrey, Chicago.
Rev. James Orr, Scotland.
Rev. John T. Kerrin, Jamestown, N. Y.
Rev. Fayette L. Thompson, St. Louis.
Rev. Pntnam Cady, F. R. G. S., Amsterdam, N. Y.
Rev. C. I. Scofield, D. D., Dallas.

For seven years Major Cole has conducted the opening morning meetings. They have had a blessed effect upon the Conference. The meetings are crowded with people anxious for a life of enriched service. Flexibility in the Spirit's hands, consecration to the work of God, moving as the Lord leads, love to all Christians, everybody a witness, co-operation with God in the saving of men—these are the key words of Major Cole's meetings. What a blessing they have been! At the last meeting of this year's Conference Major Cole spoke on "Catching Men," and said:

"Some, in catching men, leave them on the dry land to wither and die. Others catch them and string them up to dry. Others catch them and then throw them back into the dirty ponds. The true fishers take them out of the dirty streams of earth and put them in living lakes of spring water—like Lake Orion—to thrive and grow."

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by **JAMES M. GRAY**

LESSON 7.

The Call of Abram, or the Origin of Israel. Genesis 11:10 to 12:9.

1. The Divine Purpose.

We have reached a fourth experiment in God's dealings with the apostate race, only He has taken pains that this shall not ultimately be the failure the others have proved. It should be understood, however, that in speaking of failure the reference is to man's part in the experiments, and not God's. Before the flood the great sin of the race was atheism, outright denial of divine authority with the indulgence of sinful lusts it produced and the general dissolution of moral and social bonds. But after the flood idolatry took its place—just how, or why, it is difficult to say—and long before Abram's time polytheism prevailed both in Chaldea and Egypt.

But God's purpose from the beginning was the redemption of the race according to the original promise of Genesis 3:15, and as incident thereto He will now call out a single individual from the corrupt mass, and make of him a nation. Special training, protection and care shall be given to this individual and this nation that, as a result, there may be in the earth (1) a repository for His truth to keep alive His name; (2) a channel through which "the Seed of the woman," the world's Redeemer, may come among men; and (3) a pedestal on which He Himself may be displayed in His character and actings before the other nations of the world to the sanctifying of His name among them and their ultimate return to His sovereignty. Steady contemplation of this three-fold purpose in the call of Abram and the origin of Israel will prevent any charge of partiality against God for dealing with them differently from other peoples, and will help us to see that all His blessing of them has been for our sake, thus quickening our interest in all that is revealed concerning them.

It is pertinent to add further that Israel has thus far fulfilled only part of her original mission. She has retained the name and truth of God in the earth, and given human birth to the Redeemer (though she crucified Him), but she has not sanctified God among the peoples by her behavior. It is for this she has been punished in the past, and is now scattered among the peoples in whose sight she denied Him; but the teachings of the prophets are a unit that some day—it may be soon—she shall be restored to her own land again in a national capacity, and after passing through her final tribulation, be found penitent and believing, clothed in her right mind and sitting at the feet of Jesus. Then it is that she shall take up the broken threads again, and begin anew to carry out the original plan of sanctifying God among the nations. She shall witness for Jesus as her Messiah in the millennial age for the conversion of those nations and their obedience to His law. All this will be brought out gradually but plainly as we proceed through the study of the prophets, stimulating and increasing our interest in the revelation beyond anything we found pleasure in when as children we traversed fairyland.

2. The Generations of Shem and Terah, 11:10-32.

We have seen that the phrase at the head of this paragraph refers to what comes after; in other words, "the generations of Shem and Terah" are the children who sprang from them, and who furnished the descent of Abram and the Israelites. Which one of the several sons of Shem was divinely chosen for this honor? (Compare v. 10 with 10:21.) To which of

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Shem's great grandsons has earlier reference been made (v. 14)? What notable event occurred in the life of his son? (Compare v. 16 with 10:25.) Give the names of the father and grandfather of Abram (vv. 24-26). Of his brothers (v. 27). What seven facts are stated of Haran (vv. 27-29)? Iscah, one of his daughters, not otherwise mentioned, is thought by some identical with her whom Abram married and whose name was changed to Sarai (my princess) after that event. Others, however, base on Abram's words (20:13) that Sarai was a daughter of Terah by a second wife, and thus his half-sister. Still others conjecture that of the supposed two wives of Terah, one was Haran's mother and the other Abram's, so that in marrying his niece, he was at liberty to speak of her as his sister, as he did in Egypt (12:19), in the same sense in which he could call Lot his brother though he was also his nephew (14:14).

Who led the first expedition from Ur of the Chaldees, and how far did they get towards Canaan (v. 31)? (By the way, the word "Haran" which is the name of a locality, called "Charran" in Acts 7:2-4, must not be confounded with the other word which is the name of Terah's son, since they are quite distinct). Notice here that this action of Terah seems to have been without warrant, since *he* was not called of God, but only Abram, so that we are not surprised at what we read in verse 32. Notice the location of these places on the map, and observe that because of the impassable desert of Arabia they had to travel first towards the northwest (about 650 miles) to the fords of the Euphrates, and then southwest (say 500 miles) to Hebron or Beersheba, which later on became Abram's favorite abode. Considering the probable size of their caravan and the means of locomotion in that day, to say nothing of other perils incident to travel, this journey must have been as great an undertaking, on the natural plane of things, as anything ever known to the pioneers who traversed this continent in the '40's or earlier.

Some of the books of reference hitherto mentioned point out that Ur must have been a city of great wealth and influence, so that Abram most probably was brought up under circumstances of the highest civilization. Documents written in his day and in his land have recently been brought to light, in which his name is mentioned as borne by men of that land. And as a further mark of historicity, it may be stated that the name of the city itself, Ur of the Chaldees, or Ur-Kasdim, as the Hebrew puts it, was the peculiar form of of its name in Abram's time, and that subsequently it had another form. One more feature of interest is that it was the ancient seat of the worship of the Moon, and that Abram and all his family were undoubtedly idolaters, so that this call of God to him, like His call to us in Christ, was entirely of grace. In examining this point consult chapter 31:53; Joshua 24:2, 3, 14, 15; and other places suggested in the margin of your Bible.

3. The Call and Its Response, 12:1-9.

How does the King James Version indicate an earlier date for the call of Abram than that which chapter 12 narrates? How is this corroborated by Acts 7:2? Did Abram know whither he was called? (Compare v. 2 with Heb. 11:8.) We might pause here a moment to say that in Acts 7:2, 3, where Stephen is speaking of this call, the Greek indicates that God "was seen to Abraham," as if some visible manifestation was vouchsafed to him at the beginning. In what form this may have been we do not know, but sufficiently clear to have shown the patriarch the distinction between gods of wood and stone and the only true God.

What seven promises are given Abram to encourage his faith at this the time of his second call (v. 2, 3)? Notice here that God's authority could find fit expression only in a *nation* bound together under visible institutions of His own appointment, since many scattered family altars could not bear an adequate witness for His unity. Notice again that for Abram's faith to become great and his offspring to develop into a great nation some kind of cooperation instead of opposition would be required on the part of his and their neighbors, individual and national, hence to secure this God lays this curse and blessing upon their enemies and friends.

How old was he at this time (v. 4)? What two principal personages accompanied him (vv. 4, 5)? What hint have we of his material possessions? Have you located Shechem? How is Abram comforted at this place (v. 7)? What additional promise is now given him? This gift to his seed of the land should be strongly emphasized in our minds. It was, and is, Jehovah's land. Ezekiel speaks of it as "the middle, or navel, of the earth" (38:12, R. V.), and it is indeed peculiarly situated geographically, commercially and politically, but especially historically and prophetically. It has been given to Israel as her *possession* forever, but not her *ownership,* as we shall learn by and by (Lev. 25:23). Moreover, so closely is Jehovah's purpose of redemption associated with the land as well as the people of Israel that when they are separated from it, as we shall see, they are separated from Him, and the lapse of time in their history is not considered until they are returned to their land again. In a word, they can never dwell elsewhere and be His people or fulfill their calling.

How does Abram show his reverence and gratitude toward God? In which direction from Shechem were the places named in verse 8? What advance in Abram's faith and worship is now recorded?

QUESTIONS ON THE LESSON.

1. How should you identify the three previous experiments with the race?
2. How should you distinguish between the sin of men before and following the flood?
3. What was the threefold purpose in the call of Abram and the nation of Israel?
4. How should the knowledge of this influence us?
5. How far has this purpose yet been realized?
6. Will it be entirely realized, and if so, when and how?
7. How might Abram's conduct in 12:19 be explained?
8. What outside proof have we of the historicity of these chapters?
9. What is God's peculiar relation to the land as well as the people of Israel?
10. Draw an outline map of Abram's journey from Ur to Haran and Shechem.

BOOKS OF REFERENCE: For collateral reading use Andrews' *God's Revelation of Himself to Men* (Scribner), which will be of increasing value as later we approach the study of the books of Kings and the early prophets.

LESSON 8.

The Renewal of the Promise. Genesis 12:10 to 13.

1. Abram in Egypt, 12:10-20.

It is generally felt that Abram acted inadvisedly in taking this journey to Egypt, for which three reasons are assigned: (1) God could and doubtless under the circumstances would have provided for him in Canaan, notwithstanding the famine; (2) there was no command for him to leave Canaan, to which place God had definitely called him; (3) he fell into difficulty by going, and was obliged to employ subterfuge to escape it. Still these arguments are not convincing, and in the absence of direct rebuke from God we should withhold judgment.

Concerning the trial which Abram encountered, how did the last lesson justify in part his subterfuge? What shows the unwisdom of it even on the natural plane of things (vv. 18-19)? How does his character suffer in comparison with that of Pharaoh? Who interposed on his behalf, and how (v. 17)? How does this circumstance demonstrate that the true God has ways of making Himself known even to heathen peoples? How does it further demonstrate that the record itself is true?

2. Separation from Lot, 13:1-13.

If Abram has been out of fellowship with God during his Egyptian sojourn, how is that fellowship now restored (vv. 3, 4)? Have we any lesson here concerning our own backsliding? (Compare 1 John 1:9.) What shows the unselfishness and breadth of Abram's character in dealing with Lot

(vv. 8, 9)? How does this show that Canaan at this time must have been largely depopulated? What principle governed Lot in his choice (vv. 10, 11)? How does the Revised Version render verse 12? Have you identified these localities on the map? What shows the unwisdom of Lot's choice (v. 13)? What practical lessons may Christians draw from this as to the determination of their conduct in business affairs? Is it desirable or right to become affiliated with the ungodly for the sake of gain? Read on this point 2 Corinthians 6:14 to 7:1.

3. The Promise Renewed to Abram, 13:14-18.

Does Abram suffer for his unselfishness? What advance does this renewal of the promise record so far as the land is concerned (v. 15)? So far as Abram's posterity is concerned? What two references to Abram's seed do verses 15 and 16 record? In what way may he be said to have taken possession of the land in advance (v. 17)? Have you identified Hebron? How this whole circumstance of the renewal of the promise magnifies God's grace! Abram by the Egyptian episode may have well felt he had forfeited the promise, if it had rested on his faithfulness, but instead it rested upon the faithfulness of God. How kind, therefore, for God to have reassured His servant, unworthy as he was, and even to have given him a larger vision of what the promise meant! Can you recall any circumstance in God's dealings with you that affords a kind of parallel to this? If you have wandered from God's path, have you returned and renewed the altar again? Put Him to the test and see if He is not "the same yesterday, today and forever."

QUESTIONS ON THE LESSON

are rendered unnecessary in this case because of the number and nature of those in the text itself. Hereafter when omitted at the close of the lesson, it will be for this reason.

"'Ill and o'erworked, how fare you in this scene?
'Bravely,' said he, 'for I of late have been
Much cheered with thoughts of Christ, the Living Bread.'"

Coming!

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight gray
That fans the cheek of dying day
Doth ever whisper—*Soon!*

I know not why our souls should doubt
His promise to appear
When every flower's opening eye
Looks up into the changing sky
And seems to murmur—*Near!*

I know not round His blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst in beauty's bloom,
And faith assures—*Not long!*

I know not if His chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth wake an echo in my soul
That saith—*Not very far!*

I know not if we long must wait
The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heartstrings deep,
And sings—*A little while!*

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flush with beauty and with mirth
At sound of—*Lo, I come!*

—*Selected.*

The Flesh and the Spirit. A Contrast in Galatians 5:19-23.

Love is the passion of the Spirit; adultery is the passion of the flesh.

Joy is the Spirit exulting; drunkenness and revellings are the exulting of the flesh.

Peace is the repose of the Spirit; uncleanliness and lasciviousness are the goal of the flesh.

The trial of the Spirit is long-suffering; the trial of the flesh is strife and wrath.

The Spirit in society is gentle and kind; the flesh in society is envious, seditious and jealous.

Faith in God is the gift of the Spirit; faith in wood and stone (idolatry) is the delusion of the flesh.

Temperance is the discipline of the Spirit; excess is the laxity of the flesh.—*W. H. Pike.*

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by **R. A. TORREY**

LESSON 14.

Our Lord and the Woman of Samaria. John 4:1-30.

DISCOVERY OF THE FACTS.

1. Jesus, a weary pilgrim in a hostile land—"despised and rejected of men," vv. 1-6.

Why did the report that reached the ears of the Pharisees that Jesus "was making and baptizing more disciples than John" make His departure into Galilee necessary? (c. 10:39; 11:47-54; Mark 3:6, 7.) To whom did His rejection by Judah bring a blessing? Of what coming dealing of God with Jew and Gentile was this a hint or prophecy? (Acts 13:46; Ro. 11:11.) Was there any deeper reason why Jesus "must needs pass through Samaria" than that that was the shortest route through Galilee? (Luke 2:49; 15:4.) What drew Jesus more irresistibly than anything else on earth? (Luke 19:10; Matt. 14:14; Mark 6:31-34.) In what physical condition was Jesus when He reached Jacob's well? Was He often weary and hungry and thirsty? (Matt. 8:24; 4:2; Luke 9:58.) For whose sake did He endure this fatigue and want? (2 Cor. 8:9.) For what did this endurance of human need and suffering prepare Him? (Heb. 2:16-18; 4:15, 16.) When we are hungry and weary, and tempted to be discouraged in the Lord's service, what is the best thing to do? (Heb. 12:2, 3.)

2. Jesus, the Bestower of Everlasting Life, vv. 7-15.

What occurred to make Jesus forget all about His weariness and hunger? What was the first thought Jesus had as He saw the woman drawing near? What is the first thought a Christian ought always to have as an unsaved sinner draws near? What was the woman coming for? Did she get water? How much water did she come for (v. 28)? How much did she get (v. 14)? Was it a very likely time of day for a woman to come for water? How did she happen to come out at that time of day? (John 6:44, 37.) Did her going out at noon to draw water seem like a very important circumstance in that woman's life? How much really hung upon it?

What was Jesus' object in asking her for a drink? When Jesus asks a small favor of us, what is always His object? What are the lessons for a Christian worker to learn from the way in which Jesus approached this woman? What sort of a woman was she (vv. 17, 18)? Did the fact that she was vile repel Jesus from her? Why had Jesus an excellent opportunity to deal with the woman? Did the woman respond very readily to Jesus' request for a drink? What light does her answer throw upon her character? Did Jesus get at all the drink He asked for? What sweeter refreshment did He get (v. 34)? What two things did Jesus say she needed to know (v. 10)? What is the "gift of God" to which Jesus refers here? (v. 14; Luke 11:13; Acts 1:4; 2:33, 38.) What else is spoken of in the Word as "the gift of God"? (Ro. 6:23; John 3:16; Ro. 8:32.) What was the reason why this woman had not "asked of Him" instead of He of her? What is the reason why all men do not "ask of Him" today? What ought our main business then be if we want men to ask and get "living water" (vv. 28, 29)? What did Jesus say was all that was necessary to get this "living water"? (Luke 11:8-13.) What is this "living water" that Jesus gives? (Is. 44:3; John 7:37-39.) Why is the Holy Spirit spoken of as "living water"? (Ezek. 7:9; John 6:63 with v. 14.)

Did the woman comprehend at all what Jesus was talking about? Why not? (1 Cor. 2:14.) Did she seem to be a very hopeful case to deal with? If Jesus had been like most of us, what would He have done after such an outburst of stupidity

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and spiritual ignorance? Of what was there a mixture in the question in the 12th verse? Did Jesus give her up? What did He do?

Of how many wells is it true that every one that drinketh of them shall thirst again? (Eccl. 2.) How many of those who drink of these wells will remain unsatisfied? How many wells are there of which if a man drink "he will never thirst"? Where is this water to be had? Who can have it? (John 7:37; Rev. 22:17; Is. 55:1.) How many will this water satisfy forever? Why will they never thirst? How full will this "well of water" be if one really gets it in his soul? (7:37-39.) What had Jesus told Nicodemus in the previous lesson was his great need? (3:5.) What does He here tell the woman is her great need? Did the woman of Samaria and Nicodemus seem very much alike? Was there any essential difference between them? (Ro. 3:22, 23.) Did the woman understand Jesus yet? What was the matter? Did Jesus give her up? What was it the woman desired? What ought she to have desired?

3. Jesus the searcher of hearts, vv. 16-24.

What was the next tack upon which Jesus approached the woman? What was Jesus' object in telling her to call her husband? Before sinners can see the beauty of Jesus as Saviour, what must they first see? Why had not Jesus gone to work the very first thing to awaken conviction of sin? Is there any lesson here for Christian workers? What was Jesus' ultimate object in wounding her guilty conscience? How did Jesus know she had had five husbands? (1:42, 47, 48; 2:24, 25; Heb. 4:13; Rev. 2:23.)

What did the woman recognize in Jesus when she saw that He had read her heart? Was her conclusion warranted by the facts in the case? What did she come to recognize in Jesus later (v. 29)? How had the woman tried to avoid the close personal dealing of Jesus (v. 20)? Did she succeed in this way in escaping the penetrating heart-searching to which Jesus was subjecting her?

What was it she sought to find out about worship? What did Jesus show her was a more important question than "where" shall we worship? What is His answer to the question: "How shall we worship"? What is it to "worship the Father in spirit and in truth"? (Ro. 8:26; Eph. 6:18; Phil. 3:3, R. V.; Jude 20; Lev. 10:1, 2; compare 16:12; 9:24; 1 Cor. 15:13.) By what words did Jesus point out the Father's earnest desire for such worshippers? Does He find many of them?

4. Jesus the Messiah, vv. 25-30.

What did the woman say she knew? What didn't she know? What startling announcement did Jesus make to her? What was the effect of that revelation upon the woman? When Jesus reveals Himself to any one as the Christ, what will he at once desire to do? (See 1:41, 45.) Why did she leave her water pot? What was her message? Was that a good sermon? Was it effective? Did the labor spent on this apparently hopeless case pay? Who can preach such a sermon as that? What would be the result if every one who had found Christ Himself went about inviting people to "come see a Man who told me all things that ever I did"?

CLASSIFICATION OF TEACHINGS.

1. Jesus Christ.

(1). His humanity.
Weary, 6; thirsty, 7; hungry, 8.

(2). His deity.
The divine searcher of hearts, 17, 18; the divine bestower of living water and eternal life, 10, 14.

(3). His compassion.
"Must needs pass through Samaria" because of the perishing souls there that needed Him, 4.

(4). His loving severity.
He wounded that He might heal, 16.

(5). His offices.
A heart-searching Prophet, 19; a compassionate Priest, 6 (compare Heb. 2:16-18; 4:15, 16); a divinely appointed King, 26.

(6). His justice and mercy.
Leaves the place where He is not wanted and goes where He is wanted, 3, 4.

(7). His love for souls.
Hunger, thirst and weariness all forgotten in the joy of leading a soul to Himself, 6, 7.

(8). His method of dealing with the unsaved.

Had compassion on the vilest, 17, 18; eager to save, 7; sought one out, 4; on the alert for opportunities to deal with her, 7; took her alone with Himself, 8; sought a small favor that he might grant a great one, 7, 10; first gained attention and confidence, 7-15; then aimed directly at conviction and conversion by piercing the conscience, 16; held to the main point, 20, 21; deftly turned every question, 9, 10, 11, 12, 13, 14, 19, 20, 24; exercised great patience, 9, 11, 12, 15, 20, 21; revealed Himself, 26.

2. *The woman of Samaria.*

Vile, 17, 18; mean, 9; ignorant, 10; full of questions, 9, 11, 12, 20, 29; incredibly stupid, 11, 12, 15; unsatisfied, 13, 15; wanted the gift, but not the Giver, 15; convicted, 17; tried to dodge the convicting truth, 20, 21; got a view of Christ, 26; came to get a pitcher of water and got an everflowing and overflowing fountain, 7, 10, 14; left her pitcher, 28; preached Jesus—"Come see a Man," 29; brought a whole city to Him, 30, 39.

3. *The woman of Samaria and Nicodemus contrasted.*

A woman.	A man.
A Samaritan.	A Jew.
A prostitute.	A teacher of Israel.
Came at noon day.	Came by night.
Confessed Jesus at once.	A secret disciple for years.
Brought a whole city to Jesus.	Brought (?) to Jesus.

A common need—the Holy Spirit, John 3:5; 4:14. "There is no difference."

4. *True worship.*

Not where, but how, 21-24; God the object, 24; the Spirit, the inspirer, 23; the Word, the rule, 23; everywhere, the place, 21.

LESSON 15.

Our Lord and the Samaritans. John 4:31-42.

DISCOVERY OF THE FACTS.

1. *"My meat is to do the will of Him that sent Me and to finish His work," vv. 31-38.*

As soon as the woman of Samaria left Jesus, what did the disciples do? What word in verse 31 shows that Jesus was in very deep thought after the departure of the woman? What about? Did Jesus yield to the earnest request of the disciples? In what physical condition had the disciples left Jesus when they went into the city? (vv. 6, 8.) Was Jesus really ahungered now? Why not (v. 32)? What insight into the condition of the disciples at that time does verse 32 give? Are there many disciples today who do not know this food of which Jesus speaks? How did the disciples further reveal their stupidity (v. 33)? Are there any disciples today as dull as these?

Had the disciples spoken the question in verse 33 to Jesus? How then did Jesus know their question? What does this show about Jesus? What was Jesus' answer to the question that they put to one another? What did Jesus mean by saying: "My meat is to do the will of Him that sent Me and to finish His work"? (compare Ps. 40:8; Is. 61:1-3; Luke 15: 4-6; 19:10). What does verse 34 teach us as to the relation between Jesus and the Father? For what purpose did Jesus come into this world? (John 6:38.) What was all that Jesus sought to accomplish (v. 34, R. V.)? What was the Father's work that Jesus sought to accomplish? Did Jesus accomplish it? (John 17:4.) What ought to be every disciple's meat?

What time of year was it? How long was this before the harvest that the Jews had their eyes upon? What harvest did Jesus have His eyes upon? What was the condition of that harvest? What is the condition of that harvest today? Which harvest does it pay best to reap? What will one get if he reaps that harvest? (Dan. 12:2; Ro. 1:13; 6:22; 1 Cor. 3:14, 15; 9:19-23; Phil. 2:15, 16; 1 Thess. 2:19; 2 Tim. 4:7, 8; James 5:19, 20.) What

kind of fruit does he gather? What two persons can rejoice together? Do the sowers and the reapers always rejoice together? Why not? When any one reaps this harvest, with whom ought the credit to be shared? What had Jesus sent the disciples to reap (v. 38)? Of whom is that true today? Does the reaper always recognize this fact?

2. A great revival, vv. 39-42.

What was the effect of the woman's testimony upon the Samaritans? How many were influenced by her testimony? What reason was there why her testimony might not be expected to count for much? What was it in the woman's testimony that particularly convinced the Samaritans? What does the 39th verse teach about the power of testimony? Why are there not more persons won by the testimony of those who have seen and heard Jesus? If this woman's testimony had so much power, who else's testimony might have power?

Having believed because of this woman's testimony, what did the Samaritans next do (v. 40)? What request did they make of Jesus? What reason did Jesus have for not yielding to their request? Why did He yield to it? With how many persons will Jesus abide today if they will only ask Him? (Rev. 3:20.) How long did He abide with the Samaritans? How long will He abide with us? What was the effect of Jesus' visit with them? Why did these believe? Which is better, the faith that is built upon hearing testimony about Him, or the faith that is built on listening to Him? Upon what is *your* faith built, upon listening to some one else's testimony about Him or listening to His own voice? How does true faith come? (Ro. 10:17, compare Heb. 11:1-30.) What did the Samaritans tell the woman that they had heard that was better than her testimony? What was the result of hearing for themselves? What did the Samaritans say that they knew?

CLASSIFICATION OF TEACHINGS.

1. Jesus Christ.

His humanity, 31; His deity—He knew what the disciples were talking about though they had not spoken to Him, 33; His subordination to the Father, His love for the Father, His very meat to do the will of Him that sent Him and to finish His work, 34; His love for man, even the outcast, 40; the power of His word, 39, 41; the Saviour of the world, 42.

2. The Disciples.

Knew not the meat that Jesus ate, 32; their spiritual dullness, 33; blind to the fact that the fields were white already for the harvest, 35; sent to reap a harvest upon which they had bestowed no labor, entered into other men's labors, 38; exhorted by Jesus to lift up their eyes and behold the harvest that was already ripe, 35; received wages for reaping the harvest, gathered fruit unto life eternal, 36; called to rejoice together with the sowers, 36, 37.

3. The Samaritans.

Many believed because of the testimony of the woman, 39; having believed in Jesus, came unto Jesus, besought Jesus to tarry with them, 40; heard Jesus for themselves, 41, 42; many more believed because of His own word, 41; when they heard Jesus, were quick to recognize in Him the Saviour of the world, 42.

LESSON 16.

Our Lord Restoring the Nobleman's Son. John 4:43-54. (See also Matthew 14:3-5; 4:12-17; Mark 6:17, 18; 1:14, 15; Luke 3:19, 20.)

DISCOVERY OF THE FACTS.

1. A blessing sought and faith demanded, vv. 43-50.

When the two days in Samaria were past, did Jesus go to Nazareth? Why not (v. 44)? What is meant by "His own country"? (Luke 4:23, 24; Matt. 13:53, 54.) Why does a prophet have no honor in his own country? Ought a prophet to have honor? Why? Is the honor due to God's prophets often denied them? (Acts 7:52.) Ought a servant of God to feel badly when the honor due him is denied him? (Matt. 5:12; Luke 6:22, 23.) Where

is the honor due to a prophet most likely to be denied him? Did Nazareth gain anything by refusing Jesus the honor that was His due? (Matt. 13:57, 58.) Do men lose anything today by not receiving Jesus as they ought? Did any one receive Jesus (v. 45)? Did they gain anything by receiving him? What do those who fully receive Him gain? (John 1:12.) Why did these Galileans receive Him? Was that a good reason for receiving Him? What similar reason have we for receiving Him today? How did they come to see these miracles? Did they do right to go up to the feast? Was much trouble involved in their going up? Did it pay? Is there any lesson for us in this?

To what particular town in Galilee did Jesus go? Why did He go there? What proof have we that His going made a good deal of a stir? Was the nobleman a person who would have been likely to seek Jesus? What would have kept him back? What brought him to Jesus? What is it usually that brings men to Jesus? (Matt. 9:18; 15:22; 17:14, 15; Luke 7:27-38.) What is the most effective way to induce men to overcome the obstacles that lie between them and Jesus? How sick was the nobleman's child? Ought such an extreme case as that be taken to the Lord? (Gen. 18:14; Luke 8:49, 50.) Is it extreme cases of *sickness* alone that should be taken to Jesus? (1 Tim. 1:15; Eph. 2:1; Heb. 7:25.) Why did this nobleman come to *Jesus?* Why is it that men come to Jesus for spiritual life? (John 6:68.) What then is one of the important things to show men if we would induce them to come to Jesus? (Acts 4:12.) Does Jesus wish men to come to Him with their troubles? (Ps. 50:15; Matt. 11:28.) Who may this "nobleman" or "king's officer" (margin, R. V.) have been? (Luke 8:3; Acts 13:1.) How did he know that "Jesus was come"? Before men call upon the Lord now-a-days, what must some one do? (Ro. 10:14.) If some one had not told that nobleman that "Jesus was come," what would have become of his boy? Unless someone tells the perishing millions at home and abroad that "the Son of Man is come to seek and to save that which is lost," what will become of them? Who can deliver that message? What was the most important work that the one who told the nobleman that "Jesus was come" did that day? What is the most important work any of us can do any day? (James 5:20.)

What was the first thing the nobleman did as soon as he heard that "Jesus was come"? Why did he go to Jesus so promptly? Why is it that so many delay when they hear that Jesus is come? If men realized their need of Jesus, what would they do as soon as they heard He had come?

Having come to Jesus, what was the next thing the nobleman did? If we want anything of the Lord, what is the way to get it? (Ps. 50:15; Ro. 10:13; Luke 11:13.) As what did the nobleman come to Jesus? How must high and low come to Jesus if they come at all? What did the nobleman think it was necessary that Jesus should do in order to heal his boy? Did any one ever come to Jesus with a greater and more intelligent faith than that? (Matt. 8:8-10.) What was Jesus' answer to the nobleman's request? Why did Jesus say this? Why was there not more haste on Jesus' part to grant the request? What was more urgent than the healing of the nobleman's *boy?* Is there any better faith than one that rests upon signs and *wonders that we see?* (v. 42; 20:29; 1 John 5:10, 11; 2 Pet. 1:17-19.) Are there any who will not believe even when they see signs and wonders? (John 12:37.) With whom was Jesus contrasting the Jews in His own mind when He said: "Except ye see signs and wonders, ye will in no wise believe"? (vv. 29, 41, 42.) In what light was it the Samaritans regarded Him and sought Him (v. 42)? In what light was it the nobleman regarded Him and sought Him (v. 47)? Does Jesus desire more to be sought as "healer" or "Saviour"? Did the nobleman allow himself to be put away by Jesus' first answer? Why not? Ought we to cease asking when we do not get what we ask the first time? (Luke 18:1-8.) What was the result of the nobleman's persistence? Did he get just what he asked? Why didn't Jesus go down? Why did He yield to the nobleman's request at all? What is implied by the

nobleman's saying, "Come down *ere* my child die"? Could not Jesus help even if the child were dead? (Mark 5:35-42.)

2. Faith exercised and the blessing granted, vv. 50-54.

Just what did Jesus say to the nobleman? How did the word sound to the nobleman? What similar sweet words is Jesus ready to say today? What was the first thing the nobleman did when he heard Jesus' word? Did the word that Jesus spoke seem probable? Was it wise for the nobleman to "believe the word that Jesus spake"? (Titus 1:2; Matt. 24:35.) What is the sole ground he had for his faith? Was that enough? Is that enough for you? How did the man prove that he "believed the word that Jesus spake"? By what did the nobleman walk from Cana to Capernaum? (2 Cor. 5:7.) Does Jesus ever demand of us today to walk by faith? If he did not believe Jesus, what would he have made Him? (1 John 5:10.) Do you ever make God a liar? Did the nobleman's faith prove to be well-founded? How did it all turn out? How will everything turn out? (Acts 27:25; Josh. 23:14.)

When had the improvement in the sick boy begun? How do you account for that? (Ps. 33:9; 107:20.) Who was He at whose word sickness fled away? Was the healing affected by the influence of the boy's mind upon his body? Was the healing instantaneous? Does God always work a complete work in a moment? (Mark 4:28.) What was the effect upon the father when he learned that the boy began to grow better at the very time that Jesus spake? What was the difference between the faith of the nobleman mentioned in verse 50 and that mentioned in verse 53? Did the nobleman believe alone? Is it to be expected when a man believes on Jesus that his family will believe also? (Acts 16:15, 31, 34; 18:8; 2:39.) Why are there so many instances where men believe but their families do not?

CLASSIFICATION OF TEACHINGS.

1. Jesus Christ.

Draws the afflicted to Him, 47; can help when all human help fails, 46, 47; His help must be sought by prayer, 47-50; answers believing persistent prayer even though the faith is very imperfect, 50; grants the substance, though does not always grant the letter, of the request, 47, 49, 50; desires to be recognized and sought as Saviour and not merely as Healer, 48; desires the faith that is satisfied with His own bare word, though it sees no signs, 48, 50.

2. His word

Banishes disease, begets faith, never fails, 50-53.

"Truly this was the Son of God!"

3. The nobleman.

(1). His high position, suppliant attitude, sore distress, 46, 47; imperfect faith—(a) believed Jesus could heal near at hand, but not at a distance, 47, 49—(b) believed He could heal the sick but not raise the dead, 49; earnest prayer, 47, 49; searching rebuke, 48; undaunted persistence, 49; unquestioning obedience, 50; abundant reward, 51, 53.

(2). He needed Jesus, heard of Jesus, believed in Jesus, came to Jesus, 47; prayed to Jesus, 47, 49; held on to Jesus, 49; obeyed Jesus, 50; received the blessing from Jesus, 51-53.

(3). Three steps in the nobleman's faith.

(a) He believed in Jesus' power, 47;
(b) he believed in Jesus' word, 50;
(c) he believed in Jesus Himself, 53.

LESSON 17.

Our Lord Rejected at Nazareth. Luke 4:16-32.

DISCOVERY OF THE FACTS.

1. Jesus' love for the house of God, v. 16.

Where is the scene of this lesson? Why did Jesus go to Nazareth? In what way had the expectation in regard to Him been awakened in the hearts of the people (v. 23)? What glimpse does the 16th verse give into Jesus' habits? Why was Jesus in the habit of going to church? (2:49, R. V.; John 18:20.) By what other teacher was this custom followed? (Acts

17:2.) What is the first thing He is recorded as doing in the synagogue? Did He do this by invitation?

2. Jesus' familiarity with the Word of God, vv. 17-27.

What Book was handed Him to read there? Was He familiar with that Book? How did He know just what place to turn to? Is there any suggestion here for us? What is suggested as to who Jesus was by the Greek word for "anointed" (v. 18)? What is the Hebrew word? By applying this then to Himself, what did Jesus proclaim Himself to be? Why must this have been peculiarly startling to the persons to whom He made the proclamation? With what was Jesus anointed? (Acts 10:38.) Is the Holy Spirit frequently spoken of in the Old Testament in connection with the Messiah? (Ps. 45:7; Is. 11:2-5; 42:1-4; 59:21.) For what purpose were the Jews expecting the Messiah to be anointed? Was this the idea of the Messiah that Christ brings out here? Where is this quotation found? (Is. 61:1, compare 58:6; 35:5.) What follows in Isaiah immediately after the place where Jesus closed the quotation? Why didn't Jesus quote those words too?

What is the first thing Jesus said He was to do? To whom was He to preach the Gospel? What does "Gospel" mean? Is this thought, that it was "the poor" to whom the glad tidings belonged, found elsewhere in the Bible? (6:20; 7:22; Is. 29:19; Zeph. 3:12; Zech. 11:11; Matt: 5:3; 11:5; Jas. 2:5.) What are these good tidings? What was the next thing He was to do (R. V.)? Captives to whom? Released from what? (John 8:34, 31, 32.) If we desire liberty, then to whom must we go? What was the third thing He was to do? What kind of "blind"? (John 9:39.) If we want sight to whom must we go? (1 John 5:20.) What was the next thing Jesus was to do? "Bruised" by whom? (Gen. 3:15.) Can you give a Scriptural illustration of Jesus doing these four things? To what Jewish custom does verse 19 refer? (Lev. 25:8-13; 50-54.) Of what was the year of jubilee a type? What is the view of man's natural condition which these words from Isaiah imply? What is the only way of deliverance from this sad condition? In whom did Jesus say these words were fulfilled? How must this have sounded to His hearers? Whom did Jesus always preach? Should we imitate Him in this? (2 Cor. 4:5, first half.)

What does the record indicate as to Jesus' manner as He spoke these startling words? Did He have the attention of His audience? How did He get it (v. 18, 32)? How was His audience at first affected by His words? Did that look promising? Was this early promise realized? What was the next thought that came into their minds? What was the meaning of that query at just this point? What was the next thought that Jesus saw stealing into their minds (v. 23)? What does that thought imply? In what proverb does Jesus sum up His treatment? Why is it that "no prophet is acceptable in his own country"? What thought comforted Jesus in His disappointment at rejection by His own (vv. 25, 27)? What is it we always find Jesus quoting in every emergency? How was it that Jesus was so ready with Scripture? What was the point of the quotations here?

3. Jesus' rejection by the people of God, vv. 28-30.

What was the effect of these words upon Jesus' hearers? Do men ever get angry at the truth nowadays? At which are men most likely to rage—at truth or error? Why? (John 7:7.) If you hold truth up to men, will they always accept it? Why not? (John 3:19, 20.) What was it in this particular case that made the hearers rage? (Compare Acts 22:21-23.) How many of His hearers were "filled with wrath"? Does it prove that a man is not preaching as he should when all his hearers get mad? How mad were they? How far did they get Him? What happened then? How did He do that? (John 18:6, 7.) Did He ever go back to Nazareth? (Compare Mark 1:21-34 with vv. 31-46 and Mark 6:1-6; Matt. 4:13 with 13:54-58.) What were the steps in the rejection of Jesus at Nazareth? (i—Wonder and admiration, v. 22; ii—doubt, v. 22; iii—unbelief, v. 23; iv—anger, rejection and hate, v. 29.) What is the lesson in that for us?

Did Jesus give up preaching because

(*Concluded on page 145.*)

FOR SERMON AND SCRAP BOOK

A Total Abstainer.

The bishop of London is something more than a mere preacher of temperance—he is a strict teetotaler, taking the ground that total abstinence is an indispensable qualification for any one who wishes to advance the cause of temperance among the intemperate. At a meeting of workmen one day he was discussing the usual question when one of the men shouted:

"Are you a tot?"

"Of course, I am," answered the bishop.

"All right then," replied the man, "fire away. If you wasn't I wouldn't listen to you."

When Wendell Phillips was Converted.

Just before Wendell Phillips died he said to a friend:

"When I was fourteen I heard Lyman Beecher preach on 'You belong to God.' I went home, locked the door of my room, and threw myself on the floor and prayed: 'O God, I belong to Thee; take what is Thine own.' From that day to this it has been true that whenever I have known that a thing was wrong, it had no temptation for me, and whenever I have known a thing to be right it has taken no courage to do it."

The Right Kind of Man.

I passed an old man on the street the other day whose pink cheeks and clear eye and steady, elastic step attracted the attention of some high-school boys who were near.

"He would have made a jimdandy fellow on a track team when he was young," said one of the boys.

"He can outsprint some of us now," said another.

"You don't say! How old is he?"

"Almost sixty."

"Whew! How does he keep so young, do you suppose?"

"Well, he's never touched tobacco or whiskey for one thing."

"How do you know so much about him, anyway?"

"He happens to be my father, and so I know a good deal about him, and he's just the kind of a man I mean to be myself."

"Take This Photo Back."

A traveling man, after an address in a church in Chicago recently, was accosted by a lady who asked him if he would soon be in Auburn, N. Y. On receiving an affirmative answer she gave him a photograph of herself to give to her son who is in the penitentiary there.

When the traveling man reached Auburn, he went to the penitentiary and asked for the young man. He was brought to the office. After looking intently at the photograph, he said:

"Yes, that's my mother. Her hair is grayer than when I saw her last. My conduct has put gray hairs there. Are you going back to Chicago?"

"Yes, in about 90 days."

"Then take this photo back. It was at mother's table I took my first drink. It was in mother's parlor I played my first game of cards. Drinking and gambling have put me in here for 15 years. Take this photo back. I don't want it here!"

Don't Tamper with Sin.

A young lady in Morristown, N. J., grasped the guy wire on the electric light pole in front of her father's house to see if she could get a slight shock. Her hand was suddenly contracted by a powerful current which swept through her body. The young girl screamed in agony. She writhed and twisted and fell to the ground, but she could not relax her hold upon the live wire which was burning her hands, for she had reached up with her left to tear her right hand away. Men and boys ran toward her, but not one dared to put out a hand to save the girl. Then her mother ran out.

"O mamma," cried the girl, "save me! My hands are burning up!"

The mother quickly grasped her daugh-

ter around the waist, but was hurled to the ground as if by a blow of a club. Finally a man came up with presence of mind enough to take an axe and sever the wire. He was in time to save the girl's life, but she was fearfully burned.

The incident suggests tragedies that are taking place every day before our eyes. Many people are willing to tamper with sin, and run the risk of a slight shock. A boy likes to take a glass of wine that will make his nerves tingle, and many are asking themselves, How far can I go in the wrong way without being overthrown? That is the way the devil fishes for men and women. People grasp his wires and get a slight shock and only laugh at danger, but some day they will take hold of a live wire that has all the fire of hell in it, and they are struck through and through with death. It is better not to play with the devil's wires at all.—*J. Wilbur Chapman.*

How the Welsh Revival Started.

Meanwhile the pastor of the church has been moved of God in the same November (1903) to commence a young people's meeting in order to counteract the worldly spirit growing among them. One Sunday evening in January, 1904, the pastor preached from the text: "This is the victory that overcometh the world." He was strangely drawn out to describe the world as he saw it then depicted before his spiritual vision. To his private house that evening the afore-mentioned young girl wended her way. Shy and retiring, she knew not how to tell him the burden on her soul. She walked up and down outside the house for half an hour, and then, gaining courage to enter, said:

"Oh, how can I tell you! I cannot live like this! I saw the 'world' in your sermon tonight. I am under its feet. Help me!"

After some conversation the pastor found that she thought she was saved, but she was afraid to yield entirely to the Saviour and own Him as Lord.

"He may ask me things difficult," she said, and she would not that night commit herself to the lordship of Jesus Christ.

On the following Sunday morning in February, 1904, the Spirit of God bade the pastor introduce some new feature into the young people's meeting held after the morning service, and then it came to him to ask for testimony, *definite* testimony, as to what the Lord had done for their souls.

One or two rose to speak, but it was not testimony. It was just then that the same young girl—shy, nervous, intelligent—stood up in tears, and with clasped hands simply said with deep pathos:

"Oh, I love Jesus Christ with all my heart!"

Instantly the Spirit of God appears to have fallen upon the gathering, and all were deluged with tears. It was the beginning of the visible manifestation of the Spirit breaking out in life-streams which afterwards touched thousands of souls.—*J. Cynddylan Jones.*

Told by Major Cole.

I had an old soldier in my regiment, 6 feet 2 inches tall, very awkward, who had not the least idea of real military style, and who would come to dress parade with one of his trousers in his stocking, coat not buttoned, hat on one side, carrying his gun like a hoe, no more music in him than a cow. On the march he would take one step to our four, gawking all over the country. During inspection by military commanders I always had him on police duty, as I did not want to show him up, he was so awkward.

At one time I got hold of him and had a boy beat time for me. I took hold of one leg and said "Right!" then the other leg and said "Left! Right, left, right, left!" while the boy was beating the drum. He said:

"Major, toss me the gun, while I am going, I am afraid I will lose the step."

However, I never went outside the lines where there was danger without taking him. I knew as long as there was a piece of me left as big as a peanut, he would stand by me.

One cold night I said: "We will have to run the chance of the confederates catching us; we will go down under those evergreens and make a bed."

I threw down my blanket and was soon

asleep. I slept and dreamed of home, and was very comfortable. In the morning when I awoke I found the clouds had disappeared. There was a blue sky above, and a nice fire at my feet. I was so comfortable, I turned over on my side and found my private, awkward soldier was not there. I looked up and saw him with his overcoat off, and his undercoat off, walking up and down.

I said: "Why, when did you get up?"

He said: "I have not been down."

"Up all night?"

"Yes, up all night. Major, I was afraid you were going to be sick. You got to sleep and you seemed to be in a chill, so I took off my coat and put it on you, and then my undercoat. I thought I could keep warm by walking. I hope, major, you feel better. There is a cup of coffee, it is hot and nice, drink it now."

I said: "Put on your coat immediately," which he did.

"Drink that cup of coffee."

'There is only enough for you," he said.

"Drink that cup of coffee, or I will put you in the guardhouse."

"Major, that is for you."

I saw his purple lips, and he was shaking then a little from the cold. He obeyed my orders, drank the cup of coffee and went into the hospital that day. He never did any marching after that.

I am standing here and speaking to you because of that awkward soldier loving his commander more than he did his own comfort and health. I would like to build a monument for him as high as Bunker Hill monument. His love and sacrifice for me saved my life.—*Major James H. Cole.*

Loved—Lost—Lighted!

A *lost* world—Luke 19:10; 2 Cor. 4:3.
A *loved* world—John 3:16.
A *lighted* world—John 8:12; 1:9.

Christ's Offices.

Jesus Christ is
mediator for the unsaved—1 Tim. 2:5.
priest for the saved—Heb. 3:1.
advocate for the sinning saint—1 John 2:1.

Luke 16:19-31.

1. The realistic, vv. 19-21.
2. The pathetic, v. 21.
3. The tragic, vv. 22-30.
4. The prophetic, v. 31.

—*H. H. Appelman.*

Sin in Psalm 103:3, 4.

Who forgiveth all thine iniquities—the guilt of sin.

Who healeth all thy diseases—the stain of sin.

Who redeemeth thy life from destruction —the power of sin.

"Before the Foundation of the World."

Redemption was not an afterthought with God. Three times we find the expression "Before the foundation of the world."

(1) "Thou lovedst Me before the foundation of the world." John 17:24.

(2) "Chosen in Him before the foundation of the world." Eph. 1:4.

(3) "Foreordained before the foundation of the world." 1 Peter 1:20.

Five "Ifs" to Beware Of.

1. "If Thou wilt"—Luke 5:12. Doubt of divine willingness.
2. "If Thou canst"—Mark 9:22. Doubt of divine power.
3. "If I may"—Mark 5:28. Doubt of personal fitness.
4. "If it be Thou"—Matt. 14:28. Doubt of divine word.
5. "If the Lord would make windows in heaven"—2 Kings 7:2. Doubt of divine providence.

"Much More."

Has there been revival?—Pray for more and more. Hab. 3:2; Ezek. 34:26.

Has it visited any lands?—Pray for more and more. John 17:21; Acts 1:8.

Has it reached a few districts?—Pray for more and more. Ezek. 36: 36, 37; Matt. 14:35, 36.

Has it touched some hearts?—Pray for more and more. John 4:39, 41; Acts 5:14.

Has it revived you?—Pray for more and more. John 10:10; Jas. 4:2, 3.—*E. M. H.*



Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

EL NUEVO TESTAMENT—EDICION SUBRAYADA.

A new edition of the New Testament (Auth. Ver.) in Spanish. The underscoring has been done by an irregular black line, in imitation of handwriting, beneath the words thus made prominent. Additional emphasis is given certain texts or passages by a red border completely surrounding the verses. The book is beautifully printed in a large brevier type, is well-bound, and altogether an attractive volume.

473 pages, 6⅛ x 4⅜ inches, cloth flush, round corners. The Bible House of Los Angeles, 505 Mason Bldg., Los Angeles, Calif.

BEHIND THE SCENES WITH THE MEDIUMS, by David P. Abbott.

This is not the kind of book ordinarily reviewed in the TIE, but there are good reasons for drawing attention to it. The delusions of Spiritualism have taken a strong hold on many minds, and the impression produced by the performances and relations of so-called mediums is often very great. Things happen which cannot be explained, and which seem to the person seeing or hearing them to be undeniably supernatural. Some, therefore, turn to these supposed spiritual communications as a new kind of religion. Some think they find in them the one satisfying proof of immortality; others, retaining their Christian faith, believe the whole thing to be the work of evil spirits—a Satanic manifestation. So undoubtedly it is, but in another sense from that intended, for the great bulk of it, as Mr. Abbott, an expert in such matters, convincingly shows, is the result of ingenious and deliberate trickery and imposture. Mr. Abbott knows thoroughly what he writes about, and gives in his book a detailed exposure of the fraudulent methods by which the mediums impose upon their victims in spirit communications, reading of sealed messages, slate-writing, physical manifestations, etc. He shows how these things are known to be done, how they are open secrets among the mediums themselves, how he has detected them, how the mediums have admitted to himself the secrets of their illusions, how the secrets are for sale at places named, how there is not an effect produced which cannot be explained and imitated by a clever conjurer. The book is therefore very useful, and must dispel a great deal of the mystification that surrounds this astonishing form of dupery. (James Orr.)

328 pages (with index), 8x5 1-2 inches. The Open Court Pub. Co., Chicago. $1.50 net.

SATAN, by J. R. Pratt.

Mr. Pratt has "a conviction that there is no more important character in history than Satan," hence these lectures in print. Chapters are entitled: Satan's Origin—Work—Character—Final Doom—The Present Controversy. The teaching is conveyed in a readable way.

96 pages, 7x5. Brandow Printing Press, Albany, N. Y.

OUTLINE STUDIES OF THE TABERNACLE, by Ada R. Habershon.

Anything from the pen of this gifted Bible student is worth buying and studying. This booklet represents the studies and teaching of 15 years.

63 pages (with index), 7 1-4x5 inches, paper covers, Morgan & Scott, London, England, 30 cents.

ISLAM AND CHRISTIANITY IN INDIA AND THE FAR EAST, by E. M. Wherry.

A valuable book, being both recent, giving assurance that its statistics are up-to-date, and authoritative, having been written by one who served thirty years as missionary in India, and who has studied the religious situation continuously since.

Islam as a religion is first treated, then



BIBLE-SELLING IN THE STREETS OF JAPAN.
BY AGENTS OF THE AMERICAN BIBLE SOCIETY.

how Islam secured a foothold in India and the Far East. The present condition of the Moslems and missions to them are next discussed, followed by an account of modern efforts to reform Islam, and finally practical suggestions on methods of evangelistic work among Moslems are offered. Students of Islam will appreciate the bibliography given in the appendix.

237 pages, 8x5¼ inches. F. H. Revell Co., New York. $1.25 net.

Notes.

The new hymnal of the Protestant Episcopal Church of Canada will be called *The Book of Common Praise,* to be in keeping, as regards its title, with *The Book of Common Prayer.*

The American Humane Society offered a prize some time ago for the best dramatic arrangement of the celebrated horse story, *Black Beauty.* The prize was won by Miss Flavia Rosser of Butler, Mo., practically an unknown writer. The Humane Society immediately sold the play for $1,200 to some Boston theatrical agents, who began preparations at once to put it on the stage.

The value of the post office in the circulation of the Bible is not always appreciated to the full. The Bible in the mail bags must be treated in accordance with the law of nations, so that even in Austria or Turkey where the spread of evangelical truth is hindered by the government, the International Postal Union offers its services to take the Bible and deliver it to any and everybody.

Walter S. Elliott, superintendent for the American Bible Society in North China, writing from Tung-Chow Chi, says: "Our work in the great capital is hardly begun yet. The house-to-house canvass has covered only a twentieth part of Pekin. One of the missionaries making report to his Board wrote: 'The foreign agent of the American Bible Society, by a systematic canvass of the capital, sells a Gospel a minute.' In three weeks 5,000 portions were thus sold. This month all our colporters are with us here in Tung-Chow Chi, studying. The course includes Old and New Testament studies, geography, music and homiletics."

Mrs. G. E. Good (Miss Ursula Banks) in Skaguay, Alaska, writes encouragingly of their work. Being in the gold region there was formerly a population of 20,000, maintaining three churches. There is now a population of 1,000, and the Presbyterian church (of which Mr. Good is pastor) is the only one now doing very much work.

WORLD NEWS AT A GLANCE

Dates Worth Remembering.

Oct. 10, 1903—Mrs. D. L. Moody died.
Oct. 12, 1492—America discovered.
Oct. 15, 1906—Sam Jones died.
Oct. 16, 1812—Henry Martyn died.
Oct. 26, 1751—Philip Doddridge died.
Oct. 30, 1905—Thomas Champness died.

Personalia.

Dr. J. Q. A. Henry, who has spent the past few years in evangelistic work in this country and England, has accepted a call to the First Baptist church of Los Angeles.

The newspapers stated at the time of Richard Mansfield's death that his 9-year-old son has never been permitted to see his father act, as it was the artist's wish that his child's mind should not be too early impressed with stage life.

The celebration of Pope Pius X.'s golden jubilee as a priest began September 18 and will continue throughout the next twelve months, concluding on September 18, 1908, the actual anniversary. The Pope has expressed the wish that no money be wasted on costly entertainments, receptions and the like.

General Booth sailed from England for Canada and the United States on September 13. He is 78 years old, and is said to be anxious to make a final organization of the Army in this county. He is reported recently to have announced that the same telegram that carried the news of his death would publish the name of his successor.

A young Jesuit has lately crowned an academic career of almost unexampled brilliancy at Oxford University, England, by carrying off the Ellerton Theological Scholarship, which was founded by an evangelistic clergyman who suggested that the prize should be awarded for an essay on some such theme as "The Difference Between the Protestant and Romish Churches."

A bishop has recently arrived in America to take the oversight of 400,000 Ruthenian Greek Catholics, principally resident in the coal regions of Pennsylvania. His name is Sotor Stephen de Ortynsky. The Ruthenian Catholics acknowledge the supremacy of the Pope, but retain the old Greek liturgy. Their priests are not forbidden to marry.

Miss C. E. Waite, Huguenot College, Wellington, So. Africa, writes concerning Rev. Andrew Murray: "He is looking better than I ever saw him—says he is very well excepting his head, which will not allow him to do much work. Yet he speaks now quite frequently but cannot endure much reading. He was given the degree of LL. D. by the Cape University early this year."

The Bishop of London is at present visiting this continent, having already spent some time in Canada. At Washington he will lay the foundation stone of the new cathedral, and speak at the International Convention of the Brotherhood of St. Andrew. He will also attend a centenary conference of the Protestant Episcopal Church at Richmond, Va., and present a Bible from King Edward to the church at Bruton, Williamsburg, Va. Other engagements include addresses at Yale and Harvard universities.

From Foreign Fields.

The Salvation Army is at work in 53 countries and colonies with 15,039 officers at 7,646 centers. Seven hundred and fifty-six homes and branches employ and assist thousands more.

A new law drafted by the Pope will not permit American Catholics to marry outside of Catholic churches, and ceremonies performed by a justice or a Protestant minister will not be countenanced.

The week of September 15-21 was set apart by the "Circle of Prayer for World-wide Revival" for special intercession in behalf of God's people Israel. September 18 was the Jewish great day of atonement this year.

At an examination held for scholar's degree under the modern system at Peking, eight of thirty-two successful competitors were Christians, and half of the thirty-two received their start at the hand of missionary educators.

Methodism has 93 Sunday schools whose average membership is nearly 1,500. Of these 37 are in foreign mission fields. The largest center is at Meerut, India, with a membership of 4,134. The membership gain in the whole church from 1895 to 1905 was 381,636.

A Pan-Anglican congress is announced to be held in London June 15-24 next year. A united service will be held at Westminster Abbey on June 15, and a thanksgiving service at St. Paul's Cathedral on June 24. Mass meetings will be held in the Royal Albert Hall each evening throughout the intervening week.

Fears are entertained regarding the condition of St. Paul's cathedral, London. The structure has been sinking for two centuries, and an expert committee recommends that the condition of the subsoil and the state of the water level be periodically recorded, as there lie the chief possibilities of future danger.

The separation between the state and the Roman Catholic church in France is working special hardship in the island of Madagascar, where the French officials seem to be discriminating in an arbitrary and high-handed manner against the work of Protestant missions. The school work and even the Y. M. C. A. are being broken up.

Recent revelations concerning the seamy side of life at Monte Carlo have provoked a demand for stamping out this "plague spot of Europe." The view is also taken that Monte Carlo affords an outlet for the gambling instinct under the least harmful conditions, and if open gambling there is abolished a crop of secret gambling hells far worse will spring up.

The Methodist New Connection, the United Methodist Free Churches and the Bible Christian Methodist Church of England have formally merged into one organization under the name of the "United Methodist Church." Each of the uniting bodies is an offshoot of the Wesleyan Methodist Church. The union will have a membership of 190,000.

A Jewish colony established in Palestine twenty-five years ago has had surprising success. The land has been made fruitful in the cultivation of olive trees, etc. The impression that land cannot be bought in Palestine is not true, since the sultan gives 999-year leases on condition that the land is worked. There are already 32 Jewish colonies in Palestine.

Mr. Maloney, a Philadelphia millionaire, recently offered to buy a strip of land between the Vatican and the sea shore with the apparent idea that the pope should no longer be imprisoned within the Vatican but could even visit other lands without setting his foot on Italian soil. This theory is a fallacy, however, since the sovereignty of Italy would still extend over all this territory, no matter who the owner might be.

The Keswick Convention Mission Council reports the receipt of over $17,000 for the year ending June 30, 1907. Of this sum $7,500 was allowed to missionaries who are supported in this way, over $6,000 was used in sending Keswick speakers to South Africa, China and Japan to hold conventions in those lands, $1,200 was remitted to missionary societies, and $500 was spent in free distribution of *The Life of Faith* among missionaries abroad.

"The power to wake up China is the press. They have daily newspapers, other periodicals, Christian literature, Bibles and tracts which are being widely scattered, and so we see while China today has not made the progress that has been made in some other countries, yet I believe the time is coming when we shall see a nation born in a day! By spreading the Gospel in

print and by preaching the Gospel, the work is not going to be in vain."—*A. O. Looseley.*

What has been long expected has at last come to pass in Morocco. The Moors have been eagerly expecting and preparing for the day when a Jehad, or Holy War, would give them the opportunity of fighting with "the infidels," the enemies of God and His prophet. One has seen engraven on their daggers, "A Daughter of the Holy War, God willing," and often heard them tell of the good time coming when they would fight "in the ways of God," and so gain pardon and paradise.

A committee was formed some time ago in Germany to entreat the Pope to abolish the *Index Expurgatorius* in order that Catholicism may be readjusted to the exigencies of modern thought. If complete abolition is impossible, they ask the Pope "that every accused Catholic may be allowed to defend himself either in writing or verbally." The weakness of the request is that the committee takes its stand on modern thought, which may mean anything or nothing, and not on Bible truth.

After failing for 50 years to pass the House of Lords, the bill for authorizing marriage with a deceased wife's sister in England has at last become law. The 17 bishops who are members of the House of Lords voted against it on the ground that such marriage is contrary to the Levitical code. It is reckoned that about 1,800 such unions are contracted every year and that there are some 9,000 children in England whose status will be affected by the measure. The bishops advise the clergy not to perform any marriages under the new law.

The Parliamentary commission appointed to divide the general funds of the United Free Church of Scotland, necessitated by the secession of the "Wee Frees" in 1900, has recently announced its decisions. The total at stake was over $8,000,000. Over $2,000,000 has been given to the "Wee Frees," who also get 117 churches as against 900 allocated to the larger body. The United Frees have long discounted the prospect of a considerable loss, but this is of less importance than the deliverance from uncertainty as to the outcome.

J. H. Schoechert, a Moravian missionary at Quinhagak, Alaska, reports: "Our work is going forward nicely. Temporally it seems to move with leaps and bounds, while we are striving not to be behind spiritually. We have one daily public meeting, and three on the Sabbath. We had six baptisms last Sunday, and on Palm Sunday 13 were received and baptized. We were recently favored with two launches and four missionaries from our home Board. This will help us to reach more natives and whites with the Gospel."

An interviewer recently asked the Rev. Archibald G. Brown, who has just become co-pastor of Spurgeon's Tabernacle, London: "Do you see any signs of the revival for which so many thousands are praying so earnestly?" His reply was:

"At present I do not see any sign of a revival anywhere in England. If a revival ever does come, it will begin in our prayer meetings. But while the prayer meetings are languishing and being given up, I have no expectation of a genuine revival."

"How do you think the revival will come to this church and to other churches throughout the world?"

"By a revival of absolute faith in the Scriptures as the Word of God. All this higher criticism is eating the life and soul out of the church. All God's children ought to pray that there will be raised up a lot of preachers to whom the Bible will be all that it was to Jesus Christ. There must be a return to the preaching of the atonement. The ministry that God so marvelously owned in this tabernacle, and through Moody and others, was the preaching in which blood stood out in solemn grandeur."

We strive for power and fame and gold,
Our toil with sorrow fraught;
But life's best gifts—work, hope and love,
These come to each unsought.

—Ira Reed Smith.

NOTES AND SUGGESTIONS

Miscellanea.

The National Prison Association met in Chicago, Sept. 14-19.

"Bible League of North America" is the new name of "The American Bible League."

A new mission has been opened at Kalamazoo, Mich., with W. S. Colegrove as superintendent.

The Sunday school of the First Pres. Church, Newark, N. J., recently gave $1,604 for the support of missionaries in Peking.

The Old South Meeting-House, the second oldest church in Boston, is to be reopened for public services in October, after being closed ten years.

A new summer assembly is being planned at Stony Brook, L. I., under the direction of Dr. John F. Carson of Brooklyn and other church leaders.

The Protestant Episcopal church in this country seems to be struggling with the question of racial bishops, if we may judge by their religious press.

The Sunday School and Home Mission Boards of the United Brethren are putting three men into the field this fall to stimulate Sunday school and evangelistic work.

Dr. C. E. Bronson had an article in *The Westminster* (Philadelphia) recently on "Shall the Presbyterian Church Organize Its Deaconess Work?" He urged the churches in Philadelphia to make a beginning.

It was announced that next year the Winona Bible Conference will be limited to eight days, with a Post-Conference of four days for specialized instruction to pastors, evangelists, and Christian workers generally.

The Catholic Order of Foresters in its recent convention at St. Paul, Minn., passed a debarment order against wholesale and retail liquor dealers, including bartenders in saloons or other places where liquor is sold.

The best year in all the history of Presbyterian missions was closed without deficit last July. The total receipts from all sources were $1,276,747.85. The deficits of previous years were also reduced, but there still remains $92,146.65.

An International Congress on Sunday Rest was held at Jamestown, Va., on September 25th and 26th under the auspices of the Executive Committee of the International Sunday Rest Association of America. "One day of rest for all" was the rallying cry.

The foundation stone for the new Episcopal cathedral at Washington, D. C., is from the field adjoining the Church of the Holy Nativity at Bethlehem, and is set into a large block of American granite. The amboss or lectern is made of stones from Canterbury cathedral, England.

The suggestion of a Baptist Union in Canada was crystallized by the report of the joint committee held in Montreal July 16-18, which report is now issued to Baptists throughout the Dominion and will be presented to the various conventions for further action as they meet in their annual gatherings.

A missionary in charge of Japanese work in California writes: "The petty persecution to which the Japanese of Central California have been subjected during the past year has proved more disastrous to our mission work than the great earthquake and fire which financially ruined and scattered so many of our members."

Pacific Garden Mission, Chicago, celebrated its 30th birthday on Sept. 15. Mrs. Colonel Clark, widow of the founder, who rarely (if ever) misses a night at the mission, told the story of its beginnings. Harry Monroe, superintendent for over 25 years, was one of the early converts. Souls are saved there every night in the year.

The Miami (O.) Conference of the United Brethren Church intends to give every pastor a living salary. In essence the intention is that no preacher shall receive less than $500 a year, in addition to house rent or its equivalent. This plan will tie the Conference more closely to the weaker churches. Preachers of larger ability can be sent to the smaller and needier fields. It is also hoped that the standard of ministerial ability will be raised.

Ten Reasons for Engaging in Colportage Work.

1. It is God's work, pre-eminently so, in its aim, method and blessing attendant. It is a definite form of *Christian work,* not merely book-selling.

2. It carries the Gospel into thousands of homes where pastors or other Christian workers do not usually, or cannot, go.

3. By it the greatest amount of good, through direct contact, can be done to the largest number. People will read an attractive book who cannot be gotten to church.

4. It presents countless opportunities for doing personal work and for enlisting men's lives and sympathies in the cause of Christ.

5. It supplements all other evangelical agencies for the promotion of the kingdom of God among men. There need be no fear of rivalry or competition; Christian colporters are wanted everywhere.

6. It may be undertaken in so great a variety of ways—home-to-home, churches, societies, conventions, mail, lectures, etc.

7. The plan of colportage visiting or "book missionary" work is applicable anywhere, city, town and country.

8. The work is not an experiment, but an established and thoroughly tried method of *reaching the people,* especially those who do not go to church nor care for religious things.

9. The opportunity offered to travel, see the country, and meet people of all classes.

10. It provides paying employment at the smallest outlay of money, and the least possible risk of failure or loss.

"Applied Christianity" by Correspondence.

Charles Stelzle is developing a plan whereby Presbyterian preachers who desire to engage in special work among workingmen may take a correspondence course in Applied Christianity. It is hoped by this plan to develop ministers who will respond to the call for leaders in city work. The theoretical aspects of the problems to be studied will be reduced to the minimum, the work being so arranged that a man may immediately put his study into effect in his own local field. It is also planned, as far as possible, to have each student put emphasis upon the kind of study that applies most largely to his own church work.

The course is intended to cover a period of six months. Courses of reading will also be recommended. Each student, using his own church and field as a laboratory, will report to the office of the department the results of his efforts, and recommendations will be made from time to time as to the most effective methods of work to be introduced in a particular field.

In order to cover the expense of correspondence, special literature, postage, etc., a charge of $5 for the course will be made. Address: 156 Fifth avenue, New York City.

A Notable Step.

More than a year ago, at the suggestion of the pastor, Dr. J. Ross Stevenson, the session of the Fifth Avenue Presbyterian Church, New York City, adopted the following policy as being the most feasible for the future life and work of the church: "To make our church a great evangelical, evangelistic and missionary center, in connection with which the superb building in its ideal location will be used to the greatest advantage to give the Gospel to the world. On account of the investment represented in the location, and in the equipment of our church, nothing less than a great enterprise can justify the retention of this valuable property."

To carry out this policy, it was decided to increase the official force of the church, which was done by the election of additional elders and deacons.

After much serious thought and earnest prayer, it has been decided to go still further, and carry out, as far as possible, the general policy so heartily and unanimously adopted. It is the purpose to introduce a special Sunday evening service, which, with inspiring music and stirring Gospel preaching, will be intended to reach the great mass of non-church-goers who live in close proximity to the church, and for whose evangelization it is in such large measure responsible. This meeting is to be under the auspices of the Young People's Association.

It is proposed, for the time being, at least, to make the afternoon service a service of special religious instruction, securing from time to time the services of eminent men, who will give series of discourses and attract the multitude. The Rev. Hugh Black has been secured for three months, beginning November 1.

In addition, it is proposed to inaugurate special courses of Bible study and religious instruction for the young people of the church, and to interest, as far as possible, young men and young women, more especially students coming to the city, who need a church home and should be interested and trained for leadership in the church of the future.

Fiftieth Anniversary of the Fulton Street Prayer Meeting, New York City.

Without a day's interruption, this historic meeting has gone on for fifty years. In the busy downtown section of the great metropolis of America, this mother of noon prayer meetings has sent forth its beneficent influence until all the nations of the earth have felt its power. During these years hundreds of thousands from every country and clime have attended this meeting, and in answer to their prayers men and women have been redeemed from lives of sin, and multitudes of others have been influenced to lives of deeper devotion and more consecrated service to God. Its fame and influence have truly become international. Historians of the religious movements of our country are unanimous in ascribing the great awakening of 1858 to the power of prayer, and mention the Fulton Street Noon Prayer Meeting as the starting point of that mighty revival which swept over a million souls into the kingdom of God.

For the past five years a Prayer Circle of over 3,000 have daily petitioned the throne of grace for a world-wide revival. Communications have been received telling of marvelous answers to prayer from every country, state and territory. Notwithstanding the fact that the noon hour is the busiest of the day, the attendance for the past five years has been on the increase. The total attendance during that time has been over 60,000, while more than 16,000 requests have been sent in from every country of the globe. Let it be remembered that the meeting has stood, uninterruptedly and uncompromisingly, for the great doctrine of a prayer-hearing God.

It is proposed to make this Jubilee Anniversary, October 13-20, one that shall tell upon the prayer-life of the whole church. To this end pastors are requested to preach a sermon on some phase of prayer on Sunday, October 13, and follow this with special days set apart for prayer. In order to aid in securing material for illustration, there is in process of preparation a special number of *The Call to Prayer,* which will contain interesting material for pastors to use during said week, and will contain the full program to be carried out during the Anniversary week of the meeting in New York City. This will be sent free on application. It is further suggested that those whose lives have been influenced by this meeting in conversion, in the deepening of their spiritual life or in being thrust out into service for the Lord, send the facts in a brief letter to the superintendent. Do this at once. Last and most important, let Christians be much in prayer that this meeting may prove a great impetus in the prayer-power of all Christians and bring about a greatly needed revival of the prayer-life of the church.

Send all communications to Frederick H. Jacobs, superintendent, 113 Fulton street, New York City.

Jesus Christ makes the yokes. Your yoke may not fit me, and mine may not fit you, but because the yoke is so easy the burdens become light.—*G. O. Griffith.*

THE EVANGELISTIC FIELD

Recent Meetings.

Tom Mackey at Maynard, Minn.

John W. Erskine at Grand Haven, Mich.

G. W. Eichelberger in tent meetings at Philadelphia, Pa.

John A. Davis and F. Mills in Tent Evangel, New York City.

Richard W. Lewis, the "Children's evangelist," at Hereford, Texas.

Brief Mention.

Robert L. Layfield spent September in tent work in St. Louis.

A. W. and D. L. Spooner will join Dr. Chapman's evangelistic party this fall.

Ira E. Hicks and E. S. Galloway are planning to work together again this season.

Rev. William Sunday was the subject of the leading article in the September *American* magazine.

Dr. James M. Gray will hold a Bible convention in the Second Cong. Church, Denver, Oct. 8-13.

A wide-spread revival has been in progress in the island of Jamaica for some time past. Evangelists have more invitations than they can accept.

The Christian business men of Elwood, Ind., have organized a union revival movement to begin Oct. 1. Rev. Tilman Hobson has been called to conduct the meetings—the second time within 18 months.

Under the auspices of the Brooklyn City Mission and Tract Society Mr. T. C. Roberts-Horsefield conducts open air preaching at Coney Island, N. Y., complementing the preaching by the distribution of much Gospel literature.

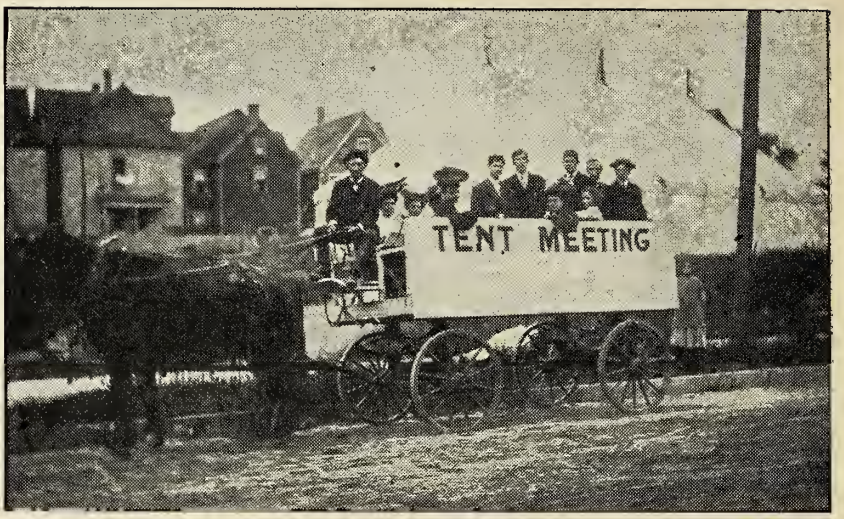
Dr. L. W. Munhall conducted the Auditorium Bible class at Ocean Grove, N. J., again this year. It was estimated that the attendance ran as high as 4,500. The International S. S. lessons are taught, at the close of which half an hour or more is given to questions and answers. The class submits written questions on the lesson, on any Biblical matters, or on Christian work. The interest is always intense, and the sessions instructive and profitable.

The seven Canary Islands, which have an area of 4,700 square miles and a population of over 300,000, chiefly Catholic Spanish, is an open field for evangelists. The islands are full of novelty and interest. Because of the precipitous formation of Teneriffe and its peak one can pass from the climate of midwinter to that of midsummer in a day's journey. Reference may be made to Mr. R. Caldwell, secretary Zambezi Industrial Mission, 6 Colonial Avenue, Minories, London, England.

A Town Taken for Christ.

A great victory for Christ has taken place in New Boston, Ill., a town of 600 people. This town was known for its infidelity and spiritualism. The churches were very low spiritually. Young men and women would laugh and scoff at religion and at the church members. The breweries put up three magnificent buildings, and a saloon in each one. These were taking in on the average of fifty dollars each per day. They were voted in last year by a majority of almost three to one.

Some of the good people of the surrounding country became awakened to the awful condition of their town, and decided to invite Evangelists Hicks and Galloway to hold tabernacle meetings such as these men had previously conducted at Keithsburg, six miles away. They agreed to come in the month of August. A tabernacle was built holding about 1,000 people, and the meetings begun. Immediately a great opposition sprang up on the part of the saloon forces. At times during the meeting beer was served free. Whenever they could find a man under conviction of sin they would give him all he could drink free. But the power of conviction was so great that these measures of the devil were in-



How they Advertised E. R. Hermiston's Tent Meetings in Milwaukee, Wis.

sufficient, as men were converted even under the influence of drink.

An election was held on Monday of the last week of the meetings. The Sunday afternoon preceding Mr. Hicks spoke on temperance and infidelity to a crowd of about 1,800 men. At the same time the saloon forces were trying to hold their crowd with free beer and fish-fries. But when the election was over it was found that temperance had won by a majority of 27—a majority which the most sanguine temperance advocates thought impossible. After the election there came a great break in the forces of evil, and men came forward by the score to accept Christ as their Saviour.

Dr. Torrey in Chicago.

The Laymen's Evangelistic Council of Chicago has invited Dr. Torrey to lead a campaign in the city, beginning October 6. Since no large building could be rented for the purpose, and since a temporary building is impossible within the fire limits, the meetings will be held in a double-roofed, wooden-floored, steam-heated tent having a capacity of about 4,000. A platform will be erected to hold a choir of over 500. Everything will be done to make the tent warm and comfortable. The location is the vacant lot at the corner of North Clark and Chestnut streets, one block from the Institute.

The Laymen's Council is composed of representative laymen from all the denominations, including the Episcopal. No man ever had such backing as Dr. Torrey will have in this campaign. The guarantee fund has been provided for since July.

Readers of the Tie are earnestly requested to pray for these meetings. They not only mean much to the Institute and to Chicago, but to the whole Northwest. God grant that fires may be kindled that shall burn brightly throughout the winter!

The Summer Conferences.

Inquiries from leaders of the great summer Bible conferences elicited the following replies:

NORTHFIELD, MASS.

"It is difficult to measure the influence of a conference immediately at its close. To assume its real value one must wait for developments to determine how much has been enthusiasm over a speaker and how much has been real in value. For this reason I find it difficult immediately at the close of our summer sessions to give a satisfactory expression regarding the conferences just closed. Ostentatiously, however, there seems to be evidences that

they have been a great success. Never have Northfield gatherings been so largely attended, never has the interest apparently been deeper, nor the character of the addresses seemed more calculated to help all classes of hearers in their spiritual life.

"It is our earnest hope that months hence the value of the conferences may be determined in more efficient service in home churches and positions of responsibility in Christian work."—*W. R. Moody.*

WINONA LAKE, IND.

"Our Bible Conference in every way surpassed the conferences of other years. The attendance was larger, the program stronger and more varied, the results more remarkable, and the expenses more easily met. We are already planning for next year, and I believe that if our lives are spared next August we may have the greatest attendance we have ever known."—*J. Wilbur Chapman.*

Y. M. C. A. CONFERENCES.

"I do not know to what series of conferences you refer. If you have in mind the five ten-day student conferences held under the auspices of the International Committee, closing with the one at Northfield early in July, I would state that they were the largest, most representative, most united and most helpful gatherings which we have ever held. If you have in mind the series of conferences of members and secretaries of the International Committee and of the different departments of the International Committee, I would state that this series of conferences did not begin until Friday. From every indication they bid fair to exert a large influence on the work of the Associations for the coming year. I believe that we have entered upon the best year in the life of this movement."—*John R. Mott.*

KESWICK, ENGLAND.

"The convention recently held at Keswick was quite the largest which has ever been assembled in the pretty lakeland town, which has for thirty years past been the scene of similar gatherings for the deepening of the spiritual life of God's people. This year over 7,000 people attended, many of them remaining for the whole period, which covers a full week. The usual characteristics of quiet concentration on the purposes of the gathering and of happy fellowship amongst the attenders were noticeable as ever.

"Keswick is unique amongst similar gatherings in the fact that there are no attractions in the way of conspicuous or remarkable preachers. The messengers are men whose sole qualification for ministry is that they have themselves received definite blessing along the lines of consecration to God and the infilling of His Spirit. Their messages are largely characterized by personal witness and testimony, and the fruitfulness of the message is attested in the changed lives of hundreds who have met the Lord face to face there, and to whom Keswick has been as Peniel.

"At the recent convention the chief speakers were Dr. Pierson, Rev. Evan Hopkins, Webb-Peploe, Griffith Thomas and Hubert Brooke, but the ministry of the first named attracted by far the greatest attention. The increasing influence of Dr. Pierson in the Keswick gatherings is one of the most gratifying features of recent years. His bow abides in strength, and his words this year have been more than usually appreciated. He conducted the daily Bible reading at the morning hour, and dealt with some of the outstanding difficulties of the spiritual life, as (for instance) the mystery of unanswered prayer, and the problem of spiritual darkness. The closing testimony meeting revealed how many had received definite blessing from his words.

"A considerable amount of apprehension was felt by those upon whom the burden of the convention falls, owing to the presence of a band of those who profess the Pentecostal gift of tongues. Any outbreak of that character would in such a gathering have been most disastrous, and much prayer was made that the Master of assembles would Himself control and guide, with the result that nothing untoward happened in this respect, and the meetings were quieter and less emotional than ever, and in the stillness God met and blessed His people. Keswick stands above everything for sane and Scriptural teaching, and looks askance at the wild fanaticism con-

nected in England and America and India with the so-called Pentecostal gifts, after which so many are morbidly craving. And God has perhaps honored the testimony this year in greater degree than ever before, probably owing to the attitude taken towards these extravagances which are so subversive of the teaching of the Word of God.

"At the closing meeting of the convention a large number of young men and women spontaneously arose and confessed that they had heard and responded to Christ's call to missionary service, and so the streams which have taken their rise this year at Keswick will go forth to water the whole earth. To God be the glory."—*J. Stuart Holden.*

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

WM. ASHER AND WIFE—Oct. 1-20, New Castle, Pa.; Oct. 25 Nov. 10, Winnipeg, Man.

E. C. AVIS—Oct. and Nov., Rockingham, Churchville, Dayton, (Va.) and other points.

M. W. BARCAFER AND WIFE—Oct., Holden, Mo.; Nov. 7, Red Oak, Ia.

HAY BELL—Oct., Mattoon, Ill.; Nov., Dalton City, Ill.

CHESTER BIRCH—Sept. 29-Oct. 11, Greenville, Ill.; Oct. 13-27, California, Pa.; Nov. 1-20, Carmi, Ill.; Nov. 21-Dec. 4, Columbus, Kan.; Jan. 1-14, So. Charleston, Ohio; Feb. 2-14, Ipava, Ill.; Feb. 15-28, Olney, Ill.

BROOKS BROS.—Oct. and Nov., Independence Blvd. church, Kansas City, Mo.; Dec., Akron, O.; Jan., 1908, Los Angeles, California; Feb., Covina, Cal.; March, Riverside, Cal.

H. N. BUNCE AND C. A. POTTS—Oct. 6-30, Toronto, Kans.; Nov. 3-27, Clifton, Kans.; Dec. 1-22, Summerfield, Kans. All union meetings.

JOHN CALLAHAN—Oct. 14, Christian Alliance convention, New York city; Oct. 20, Y. M. C. A., New York city; Nov. 24, Y. M. C. A., Holyoke, Mass.; Jan. 19, Massey Hall, Toronto, Ont.

A. E. CAMERON—Oct., El Paso, Ill. (union meeting), P. P. Bilhorn, assisting; Nov., Vernon, Ind.

J. WILBUR CHAPMAN AND PARTY—Oct. 1, Newcastle, Pa.; Oct. 24, Winnipeg, Man.

L. E. COAD AND FRANK E. LINDGREN—Sept. 15-Oct. 13, Clinton, Ind.

C. N. CRITTENTON—Oct. 1-10, Ellaville, Ga.

E. E. DAVIDSON—Oct. 6, Tunkhannock, Pa.; Oct. 27, Knoxville, Tenn.; Nov. 17, Carbondale, Pa.; Dec. 8, Interlaken, N. Y.

JOHN A. DAVIS, F. A. MILLS AND GEO. H. CARR—Oct. 6, union meetings in Binghamton, N. Y.; Nov., union meetings in New York city; Dec., Brooklyn, N. Y.

G. A. DEFLONE AND A. J. FITT—Oct., Superior, Neb.; Nov. and Dec., Oxford, Kans.; Jan.; Clay Center, Neb.

W. A. DUNNETT—Sept. 29, Saratoga St. M. E. Church, Boston, Mass.; Oct. 27, Woodland Park Baptist Church, St. Paul, Minn.

G. W. EICHELBERGER—Oct. 1-13, Ozan, Ark.; Oct. 24, Synod at Fayetteville, Ark.

JOHN H. ELLIOTT AND ERNEST W. NAFTZGER—Oct., Wapakoneta and St. Mary's, O.; Nov. 1, Newtonville, Mass.

W. J. ERDMAN—Oct.-Dec., Central Y. M. C. A., Philadelphia, Pa.

A. C. GAEBELEIN—Oct. 8, 15 and 22, Baltimore, Md.; Oct., Phila., Pa.; Oct. 17, Albany, N. Y.; Oct. 27-30, Bible conference at 6th Bapt. Church, Paterson, N. J.; Nov. 1-10, St. Louis, Mo.; Nov. 12-30, Texas.

E. C. GLENN—Oct. 6, Asheville, N. C.; Oct. 22, Andrews, N. C.; Nov. 3, Wallace, N. C.

R. A. HADDEN—Oct.-Dec., Bible institute work in Los Angeles, Cal., preparatory to Torrey meetings in January.

M. F. HAM—Oct. 10, Louisville, Ky.; Nov. 3, Wilmington, N. C.; then Fort Scott, Kan., Joplin, Mo., and Nashville, Tenn.

C. R. HAUDENSCHIELD AND HARRY RICHARDSON—Oct. 15, Arkansas City, Kans.; Nov. 6, Oxford, O.

A. B. HOBBS—Dunbar, Neb.

TILMAN HOBSON—Oct. 1, Elwood, Ind.

T. C. HORTON—Oct.-Dec., Bible institute work in Los Angeles, Cal., preparatory to Torrey meetings in January.

OSCAR HUDSON—Sept. 27-Oct. 6, Cabot, Ark.

ROBERT E. JOHNSON with E. J. FORSYTHE (singer) and A. B. ACKLEY (pianist)—Oct., Rapid City, S. D.; Nov.-Dec. Pierre, S. D.; Jan., Vermillion, S. D. (probably); Feb., Fergus Falls, Minn. (probably); March-April 14, Mitchell, S. D. All union meetings

LOVIC P. LAW AND PARTY—Oct. 6, Philadelphia, Pa.; Nov., in the East; Dec. or Jan., Houston, Tex.

ROBERT L. LAYFIELD AND T. WILLIAMS-PEARMAN—Oct., Brookfield, Mo. (tent meetings).

OSCAR LOWRY AND GEORGE MOODY—Sept. 8-Oct. 6, Winterset, Ia.; Oct. 13-Nov. 10, Eagle Grove, Ia.; Nov. 17-Dec. 15, Livingston, Mont.

J. C. LUDGATE—Beginning Sept. 1, Springville (Ia.) M. E. church.

M. H. LYON AND CLIFTON POWERS—Oct. 13-Nov. 10, Salamanca, N. Y.; Nov. 17-Dec. 15, Napoleon, Ohio; Dec. 29-Jan. 26, Geneseo, Ill.; Jan. 30-Feb. 9, Berea, Ky.

J. W. MAHOOD—Oct.-Dec., Southern California.

E. P. MARVIN—During the fall months, in Western New York.

OCTOBER

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HARRY L. MAXWELL—Oct. 12-Nov. 8, Joplin, Mo.; Jan. 1-31, Fremont, O.

FRANK A. MILLER—Oct. 2, Emmetsburg, Ia.; Oct. 23, Tabernacle church, Kansas City, Mo.

JAMES W. PATTERSON—October, St. Louis, union of Methodist churches, with Hugh E. Smith; Nov., Indianapolis, Ind., union of Methodist churches, with Hugh E. Smith; Dec., Syracuse, N. Y., union of Methodist churches, with Dr. Theodore S. Henderson.

J. R. PRATT AND M. C. MARTIN—Oct. 1-Nov. 1, Minneapolis, Minn.

PAUL PRICE—Oct. 6, Milwaukee, Wis.; Oct. 19, Pomeroy, O.

C. FENWICK REED AND C. C. GRANT—Sept. 26-Oct. 7, union tent meetings at Mitchell, Ind.

MILTON S. REES—Oct. 6, Whitesboro, N. Y.; Oct. 27, Lancaster, Pa. (15 churches uniting); Nov. 24, Clifton Springs, N. Y. All union meetings.

LE ROY ST. JOHN—Oct., Buffalo, N. Y.; Nov., Los Angeles, Calif.; Dec., Redlands, Calif.

HAROLD F. SAYLES Oct., Clare, Mich.

CHAS. R. SCOFIELD—Oct., Lincoln, Neb.; Nov., Columbus, O.

DAN SHANNON—Oct., Albion, Mich.

C. C. SMITH AND B. M. RICE—Oct., Tipton, Ia.; Oct. 24-27, State Y. M. C. A, convention, Rock Island, Ill.; Nov., Dubuque, Ia.; Dec., Litchfield, Minn.

A. W. SPOONER AND D. L. SPOONER—Sept. 29, Nashville, Tenn.

R. A. TORREY—Oct., Chicago; Jan. 1, Midwinter conference, Chicago; Jan. 5-31, Los Angeles, Calif.

MELVIN E. TROTTER—Oct., Philadelphia, Pa. and Denver, Colo.; Nov. 3, Detroit, Mich.; Nov. 10, Scranton, Pa.; Dec. 8, Toronto, Ont.

CHAS. T. WHEELER AND EDWARD NORRIS—Oct., N. Vernon, Ind.

GEO. H. WILLIAMS—Oct. 6, Chamberlain, S. D.; Nov. 3, Alto Pass, Ill.; Dec. 1, Lacon, Ill.; Jan., Rensselaer, Ind. All union meetings.

L. R. WILLIAMSON—Nov., Downington, Pa.

CHAS. WINDROW—Oct. 1, Valley Jct., Ia.

C. H. YATMAN—During the fall, Greenville, Ohio.

HERBERT YEUELL AND ARTHUR WAKE—Oct. and Nov., Detroit, Mich.

A. H. ZIMMERMAN—Oct., New York Mills, N. Y.; Nov., New Hartford, N. Y.; Dec. and Jan., Utica, N. Y.; Feb., Clinton, N. Y.; March, Rome, N. Y.

Forthcoming Conferences, Etc.

CONG. CHURCH, NATL. COUNCIL, Oct. 8-10, 1907, at Cleveland, O.

INTL. GERMAN EPWORTH LEAGUE CONVENTION, Oct. 24-28, 1907, at St. Joseph, Mo.

INTL. Y. M. C. A. CONVENTION, Nov. 22-26, 1907, at Washington, D. C.

THIRD MIDWINTER EVANGELISTIC AND SOUL-WINNING CONFERENCE, Chicago, January 1 and 2, 1908. A. P. Fitt, sec., 80 Institute Place, Chicago.

The yearly convention of the Brotherhood of St. Andrew is the largest annual gathering of the Protestant Episcopal Church in the United States, and is more widely representative of the church at work than any other assembly of churchmen, embracing not only bishops and the clergy in large numbers but also from one to three thousand aggressive laymen, representing more especially the younger laymen in the church. The International Convention of this brotherhood was held this year in Washington, D. C., September 25-29. Bishop Satterlee of Washington prepared a special prayer, which reads as follows:

"Almighty God, who hast promised the power of the Holy Ghost to those who shall be true witnesses for Thee, bless, we humbly pray Thee, the Brotherhood of St. Andrew, and inspire its coming convention with the spirit of power, of love and of a sound mind. Strengthen its members to hold fast without wavering the confession of their hope, and joyfully, as good soldiers, to endure hardness, through the might of Jesus Christ our Lord. Amen."

The Moody Bible Institute

A Call to Prayer.

When God called me in 1901 to go around the world preaching the Gospel I felt my utter unfitness for the work and sent out letters to my many friends who believed in a God who is a Father and answers prayer, to bear me up daily before our Father in earnest, persistent, believing prayer that would not take no for an answer. Thousands of children of God responded to my cry for help. Daily there went up to God for me such a volume of prayer as has ascended for but few men. We all know the result. God proved Himself anew to be the God of Pentecost. Things were accomplished that made the church and even the world wonder. God did it all, and He did it because men and women prayed and believed.

October 6th I begin a campaign in Chicago, the city from which I set forth and where the prayer meetings for the world-wide revival which have resulted in such marvels in many lands, began. The difficulties in the way of undertaking such a campaign have been many, but one by one God has removed them. But there yet remain great obstacles in the way of the successful prosecution of the campaign. We must have prayer, concerted prayer, persistent prayer, believing prayer. Prayer can do anything God can do. No opposition of the enemy can stand against it. God never fails the people who pray aright.

Will you pray? Will you really pray? Will you pray every day? Will you pray day and night? Will you sometimes fast and pray? Will you pray through?

Pray that Chicago may be shaken as never before in its history. Pray that the spirit of conviction of sin may fall on all classes. Pray that thousands may be truly converted to God. Pray that there may be the regeneration of thousands now dead in trespasses and sins, the reclaiming of thousands of backsliders, the awakening of thousands of professing Christians. Pray that many of the most abandoned men and women in the city may be saved to holy, noble lives. Pray for the ministers of Chicago, for the Laymen's Evangelistic Council of Chicago (under whose auspices the campaign is conducted), for the sub-committees, the personal workers, the singers, the ushers. Pray for the Moody Bible Institute in its relations to the work, that both faculty and students may be filled with the Spirit. Pray for the theological seminaries of Chicago. Pray that fire may be kindled in Chicago that will spread through the whole land. Pray, PRAY, PRAY!

R. A. Torrey

Dr. and Mrs. Towner entertained the graduating class on Saturday afternoon and evening, August 31, at their home at Edgewater. It was an enjoyable affair, which the students will look back to with pleasure.

Dr. Gray's subjects at the Union Bible class during September were: "How to Master the English Bible," "Mastering the Facts of a Book," "Mastering the Teachings of a Book," "Mastering the Purpose of a Book."

Annual Meetings.

The annual meetings of the Institute were held on Sept. 10. In the afternoon the trustees met and transacted the usual business and received reports from the heads of departments. The officers elected for the ensuing year are:

Henry P. Crowell, president.

Henry S. Osborne, vice-president.

A. P. Fitt, recording secretary.

The Executive Committee consists of Henry P. Crowell, R. A. Torrey, James M. Gray and A. P. Fitt.

Three new trustees were added to the Board: Thomas S. Smith, commission merchant, a member of Chicago Ave. Church; Wm. A. Peterson, of Peterson's Nurseries, president of the Young Men's Presbyterian Union; and McKenzie Cleland, judge of the Municipal Court, of the Second U. P. Church.

Steps were set in motion looking toward the securing of much-needed buildings, and also the 25th anniversary of the founding of the Institute in 1911.

The trustees and faculty dined together in the men's dining room at 5:30.

The annual public meeting was held in the church at 7:30. Dr. Gray presided. Mr. Fitt presented a condensed annual report. The prizes in the Bible Reading Contest were presented, also diplomas to graduating students as follows:

REGULAR DEPARTMENT.

Florence Maud Bath.
Caroline Sherburne Bowen.
Anna Amelia Burdette.
Roy Boulton Bagshaw.
Lillian Harriet Elizabeth Carlson.
Catherine Elizabeth Mary Coad.
Nettie Belle Dalrymple.
James Leslie Fiddler.
John Giroud Graham.
Iva Pearl Guiley.
Laura Phoebe Hintze.
William John Hueston.
Edith Ellen Jacobs.
Herbert Reno Keller.
George G. Laughlin.
Pearl Bae Miller
Andrew Jamieson Moore.
Chesley Allen Moorehouse.
Ethel May McElheny.
Colonel Miles Northrup.
Therese Peterson.
Clarence Newton Platt.
Clarence Printon Roberts.
Hattie Maud Rood.
Lena May Rutherford.
Edna May Speers.
Bessie Mary Walden.
Jessie Edith Walter.
William Wight.

EVENING DEPARTMENT.

William Blake.
Katie Kuehnl.
Mary Mason.
Annie H. Stuivinga.
Samuel Todd.

An address by Professor James Orr of Glasgow on "Things That Remain" followed. (See page 84.)

Condensed Statistics for 1906-7.

REGULAR DEPARTMENT, 1906-7.

Enrolment—332 men, 221 women; total, 553.

Denominations represented—Men, 36; women, 28.

States represented—Men, 37; women, 30.

Lecture room classes—Bible, 529; Music, 471.

Graduates—Fall term, 9; Winter term, 23; Summer term, 30; total 52.

EVENING DEPARTMENT.

Enrolment—305.

City churches represented—147.

Denominations represented—14.

Lecture room classes—Bible, 114; Music, 82.

Attendance at classes—Bible, 10,421; Music, 858.

Graduates—5.

CORRESPONDENCE DEPARTMENT.

Enrolment—367.

Number completed a Course—19.

States represented—26.

Foreign lands represented—3.

FINANCIAL.

Total expenses—$57,899.12.

Deficit—$1,475.60.

On deposit for new women's building—$3,188.22.

Permanent plant—$195,465.90.

Endowment and Investment Funds—$207,283.22.

NEEDS.

A Women's building.

An Auditorium and Administration building.

The enrolment for the new term is 225 men and 117 women, with more coming. These unprecedented numbers make increased accommodations a pressing necessity.

Reunion at Winona Lake.

During the Bible Conference at Winona last month, between fifty and sixty of the former students of the Institute, and their friends, enjoyed a reunion and boat ride on the lake. Dr. Gray presided over the informal exercises held on board. Regret was felt that it could not have been held at a time when Drs. Torrey, Towner and



REUNION AT HUNTINGTON BEACH, CALIFORNIA.

Evans, and Mr. Fitt, were also on the grounds, but circumstances prevented.

Mr. Harry Maxwell acted as chorister of the occasion, and led in the singing of several hymns. Dr. Gray gave a brief sketch of the current history of the Institute, with its plans for more extensive and aggressive work, and several of the students spoke, recalling pleasant memories, giving their spiritual experiences or telling of their present work.

Among the speakers were O. A. Miller, Miss Frances Miller, O. E. Pugh and Ralph Norton. The Netz sisters' quartet, of Toledo, who were present as guests, sang very beautifully Philip Philips' hymn, "I Will Sing You a Song of a Beautiful Land," and prayer was offered by C. R. Scafe, John Callahan, Major Cole and R. E. Johnson. Professor Orr, who honored the occasion with his presence, pronounced the benediction.

Reunion at Huntington Beach, Cal.

E. H. EMETT.

It was an ideal day when about 30 of the old Bible Institute men and women (the women were not old) met in the pavilion on the bluff at Huntington Beach. The placid waters of the Pacific were gently rolling in touching the sands beneath us as we sat down to partake of a noon day meal and renew acquaintances of bygone days. The meeting was quite informal, but the blessing of Dr. Torrey and the few words of counsel and encouragement spoken with the old-time sincerity and devotion to everything that is true and noble quickened the spirits of all and rekindled the heart-fires of some that were beginning to burn low.

Bible Institute students who know how to handle the Old Sword are in demand. Many of them are holding important positions on the Pacific coast. Just now a tent campaign is being carried on by Messrs. Horton, Hadden and Hilton, and many are being saved. We shall proceed immediately to train and drill several hundred personal workers in preparation for the coming Torrey campaign in January, which the Church Federation in planning.

In speaking with Dr. Pitner, the Presiding Elder of the San Diego district of the Methodist Episcopal Church, who has charge of the Annual Camp Meeting, he said that from the points of attendance, interest and permanent results the mission conducted by Dr. Torrey far exceeded his greatest expectations. The spacious Auditorium was filled for two weeks, both afternoon and evening, as the one whom we love to remember as our teacher in the years that are beginning to fade into history, opened in a wonderful manner the treasure box of divine truth and preached the old Gospel in the power of the Holy Spirit.

Death of Mrs. E. A. Marshall.

Jerusalem, August 6, 1907.

Dear Friends of the Bible Institute:—

I send you this brief line in haste to bear to you the sad news which was a great and sudden surprise to all of us here. Mrs. Marshall died Sunday, August 4, at 2 A. M. I was away in Moab. A young man brought horses across, and letters from the doctor and others telling me of her serious illness. We rode all night in the dark over pathless mountains and through gorges, guided unmistakably by an unseen Hand. Relays of carriages were waiting from the Jordan valley to Jerusalem, where I arrived at 9:30 A. M., and found my dear wife conscious and so glad to see me. We had a few hours before she became too weak to talk, and they were truly God-given hours. The doctor said she had been sustained for three days for and by some mysterious providence. The Christian Alliance missionaries, in whose home she fell asleep, said they had labored much in prayer that her life should be spared until I could arrive. What tender care the missionaries gave her! She had taught in their schools for months with great blessing, and was like a member of their own family, so God took better care of her there than I could have done in our own home.

Mrs. Marshall sent her love and blessing to you all, regretting that she could not see all your faces once again. Before I returned to her the doctor had told her that her end was near and that she had best say anything she might wish to. She asked for a moment to think and then made an effort to speak. Her first words were: "I know that my Redeemer liveth." She put God first. We laid her to rest Sunday evening in the American cemetery, to await His coming Whom she loved best.

Yours in loving remembrance,

(Signed) EDWARD A. MARSHALL.

Miss Mary E. Robinson recently stopped at the Institute on her way to India. She goes out under the Pres. Board and will be stationed at Allahabad.

Born.

To Mr. and Mrs. George W. Wheeler, jr., a son, Stanley William.

To Mr. and Mrs. S. M. Johnson, jr., a daughter, Dorothy Louise, on Aug. 9.

To Rev. and Mrs. R. L. Evans, a son, Harris Knox, Aug. 29, 1907, at Carrollton, Ill.

Married.

Gertrude Bosanko to Rev. J. R. Comer, Aug. 29, 1907, in Salem, Ore.

Ethelbert D. Hulse to Blanche A. Tustison, Aug. 26, 1907, at Tiffin, O.

George S. Schuler to L. E. Oechler, Aug. 17, 1907, at Brooklyn, N. Y.

Charles A. O'Neill to Emma E. Schuessler, Aug. 29, 1907, at Montague, Mich. At home Seymour, Wis.

The Fall term opened this year with an unusually large and promising enrollment of music students.

E. O. Sellers has taken up his duties at the Institute as assistant to Dr. Towner in the Music Department.

Among those who have just graduated from the Institute were five who had completed the Bible-Music course.

Dr. Towner will lead the singing at the special evangelistic meetings held in White Temple, Oklahoma City, Okla., beginning Oct. 13.

The union tent meetings held at Logan Square in this city during the past month were greatly blessed. Dr. Towner led the singing and was assisted by a choir of 200 voices.

Dr. Orr's lectures during Sept. 10-14 made a deep impression upon the students, not only because of the facts learned but also the confidence and courage he generated in the Old Book. Dr. Orr spoke also at a union meeting of the city pastors, and other occasions.

A social held on Monday evening, Sept. 9, was made the occasion of the public exercises of the graduating class as well as a reception to new students. Miss Pearl Miller and Mr. Wm. Wight gave valedictories, and the class sang a song composed for the occasion by one of their number, Miss Laura P. Hintze.

A PLEA FOR THE PRISONER.

His Day, "Prison" Sunday, Oct. 27, 1907.

The last Sunday in October each year is the day appointed by the National Prison Association when the all-around needs of the prisoner shall be remembered.

The public necessarily deals with the man behind the bars at long range, and most people, even those deeply interested, must work for the amelioration of the prisoner through others. It is quite certain that the county, state or federal government will see that he is provided with food, clothing and sleeping accommodations—**but of his spiritual needs, what?**

Here is a ministry in which every Christian may engage—a ministry of intercessory prayer at home, and a service of love in personally waiting upon the prisoners with the Gospel message given verbally or in print, or co-operating with existing Christian agencies which may be organized within or without the institution, sending, or making possible to be sent, a cheering consignment of helpful literature.

Readable books, Gospels of John, illustrated tracts, etc., are always appreciated and nearly always in demand. Why not make Prison Sunday this year a "red letter" day, having a hand quite directly in carrying to this great neglected class the "good news," the Gospel of Jesus Christ?

For nearly 13 years the Bible Institute Colportage Association of Chicago has sent out through its Prison Book Fund (instituted personally by Mr. Moody), with the appreciated aid of many kind friends, more than 500,000 copies of religious books, Bibles, Testaments, Gospels, tracts, etc., to the penal institutions of the United States, Canada and Mexico. It has calls now on file for several thousand books which cannot be dispatched to the prisoners who need them until the Fund is replenished. Hence, contributions to this end are earnestly invited from individuals, churches, Sunday schools and societies. A judicious and careful application of any amount sent will be made, with acknowledgement of the gift in these columns.

For "the proof of the pudding" attention is called to the following extracts from a few recent letters received by the Association. Many others from all quarters might be quoted. They speak for themselves.

Lexington, Ky.

I wish you could have seen the men and heard their expressions of gratitude when I gave them the books and Gospels and told them that it was love for them that prompted the sending. One gray-haired woman, who went this past week to Frankfort Penitentiary to serve for a year, said, when I gave her the book, *Nobody Loves Me:* "It must be about me, so I want to read it." May God richly bless you and the Christlike work you are doing!—*S. Y.*

Morristown, N. J.

The Colportage books for the jail arrived safely, and on Sunday morning I spoke of them to the men as a gift sent them so they might have something a little better than the jail library. I gave them their library books as usual, but some of them grabbed quite eagerly at the Colportage volumes. Seven requested Gospels. **The mention of the books and Gospels called forth a loud "Thank you" from the meeting.**—*T. B. I.*

Wheeling, W. Va.

This (prison missionary) work I like the best and it has been more effective and successful than any other Christian work. **The books were all snatched up by the prisoners** and carried away upon their release; **there is no telling what good they may have done them.** Time and again those men meet me on the street and thank me for my visits and the comfort that was imparted by the services. **We have had several genuine conversions,** and at times the influence of our meetings goes beyond the walls. The jailer is a Catholic, but is himself delighted and pleased with the services.—*A. G. W.*

South McAlester, I. T.

There are several prisoners here who said the Moody Colportage books had been **a blessing to them in their spiritual life.** Two weeks ago a man sat after the service with the tears running down his cheeks and I gave him the book, *Weighed and Wanting,* and he later said he had received a blessing in reading it. Another man told how his book had done much for him. He sent it to his wife, and another sent the copy to his boy to read. Many more said the books were good and had helped them. I write this that you may know we did appreciate the books. I also distributed the tracts and *Emphasized Gospel of John,* which they gladly received. I wish you could see **how eager they are for the good literature.** During our services the prisoners are so quiet and attentive you could hear a pin drop. Last Sunday there were **15 who held up their hands for us to pray that they might be saved.** This is surely a great work.—*L. L.*

Guadalajara, Mexico.

I suppose you know that the Mexican laws make it hard for us to make much headway in our Christian work among the convicts. We cannot get into the penitentiary without a special card from the authorities, and all the time we are in the presence of an officer. But the other day, August 28th, I conducted a party of Americans through, and we put into our pockets 100 Gospels and 50 of *The Way to God.* The prison covers six blocks of the city, and they say they have over 1,600 convicts, male and female. We went through every department and quietly and evenly distributed the books, and **the prisoners received them with great pleasure.** This is about as far as we can go with our prison work here, but I rejoice in the privilege of doing even that much, because **God can bless these means to the extending of the light and the salvation of souls.** I shall watch my opportunity and try within a month or two to get in again and make another distribution. Those unfortunate convicts are greatly to be pitied, and it is a great pleasure to me to have some little part in helping them—pointing them to God and to heaven. —*J. G. C.*

Gifts may be sent in any bankable form to the Bible Institute Colportage Association, 250 La Salle Aveuue, Chicago, and if received before October 20th will doubtless carry the added blessing of being converted into the "Gospel in print" to reach the prisoners by Prison Sunday.

Mr. Moody's Book Funds.

The following contributions have been received from August 14, 1907, to September 15, 1907, inclusive:

Prison Book Fund

J. A. T., R. I.	$ 1.00	Mrs. G. W., Pa.	2.00
G. H. C. B., Ind.	2.00	P. D., Ill.	1.00
H. Z., Ill.	2.00	L. K., Minn.	1.00
M. E. L., Alaska	5.00	Mrs. K. S., Neb.	.20
E. W. P., Mont.	.25		
A. E. W., N. Y.	10.00		$24.45

Army and Navy Book Fund:

F. L. G., W. Va. 5.00

Lumber Camp Book Fund:

M. E. L., Alaska 5.00

Fire Station Book Fund:

Mrs. E. J. F., Ill. 1.00

Total. $35 45

Colportage Department.

Sunday school teachers everywhere will be interested in the Colportage Association's plan for "reading circles," which gives each member thereof (assuming that there would be at least ten members), the reading of 25 helpful and interesting books at an expense of only 25 cents each. The plan is well worth looking up.

"I know these Moody Colportage Library books are good. About ten years ago a lady in New Jersey let me have a Colportage book to read, and it was so good that I sent for 25 more, and commenced to sell them, and they went so fast that I sent for still more, until I sold between 2,000 and 4,000 books. Through receiving that book from the lady I was led to the Moody Bible Institute, where I studied 27 months, and then went out into the work as an A. S. S. U. missionary."—P. R. Van Blarcom.

E. W. Blew, formerly of Moravia, Ia., has accepted a unanimous call from the First Pres. Church of Mapleton, Ia.

W. H. Jordan, pastor Pres. church, Jerseyville, Ill., is planning a week's Bible conference in his church, to be held this month.

Alex. Dittmore, "wayside evangelist," reports an interesting Gospel meeting held in a school in the mountains of Fayette county, Pa. A union church is in process of construction.

WHERE TO GET WHAT YOU WANT

Three line mention under this heading, one year, $3.00; six months, $2.00—the minimum charge.

Blackboards, Cradle Rolls, Birthday Banks and Honor Rolls. W. H. Dietz, 95 Dearborn St., Chicago.

Books of all publishers. New and second-hand. Catalog free. Hays, Cushman Company, 193 State St., Chicago.

Choir Music. Lorenz Pub'g Co., Dayton, O.

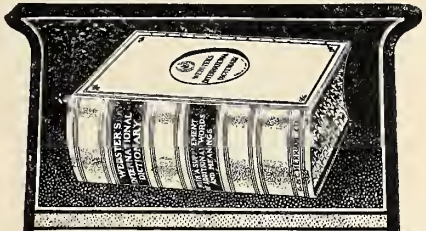
Half-Tone Engravings and Electrotypes. Jos. H. Barnett & Co., 334 Dearborn St., Chicago. Telephone Harrison 1389. Mail orders promptly filled.

Tracts and Wall Mottoes. Gospel Pub'g House, 54 West 22d St., New York City.

ARE YOU interested in winning souls, in helping people to love the Bible, to work for Christ, the cause of Temperance, giving, comforting those whose friends have gone before, testifying and communing with Christ, and bringing consolation to the burdened ones, to the lonely ones of earth? You can accomplish all this by sending 15 cents for 50 four-page tracts, no two alike.

M. E. MUNSON, Pub., 77 Bible House, New York





WEBSTER'S INTERNATIONAL DICTIONARY

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Young People's Topics.

OCTOBER.

6. Rally to the work! Ex. 14:15; 2 Chron. 31:20, 21. (Consecration meeting.)
13. Remember eternity! 1 John 2:15-17, 24, 25.
20. The duties of the day. Prov. 24:30-34; Rom. 12:11.
27. Foreign missions: The Kingdom of Christ in Europe. Acts 16:6-15.

NOVEMBER.

3. "Acquainted with God." Job 22:21, 22. (Consecration meeting.)
10. The greed for gold. Prov. 23:4, 5; Luke 12:13-21.
17. Wanted: men for Gideon's band! Judges 7:2-7.
24. Home missions: The progress of work among the immigrants. Num. 15:13-16, 29-31.

International S. S. Lessons.

1. Oct. 6. Joshua, Israel's New Leader. Josh. 1: 1-11. Commit v. 7. Golden Text: Josh. 1: 5.
2. Oct. 13. Israel Enters the Land of Promise. Josh. 3: 5-17. Commit v. 17. Golden Text: Ps. 107: 7.
3. Oct. 20. The Capture of Jericho. Josh. 6: 8-20. Commit v. 20. Golden Text: Heb. 11: 30.
4. Oct. 27. Caleb's Faithfulness Rewarded. Josh. 14: 6-15. Commit vs. 7, 8. Golden Text: Matt. 25: 23.
5. Nov. 3. The Cities of Refuge. Josh. 20: 1-9. Commit vs. 2, 3. Golden Text: Ps. 62: 7.
6. Nov. 10. Joshua Renewing the Covenant with Israel. Josh. 24: 14-28. Commit vs. 22-24. Golden Text: Josh. 24: 15.
7. Nov. 17. Gideon and His Three Hundred. Judg. 7: 9-23. Commit vs. 17, 18. Golden Text: Deut. 3: 22.
8. Nov. 24. World's Temperance Sunday. Rom. 14: 12-23. Commit vs. 19-21. Golden Text: Rom. 14:13.

G. P. Rockwell is singer for evangelist T. E. Honeywell.

R. H. Stone has entered Taylor University, Upland, Ind., for further study.

E. H. Emett is director of religious work of the Y. M. C. A., Los Angeles, Calif.

L. B. Wood is pastor and teacher at Black Mountain Academy, Evarts, Ky.

J. F. Scholfield will lead the singing at special meetings to begin early this month at Girard, Kans.

A. J. Moore and R. B. Bagshaw will take a literary course at Northwestern University, Evanston.

W. L. Crist has accepted the unanimous call to the pastorate of Plymouth Cong. Church, Terre Haute, Ind.

The old Brewery Mission of Montreal, W. G. Taylor, supt., sends an attractive circular about their fresh air work.

Morning prayers in the Men's department have recently been led by Drs. Orr and Gray, and Messrs. Fitt, Pope, Gaylord and Sellers.

Dr. Torrey's Studies.

(*Concluded from page 121.*)

Nazareth rejected Him and imperiled His life? What did He do (v. 31)? What is the lesson in that for us? (Matt. 10:23; Acts 14:1, 2, 6, 7, 19-21; 17:1-3, 10.)

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1. *Jesus Christ.*
   (1). His person—human, 29; divine, 18, 21.
   (2). His character—affectionate, church-loving, 16; Bible-loving, 17, 25-27; gracious, 22; compassionate, 18; patient, 29, 31; awe-awakening, 30.
   (3). His work—to teach, 31, etc.; to preach the Gospel, to open blind eyes, to set at liberty Satan's victims, 18; to inaugurate the Christian year of jubilee, 19.
   (4). His preaching—to the poor, 18; Scriptural, 18, 25-27; in the Holy Ghost, 18; gracious, 22; with power, 32; comforting, 18; convicting, 28; awakening anger, 29; its subject—Himself, 21.
   (5). His reception—admiration, doubt, 22; unbelief, 23; wrath, 28; murder, 29.
2. *Man.*
   (1). By nature—poor, captive, blind, bruised, 18.
   (2). By grace—rich, free, seeing, redeemed, 18, 19.

S. M. Johnson has had a busy and fruitful summer at Friendship, N. Y., including preaching in outlying schoolhouses.

J. G. Graham expects to work soon in the lumber camps of Wisconsin under the direction of Rev. J. O. Buswell.

Wm. Wight expects to sail about Nov. 2 for Africa, where he will serve as a missionary under the Africa Inland Mission.

Henry Harris has resigned his church at Moline, Ill., to become "church building" missionary for the Cong. Home Missionary Society.

Wm. Davidson has removed from Richland, Ill., where he was pastor of the Mount Olivet Pres. church, to New Albany, Ia., where he will take the pastorate of the Mount Hope Pres. church.

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The Old Time Religion	When the Comforter Came
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Among recent visitors was Miss Louise Morris, who has been in China under the China Inland Mission, and who has been eminently successful in her work. Miss Morris will be accompanied on her return by Miss Cornelia Morgan and Miss Eleanor Pilson, both of whom have been accepted by the C. I. M. They sailed on Sept. 19.

Miss Lelia Quimby arrived here on the ninth en route for South America. Miss Quimby goes out under the Pres. Board.



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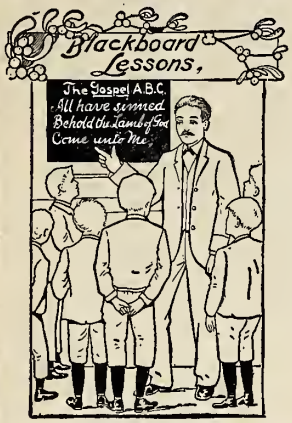
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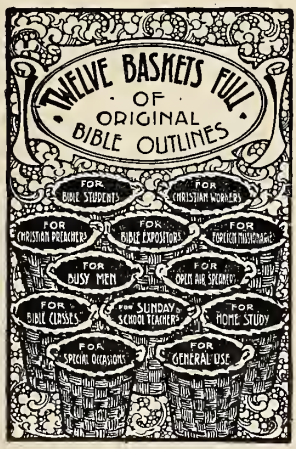
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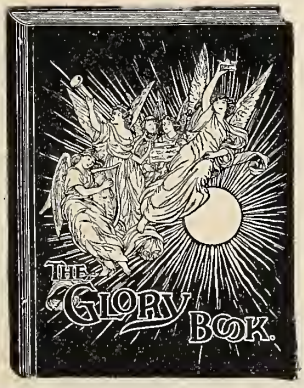
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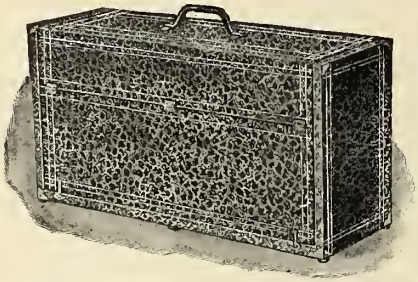
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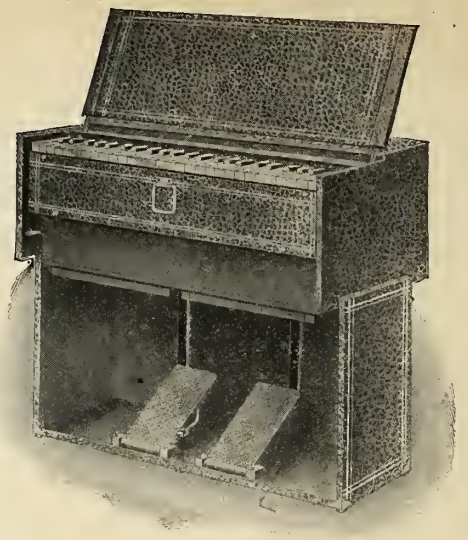
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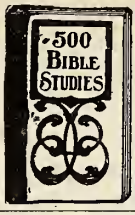


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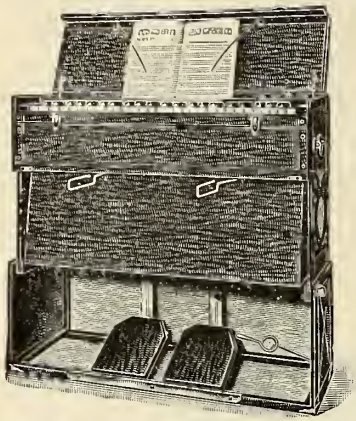
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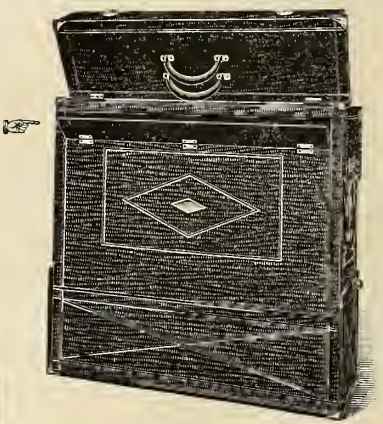
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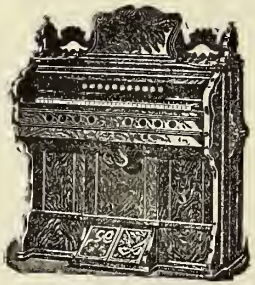
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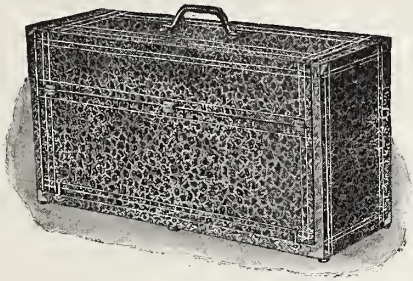
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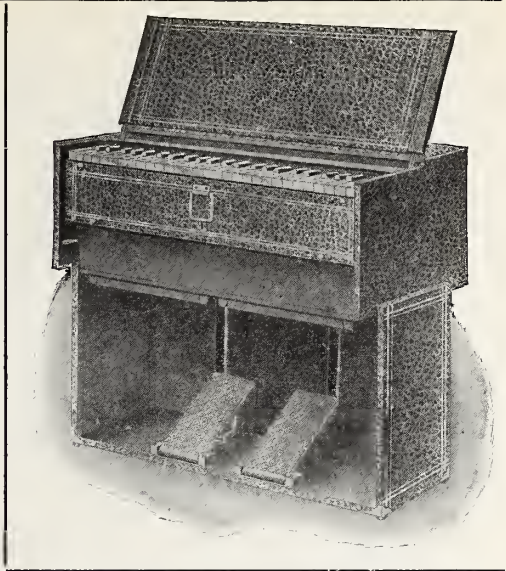
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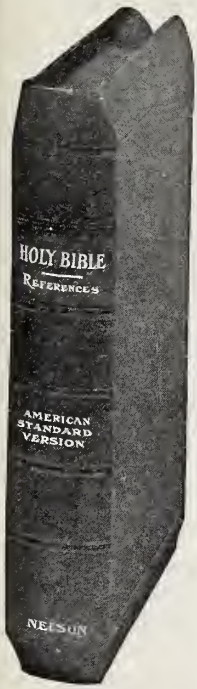
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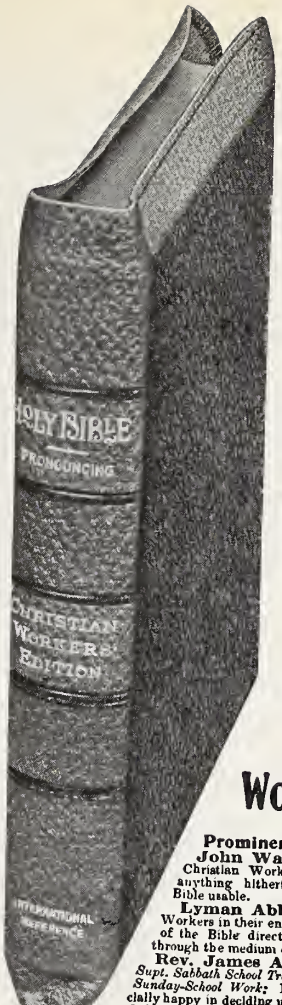
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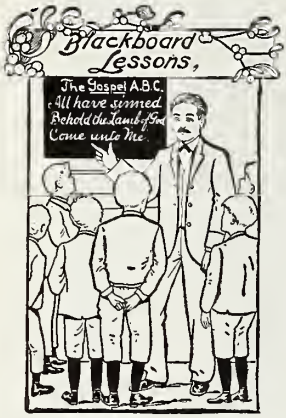
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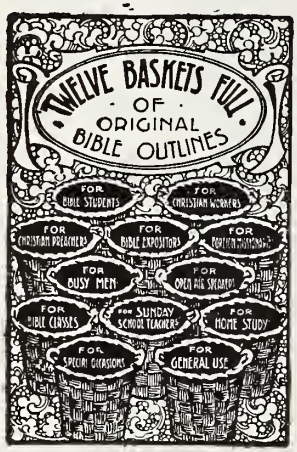
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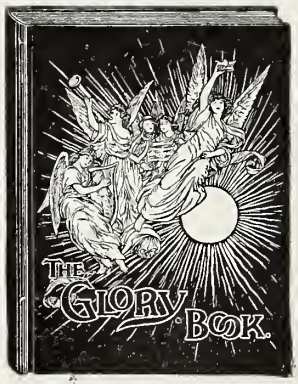
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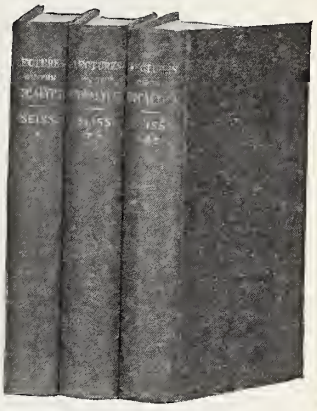
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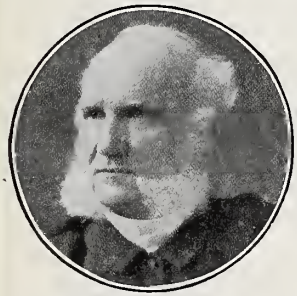
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The Peace Congress.

Press dispatches speak of the failure of the Conference to establish a permanent court of arbitration as the greatest disappointment. But suppose such a court were established, where were the power to enforce its decisions? In vain do we await that tribunal until the day foretold by Isaiah when "out of Zion shall come forth the law and the word of the Lord from Jerusalem."

It is quite possible that Satan may counterfeit a millennium in the days of the Anti-Christ, for there is a kind of peace which force can procure; but it will be the lull before the awful storm, and the wise who live to see it will not be deceived thereby.

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Evidently New Yorkers are not esthetic enough to live on picture foods. They need something more substantial than wonderful trimmings. We seldom read of the failure of restaurant keepers who purvey plain, wholesome beef and pie.

We have an idea that the common people want plain, wholesome soul-food also. The moral is obvious.

We should never have thought of it ourselves, but a breezy contemporary sees in the popular Teddy bear an active agent in the promotion of the crime of race suicide. The philosophy of it is this: the Teddy bear is robbing the doll of her right and honor. As the canine pet takes the place of the real baby

Teddy Bears.

in the heart of the society woman, so the Teddy bear takes the place of the imitation baby in the heart of the child. Little girls are no longer to be taught to mother babies since that will unfit them for society, while the nursing of the bear in youth is good training for the nursing of the dog in later years.

One smiles at the fancy, and yet wonders whether it is merely as playful and humorous as it seems. The Spirit says that in the last days men will be "without natural affection." We certainly see this in the adult in many ways today. Let us do nothing to encourage it in the child. If the Teddy bear is a bad thing, let the nursery take warning and re-install the doll.

The Christian and Amusements.

The secular press, in its effort to make the most of Bishop Andrews' recent deliverance on the amusement question, declares that Methodist discipline is relaxing.

This may be true, but New Testament discipline remains the same. The latter indeed deals generally with comprehensive facts and principles rather than minute rules, within which the service of God is "perfect freedom," but this is not "inexpedient" freedom. Let any denomination withdraw its prohibition of the theatre, the card table, the ball room and intoxicating beverages, if it will, but the prohibition to every true Christian remains the same, since the source of authority is not an ecclesiastical organization but the Word of God.

It may be possible for a Christian to indulge in certain of these things without the loss of eternal life, if that alone be his objective; but if his ambition be to please God and to enjoy the peace and joy, the power and reward that follow from it, he will live safely within his liberty whether the church is a restraining authority or not.

The Church in the Lane.

A young English woman, a graduate of the Moody Bible Institute, whose family has recently moved into a rural neighborhood of Yorkshire, found herself in a locality where there was a ritualistic church at one end of the town and a lifeless non-conformist chapel at the other, so that between the two the people were starving for the Word of God and perishing for the Gospel. Encouraged by her parents, she commenced open air meetings in the lane behind the house, the outfit consisting of a baby organ, a supply of hymn books, some forms and camp chairs. An average of about seventy-five people attended the meetings, and now they have a "converts' meeting," when about thirty souls of different ages meet in the kitchen to study the Gospel of John. Many of these converts have given evidence of the new birth, and some have already begun to win others to Jesus. All of which reminds us that the true evangelist and soul-winner does not wait for an opportunity, but makes one.

In the early days, when the disciples were scattered abroad they "went everywhere preaching the Word," and the same obligation rests today upon all who appreciate the meaning of that Word.

May God stir up His church this fall and winter to be a living witness for Him that shall deliver souls!

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore."

Our Message.

HENRY OSTROM.

NOW is the time to keep the message clear and full. Yesterday we were preparing for today's great opportunity. Rapidly we are swept on with the flood of the revival interest, which bears us to newer and better indications of victory today. Yesterday we were winnowing the wheat, but today ere we know it we may catch in the hand tares from another bin and mix them with the wheat we had winnowed. We dare not go slower. The call is for advance, and speedy advance, but let us be sure to keep the message right. "Preach the preaching that I bid thee" is the word to us as it was to Jonah.

Immediate results may be either increased or lessened, but the message must be such as will stand the scrutiny of our God. He gives the Gospel; at best we are but heralds and witnesses. How many great revivals have been lessened by a mixed message angels might record with tears. It is not that we shall try to say all the things that might be said about a given doctrine—not that. Nor is it that we shall reduce our speed so that we may use a moral microscope with which to inspect the dust of the pavement—not that. But it is that as we hasten right on we thoroughly credit God's thorough purpose to thoroughly save people thoroughly in earnest, and we allow no statistics, compliments or encouraging features to even obscure this.

It is easy in time of manifest success to become imitative. But imitation like the old copy book runs crooked and gets worse as we go on down the page. God's revival is momentary, and somebody's success of yesterday is quite distinct from your duty and mine today. Pray to be kept from getting used to the Gospel. Let it be fresh, as if just discovered.

The message is to the revival what the time is to the watch, corresponding with all God's universe. If the message harmonizes with God's will then the revival will fit into the hours of eternity, and the revival will really never end.

The watch too has a tone. Some tick louder and some lower, but each has its tone if you will listen closely. Likewise the revival message has a tone. Listen to the preacher and you will detect whether he is trying to brace up existing conditions, or encourage the people to intellectuality, or to really save men from sin. That there may be great organizing and advertising without great saving of souls we all know. Let the message set forth a crucified Saviour for a lost sinner with such certainty that men shall not only long to be saved, resolve to do right and be willing to confess Christ, but they shall know and love Him! Put the bread of life into the blood of the hungry!

Evangelizing the Small Towns.

ARTHUR W. ROBINSON.

AN important department of the Evangelistic Association of New England is its work in the small towns. The policy of its general secretary, Mr. S. M. Sayford, is to employ for such serivce as strong evangelists as can be secured.

These communities have hitherto been neglected because they could not raise money to sufficiently pay the Christian worker. The Association aims to meet this difficulty by securing special contributions for its rural work, and is glad to report encourag-

ing progress in this direction. People of means are in this way furnished a splendid opportunity to aid an enterprise already established under most favorable conditions.

The general secretary has had extended experience as an evangelist, and years of such service among college students have brought him in contact with a large number of men now prominent in the ministry and in other Christian work.

During the past year the Association has served 85 places in different parts of New England with very encouraging results.



A SCHOOLHOUSE IN WHICH MEETINGS WERE HELD.



"THEY WENT TO THE NEXT TOWN."

In one of them recently a man, for whom the minister had been working and praying for fifteen years, came to the meeting and made a public confession of Christ.

At another village the services were held in a school house, and as a direct result a Sunday school was organized which grew steadily and was the only religious service in the community until the Association sent two of its evangelists to the same place for a second campaign. There was a deeper interest and greater results than before; and a regular mid-week prayer meeting was established in addition to the Sunday school. At one service a hundred people were present, some of whom came seven miles. Testimonies were freely given, and a number of persons accepted Christ.

In a third place the evangelists were entertained in a farmer's family where the local telephone exchange had its office. One evening during their stay a severe rain storm prevented people from coming to the meeting. At the suggestion of the operator, a number of the subscribers were connected, and a brief and unique Gospel service was enjoyed by them through their receivers.

The work in the rural districts affords fine opportunities for personal effort. In circulating printed invitations to the meetings one evangelist entered into conversation with an elderly man who had not been to church service for a long time. He openly expressed his opposition to religion, but nevertheless promised to attend a meeting, and as a result he and his son and his son's wife were soundly converted.

Special effort is always made to labor in connection with the churches, and thus the importance and value of the regularly organized evangelical bodies are both recognized and magnified.

Things that Remain. (Second Article.)

James Orr.

A THIRD thing which reassures me in regard to this matter of the abiding of the Gospel, and it is just this: with all these changes, with all these theories, you will find the tendencies always after trial to come back again to the things that had been challenged and parted with.

One thing a good deal of modern thought seems sure of is that it is about to banish from the world and from religion belief in the supernatural as aught more than the presence of the spiritual in the natural. That is a logical position for the monist or pantheist to take up, but is it really tenable for anyone who holds in a warm, living way (as many still do) belief in a personal, loving, fatherly God—One who can be spoken of as "the God and Father of our Lord Jesus Christ"? I fail to see it.

A PURELY MECHANICAL THEORY OF THE WORLD

has just as little room for such a Being as it has for miracle; and if it be said that nevertheless we must believe in such a Being—rest the faith on "value-judgments" or whatever else—what is this but to admit that the scientific view of the world is a one-sided and incomplete one, and that in the realities of things there is room for infinitely more than what a narrow philosophy of nature dreams of? Admit God, and much else is possible, nay, certain; for it is simply unthinkable that such a Being can exist, yet can be closed in by any system He Himself has constituted from immediate access to souls that need His help and redeeming grace. There are changes in conception here also since the 70's and 80's of last century, and if I mistake not, this idea of nature as a rigidly enclosed mechanical system is itself rapidly breaking up and giving place to a more vitalistic view, in which God's presence and continuous action will speedily resume their own. Anti-supernaturalistic dogmatisms are rife in science. They are rife also in the new theories of religion and of Christianity. Professor Foster, of Chicago, has lately been telling us in his book on the *Finality of the Christian Religion* that a man who in these days believes in miracles does not know what "*intellectual* honesty" means. Excess of modesty is not his besetting sin, and it is not only the lack of modesty, but there is a vital inconsistency in his ways of thinking.

So we have an efflorescence of theories of religion—even so-called Christian religion—which are to dispense with everything above nature. But are they among the things that remain? He is a hopeful man, judging from the fate of such theories in the past, who assumes that they are. We know well the tone of dogmatism with which our "modern" theorists speak—their calm usurpation of such words as "modern," "scientific," "critical" to their own particular coterie. But we know also what has become of this talk in the past, and what fate is overtaking a great deal of it at the present hour. Baur, in the last century, wrote haughtily of his school as the "critical" as opposed to the "uncritical" school, but how few will give in their adhesion today to his critical results, or his reconstruction of the history of the apostolic age or of primitive Christianity? Much gain no doubt has accrued from his movement, but the break with the theory which was the soul of the movement is complete.

Or take the thorny field of Old Testament criticism. There are changes and dogmatisms enough there, assuredly, but are they all in the one direction?

Kuenen wrote of his own theory of the religion of Israel, with express exclusion of the supernatural, as the "modern" in opposition to the "ecclesiastical" view—thus ruling out of the class "modern" all scholars, whatever their critical standpoint, who yet believed in a special supernatural revelation of God to Israel. "Modern" is applied in a large section of critical literature in this exclusive sense still. Scholars who occupy what is regarded as a half-way position are patiently tolerated for the aid they render. But they are not really regarded up to the "modern" mark. There are changes, and the current has already begun to flow in an opposite direction from that which the Wellhausen school had marked out as final. The recent pronouncement of Winckler, the Berlin orientalist, vigorously lays the axe to the roots of the much vaunted Wellhausen theory of the religion of Israel. If Winckler's contentions are right, that whole theory is a mistake, and not one of its presuppositions will hold.

But there are

OTHER SIGNS.

Here, for instance, is a book by Professor Baentsch, of Jena, an Old Testament critical scholar, on ancient oriental and Israelitish monotheism. It also is an appeal for a revision of the current theory of the history of Israel's religion. It is almost amusing to see the fear in which the author stands of being ranked as a reactionary and enemy to scientific inquiry, because, forsooth, he ventures to argue for a monotheism that goes back to Moses! He expects that his book will be regarded by many as "a deplorable retrogression, a surrender of painfully-won positions, an example of the worst absence of method," etc. Still he holds his ground, and has little difficulty in making out his case. He dwells in his preface on the impossibility of finding an explanation on the ordinary theory of the development of the God of Sinai into the sole God of heavens and earth, and cites in proof "no less a person than the master of the school, Julius Wellhausen" himself, who in one of his latest utterances says: "Why did not Chemosh of Moab, for instance, develop into a God of righteousness and the creator of heaven and earth? To that question it is not possible to give a satisfactory answer." Reviewing this book, another well-known critical scholar, Baudissim, so far agrees as to maintain that Moses had such a conception of the divine Being that the prophets, from the time of Amos, were able to say that the God of whom they spoke was the God whom the fathers knew in the desert. So, after all, Israel's God remains.

My excellent colleague in Glasgow, Prof. George Adam Smith, has this year written an article in the *Quarterly Review* in which he tells us that eighteen or twenty years ago things were all thought to be settled in Old Testament criticism, but now they are

NEARLY ALL UNSETTLED AGAIN.

So not only the Gospel gets shaken—but Old Testament theories as well! With the growth of new theories there are other startling developments, and he sets himself to deal with them. Among other things he tells us that it has no doubt been made clear that Wellhausen and Prof. Robertson Smith were wrong about the date of the patriarchal stories, and that we must carry these back to at least 1200 B. C. Well, if you carry them back to 1200 years B. C., how far are you from the exodus? The changing, the shaking is bringing things back again into their old positions and their old relations.

There is the great archaeological movement. Is it not a singular thing that the great bulk of the archaeologists who fifteen or twenty years ago were adherents of the advanced school

of criticism have nearly one and all taken up arms against it, and declare that the results of archaeological discoveries have taken the bottom out of it and that it no longer holds water?

All these things will help to show you that the tendency is not all the one way, but that this shaking is a shaking that is shaking a good many things back into their old place, and that we who have faith in God and faith in His Gospel need not be shaken in mind as though some strange thing had happened to us as though everything was going to disappear, for God is in heaven, and all will be right.

The Lord's Day Laws in Canada.

T. Albert Moore.

THE Lord's Day in Canada has often been declared to be ideal by visitors to our country from other lands. The number of our churches and size of our congregations, the absence from labor, business and pleasure, the quiet and restful manner in which the Lord's Day is observed, have all been widely commented upon, and possibly too highly praised by many from other shores.

But new elements are found among us during the past two or three decades. Canada's wonderful resources have attracted the world's attention. Her fertile, far-flung, fenceless prairies have become the homes of hundreds of thousands who were reared under other skies. The mineral wealth of our country has attracted the prospector, the capitalist, the miner, and others from everywhere. The manufacturing and mercantile establishments have felt the throb of these hosts from afar. They must be fed, clothed and carried to their new homes; implements and tools must be provided for them to work with; and in a thousand ways they have helped Canada to great prosperity. But bringing the customs of their home lands here they have thrust many new and perplexing questions upon us.

In nothing has this been more evident than in their manners of observance of the Lord's Day. Many have sought to make the holy day a holiday, while others would have business and labor proceed as on other days.

Over a dozen years ago the far-sighted citizen saw this day approaching, and sought to prepare our country for the coming struggle for the Lord's Day. In 1895 a convention of citizens was called to consider the situation. After prayerfully and thoughtfully studying all the conditions

THE LORD'S DAY ALLIANCE

was organized "to preserve the Lord's Day in its integrity, and to secure to the whole community the right to its full enjoyment."

The enforcement of our Lord's Day laws has discovered that these old laws enacted many decades ago do not meet the new conditions in this new country and this new century. Appeals taken against convictions under them were carried to the Privy Council in England—the highest court of judicature in the Empire. Here it was declared that under the British North America Act, (which is really the constitution of the Dominion), the Federal Parliament alone could enact legislation concerning the Lord's Day. Accordingly steps were taken which resulted in the enactment in 1906 of a Lord's Day Act for Canada, which has been frequently described as the best act for the preservation of the Sabbath which has been enacted in any country. It forbids all business or labor for gain, except works of

necessity and mercy, and prohibits excursions, the publication, delivering, importing or selling of Sunday newspapers, all games and sports where there is an admittance fee, the Sunday theatre, and many other modern encroachments on the Lord's Day. It perpetuates the old laws which forbid hunting, shooting, fishing, racing, gambling. The provincial laws make illegal the Sunday saloon in every province in Canada, and also prevent the operation on the Lord's Day of a great many electric railways both in cities and rural districts.

This new Lord's Day Act came into force only on

THE 1ST OF MARCH, 1907.

It is rather early to judge of its value or calculate its benefits. Yet there are some results which can be mentioned as having been directly attributed to this measure. The editor of a Canadian labor journal has estimated that already about 75,000 toilers have been given their liberty from continuous labor, and now enjoy the advantages of the Lord's Day. The Sunday selling of newspapers has been almost entirely stopped. The importation of the American Sunday newspaper has been discontinued. The Sunday excursion has almost disappeared. The shops for the sale of ordinary merchandise are closed on Sundays.

One important section in the new act guarantees the toiler who works on Sunday at labor which from its nature is necessarily continuous, that he shall be allowed during the next six days of such week, twenty-four consecutive hours without labor. This has proven of great value. Employers usually pay an increased wage for Sunday work, and many concerns have reasoned: "If we must pay our employes extra for working on Sunday, and then give them a day off during the week, it would be money in our pockets to let them be idle on Sunday and work the other days of the week."

The restoration of the rest day has meant much for many Canadian citizens and their homes. Many have expressed their gratitude. The families of the toilers, who have been released from continuous labor, appreciate the blessing of a Sabbath day and its privileges far more since the bread-winner is assured his liberty on that day.

We realize, however, that much remains to be done. The materialistic spirit, born and developed in selfishness, with its greed for gold and passion for pleasure, is ever striving to destroy the Lord's Day. With an alertness worthy a better cause it is forever striving to break down the Sabbath. In many ways certain persons are endeavoring to evade the law and elude its officers. The great railways and many of the larger employers of labor, unused to legal restraints before the enactment of the new law, chafe and fret under its limitations and strive to set at naught its provisions. But we are not discouraged. We are winning victories every day, and shall continue to wage their warfare in the name of our God, and for the citizens of this great Dominion. Nor shall we be satisfied until throughout this land the dawning of the Lord's Day shall mean a weekly day of rest for every citizen, when all may turn from the toil that tires and the work that wearies, fling from their shoulders the yoke of labor, wipe from their brow the sweat of labor, wash from their hands the grime of labor, and, climbing to the crest of the mountain of privilege and advantage, bask in the blessing of God on that day which He made for man.

God puts no premium upon laziness. We spend a deal of breath in praying for results that might be speedily achieved if we honestly worked for them.—*Selected.*

The Power of Congregational Singing.

MARGUERITE BIXLER.

TODAY the leaders of evangelism realize that in order to have an active, wide-awake audience there must be an earnest, whole-hearted, intelligent effort in Gospel song. Some one says: "Congregational singing is the one essential thing. The expression of devotion produces devotion. There is no better way to develop penitence, prayer or praise than to lead a great congregation to unite in the expression of penitence, prayer and praise. There is no musical effect finer than that produced by a great volume of voices joining in a service of song."

Vocal music has been a medium of praise all through the ages of time, and will continue to be so even in the endless ages to come. Can we wonder that Paul, with his keen, inspired intellect, suggested that we admonish one another in singing psalms, hymns and spiritual songs? The greatest musician of Old Testament history had his singers trained to sing; his leaders of song were men and women of ability. Without a strong leader to guide, a congregation will not interpret a hymn correctly. The result is that in a little while the service becomes monotonous, and interest in this beautiful and divine art is lost. It is certainly a mistake to think that "anything" is good enough for congregational use. This thought should be discouraged, and in its stead encourage and teach the very best possible, in the very best possible way. It is the required duty, as well as beautiful privilege, of each individual church to have its musical department as well organized as any other branch of its work.

When I stood upon the historic ground of old Jericho, where today not a trace of its ancient grandeur remains, and read again the 6th chapter of Joshua, I said:

"What a wonderful musical conductor the Lord is. Only seven trumpets of ram's horns, in the hands of seven priests! These men were true to their instructions and marched around the city walls blowing the trumpets of ram's horns. On the seventh day they had seven times as much work, and they did it. Their grand finale was to be a strong, long blast, and they blew it, but it was a mighty signal. The entire Israelitish congregation lifted their voices in a magnificent doxology that must have swept across the Jordan higher than the hills of Moab, up, up, until it reverberated around Jehovah's throne, for before the echoes die away there is a tumble and crash, and the walls of wicked Jericho fall flat!"

Ah, when, at the Lord's command, the baton of power is cheerfully lifted, there is wielded an influence that all must recognize! With God-directed leaders, and a vitalized congregation, assisted by a co-operative ministry, the walls of sin must fall, and men and women step firmly into purity's ranks, and join in the shout of victory.

O heart, heart, what art thou? A mess of fooleries and absurdities; the vainest, foolishest, craftiest, wickedest thing in nature. And yet the Lord Jesus asks me for this heart, woos me for it, died to win it! O wonderful love, adorable condescension!

Take it, Lord, and let it be
Ever closed to all but Thee.

—*Berridge.*

The evangelistic note is the highest note that has ever been raised, and it is the most difficult to sustain. There is nothing that chokes out my soul like that. I could be a literary preacher on half the struggle. I think I could be the president of a college and not half try. But oh the travail of soul in order to be just where the note will ring out clear and every man shall hear it as a message from God! —*Chas. L. Goodell.*

The Study of the Bible

The "I" in the Seventh of Romans.

ALEXANDER WHYTE.

NOW then it is no more I that do it, but sin that dwelleth in me." —Romans 7:17.

If we can once get a clear view and a firm hold of this pronoun "I" in the text, we shall have in that the guiding clew to the whole mystery of this deep and intricate chapter, as well as the true key to the whole treasure-house of this rich epistle. I shall not trouble you with the long and perplexing history of the two opposing ways in which this "I" has been understood and interpreted from the days of Augustine down to the days of Newman. Speaking for myself, I am very thankful to say that ever since I first began to know myself at all, and to know my indwelling sin at all, I have never had one moment's doubt—great authorities notwithstanding—as to who is the "I" of the text. No, it is not Saul the Pharisee. Oh, no! oh, no! It is the apostle Paul! It is the ablest of men. It is the deepest of men. It is the most deeply regenerate of men. It is the most spiritually exercised of men. And it is the most authoritative of men in the matters of the soul. And, more than that, it is you and it is I in the exact measure that we attain to be men like Paul, in the strength and in the clearness and in the spirituality of our minds, and in the holiness and in the heavenliness of our hearts.

THE TRAGEDY OF SIN.

But, with all that, here comes the tragedy. For, with all that, and after all that, Paul is not master of himself. He is not the master in his own house. There is that which still haunts and harbors in Paul's holy heart, and which he hates like hell. And no wonder, for it often makes his heart and his life to be nothing short of a hell to him. Paul had many bitter enemies; many deadly enemies indeed, who pursued him for his life down to the day of his death. But he had no enemy so deadly to him as his own indwelling sin. Original sin, as Augustine called it, still dwelt inexpugnably in the depths of Paul's heart, and from time to time it broke out in its own diabolical way within his heart, till he cried out under it continually:

"Oh! the wretchedest of men that I am!"

Now could anything be more cruel to bear than that? Could anything be more intolerable? Could anything be more tragical? Talk of tragedies! Talk of tortures! Come and see, all ye that pass by, if there be any tragedy and any torture like unto the tortures of his indwelling sin to this great saint of God and great servant of Jesus Christ!

TWO NATURES IN THE BELIEVER.

"Moreover, the law entered that the offence might abound." That is one of the profoundest of all the apostle's profound doctrines, and he learned that profound doctrine in that tremendously costly school—where alone such profound doctrines are ever learned—in his own unspeakably sad experience. The law of God had from the beginning entered every man's heart, in some measure; but it had entered no man's heart hitherto to anything of the depth, and to anything of the discovery of sin, that it had entered Paul's heart. And it was when he was under such an unparalleled agony of inward sinfulness that he was enabled to draw that deep and true distinction between his regener-

ate self and his indwelling sin, that deep and true and spiritual distinction which he runs so boldly and so powerfully through the whole of this wonderful chapter. It was his absolute horror at his indwelling sin that drove the apostle so to repudiate that sin, and so to denounce it, and so to cry to God day and night continually for His help against it. And it was this inward and unceasing war between good and evil in the apostle's own soul that has found its complete revelation and its complete and abiding record in the terrible seventh of the Romans. And thus it is that there is

ONLY ONE WAY

to read the seventh of the Romans aright, and that way is always to read it as it was first written. It was first written under a spiritual agony, simply indescribable, even by Paul's powerful pen, and so must it be read.

No wonder that this terrible chapter has exposed the shallowness and the superficiality of so many of our commentators and controversialists! For deep calleth to deep in this chapter. The law enters in this chapter till the offence abounds, almost too much for mortal man to bear. But Paul has a great hope awakened in his heart when he is enabled, amid all his indwelling sinfulness, to say concerning himself:

"Now, then, it is no more I that do it, but sin that dwelleth in me. O, wretched man that I am! But I thank God through Jesus Christ our Lord. There is therefore now no condemnation to them which are in Christ Jesus."

THE LESSON OF COMFORT.

But this is the best of it, that this whole chapter has been written for our deepest and our sweetest comfort, so far as we feel our need of such comfort, and can receive it.

And as to this matter of comfort, take this out of Paul's greatest illustrator:

"One thing I would not let slip. I took notice that now poor Christian was so confounded that he did not know his own voice, and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian to it more than anything he had ever met with before. Yet, could he have helped it, he would not have done it. But he had not the discretion which Paul had to know from whence these blasphemies came."

That is the seventh of the Romans dramatised to perfection, and put into an inimitable allegory. That is the apostle Paul over again exactly in John Bunyan's pilgrim. Only John Bunyan's pilgrim was not as yet experienced enough in the divine life, nor well enough read in the seventh of the Romans, else he would have met all these grievous blasphemies as the apostle met them when he said:

"Now, then, it is no more I that utter these grievous blasphemies, but sin that dwelleth and blasphemeth in me."

THE LESSON OF PATIENCE.

First for comfort and then for patience was this chapter written and put into our hands. "In this chapter," says Calvin, "Paul teaches us that the most perfect are still exposed to lifelong misery; nay, when they thoroughly examine themselves, they find in themselves nothing but misery. And further, Paul by his own example bids all great saints to desire death as the only true remedy for all their ills; and this indeed is our right object in desiring death. The profane," continues Calvin, "in their disappointments and in their despairs sometimes, like the saints, desire death, but that is because they are weary of this pres-

ent life, not because they are weary of their iniquity. But it must be added that though the faithful desire death like the profane, yet it is for a very different reason. And even in their desire to be with Christ they submit themselves to the will of God. They deposit all their weariness of sin, and all their hunger for holiness, in His bosom. And miserable as they are by reason of their indwelling sin, they are not unmindful of the grace they have received, and so they blend their sorrow with joy, as we find in what follows."

THE LESSON OF SELF-SCRUTINY.

In the manifold wisdom of God He had this chapter written for our comfort and for our endurance to the end, as also for our assistance in our spiritual scrutiny of ourselves. "Let a man of God examine and scrutinize himself by this chapter," says the Holy Ghost as He puts the seventh of the Romans into the hand of every spiritually minded man. Well, what use are you making of this so profound, so powerful, and so serviceable chapter? Do you use it as Paul used it? Do you often, every day, appeal to God, and say to Him: "As Thou art my Witness, it is no more I that do this, but sin that dwelleth in me"? At what time, and concerning what people, and concerning what things do you take boldness to say that to Him who searches your heart? Do you often on your knees, do you often on your face, fall down before God, and say: "I know that the law is spiritual, but I am carnal, sold under sin"? Do you ever protest, and with a good conscience, and say: "Thou knowest all things, and Thou knowest that I delight in the law of God, after the inward man"? Let every man examine and scrutinize himself, and say *when,* and *where,* and *how often,* he has to fall back on this text, and on this whole chapter. For there is no surer sign of a spiritually-minded man than that his New Testament is well thumbed and much stained with tears at the seventh of the Romans.

THE PAIN OF MEMORY.

Dr. Newman is all wrong in his interpretation of the seventh of the Romans, but he is wholly right in what he says concerning himself in one of his greatest sermons. "Oh!" he exclaims with Paul, "who does not know the misery of a haunting thought, which comes again and again in spite of rejection? Or the misery of some odious and sickening imagination, in no sense one's own but forced upon the mind from without? (He should have said from within.) Or of some evil knowledge gained with or without a man's fault, but which he would give a great price to be rid of at once and for ever?" Only, how that great preacher could have that dreadful experience of himself and yet could let himself deliberately write such controversial and self-contradictory things as he does write about Paul and his experience, I cannot imagine. But the point for you and for me is that: Do we know the misery of such haunting thoughts? Do we have any such odious and sickening imaginations? Do we have any such evil knowledge, to get rid of which we would pay down any price? If we have, then always, and on the spot, let us do as Paul always did, as he tells us he did in this chapter. For Paul's God, and our God, has had this whole chapter written for our constant appropriation, and for our constant employment, so far as we are spiritually minded men. And especially He has had the text written for us: "Now then it is no more I that do it, but sin that dwelleth in me." And then all that leads up to this: "I thank God through Jesus Christ our Lord! There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Studies in the First Epistle of John. (Fourth Article.)

W. G. MOOREHEAD.

NOW let us pass on rapidly to the next point, namely, that doing righteousness is a proof of salvation—3:7-9, inclusive. The mark of sonship here lies in this, the doing of righteousness as distinguished from the doing of sin.

What is meant by this little word "doing"? It was stated in another lecture that the present tenses of the verbs in First John do not in any single case (so far as I can discover) mean a single act. To do a thing ordinarily means the doing and finishing of a thing at once, and one single act is meant by that expression. John does not mean that by this expression in the present tense. "Doing righteousness" is a life, a habit of life. It means continuation of doing righteousness as the prime element in which one lives, and moves, and goes all through his life. It is not a single act, it is

A COURSE OF LIVING.

He that practices righteousness has that standard always before him, and is evermore striving to reach it, and that far has the proof that he is a child of God. He that doeth sin, practices sin, lives in sin, delights in that element, makes it his daily food, has the proof that he is not a child of God at all. The two are as antagonistic as they can be, as much so as light and darkness.

Try yourself in this way. What is the character of your actions? Where do your thoughts go by day and by night?

Look now at 1 John 3:9—"Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." I submit two interpretations of this difficult verse, for it is a difficult one, undoubtedly. First then the meaning is that he that is born of God does not *practice* sin. He cannot do it. The new nature has replaced the old nature, which has been taken away. He does not move in that old element, he cannot. So John says: "For his seed remaineth in him, and he cannot sin because he is born of God," that is, the new nature that he has within him abides, and accordingly he is unable to live in sin. That is the one interpretation. The other is this: that John is speaking entirely of the new nature, and this new nature is absolutely sinless. As it is a new creation of the Spirit of God it must be holy, and accordingly it never practices sin, it cannot sin. The great difficulty with the second interpretation is that it seems to consider a double personality. The new nature is never concerned with sin, but it is the old nature that is guilty of doing that which is evil. Now I appeal to you, as a matter of personal consciousness on the ground of psychology, are you aware ever of a double consciousness within you that you are doing right or wrong? You have a conscience, but that is a different thing from a double consciousness. Some teachers have carried it so far as to assert: "I am a new man; the old nature may assert itself, but I am not responsible for its conduct." That would be a very serious thing, undoubtedly. My brethren, do not make a mistake. We have the old nature, these bodies are not yet redeemed, and much of the evil of a believer's experience I am glad to say he does not practice, he does not live in that element, he cannot. Much of the wrongdoing that he actually does is from the physical being. How much our bodies, the passions and lusts of our flesh, have to do with our lives, even as believers!

I AM INCLINED TO THINK

John means that one who is born of God does not live in sin, does not practice sin. He may fall into sin now and then, but he always gets out and makes confession, honest and true, and gets forgiveness and restoration and strength to overcome the next time. We have thus a difference of nature.

I was raised on a farm and know something about stock—a little, not much. Sometimes a finely bred sheep will get into a mud hole and become soiled. It will get out, however, and it is always careful not to go back into that spot again. It did not stay there, it cannot, as it has a nature that is abhorrent to it. There is another animal that will go into the mud hole, and remain and wallow in it because it is his nature. There is a difference, don't you see, of nature. This is also an evidence of being a child of God. The new nature belongs to the flock of God. To be separated from sin, to repent of it, to get out of it as fast as possible, to make the flesh understand that the new nature is master of my being is my work as a believer. You can do that. You can be victorious over sin.

LOVE OF THE BRETHREN

is another mark of being a child of God—1 John 3:14. Let me slip in a word or two to bring out the force of it. "We know we have passed through—out of—death into life because we love the brethren." We have gone out of the sphere of death altogether, and the proof of this is that we love the brethren. Every true child of God wants to be with other children of God. "Love the brethren"—ah, I wish we had more of it!

Suddenly---Quickly.

A. C. GAEBELEIN.

THESE two words stand in connection with the beginning of the church on earth and with the removal of the church from the earth. The church had a definite beginning, and it will have a definite end. The beginning, or birthday, of the church was on the day of Pentecost. It was suddenly, instantaneously brought about by the coming of the Holy Spirit. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2). Suddenly He came, and all the believers were baptized by the one Spirit into one body. This was the birthday of the church.

As suddenly as the church came into existence so suddenly will the true church, the body of Christ, composed of all saved persons, be removed from this earthly scene. The removal will take place when the Lord descends from heaven into the air, when He comes for His saints. This will be in a moment, in the twinkling of an eye. It is written: "Behold I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52-53). He Himself has said in His last word: "Surely I come quickly." This is in the sense of speedily. Suddenly the long promised event will be reality some day—who can tell how soon? Before the Holy Spirit was poured out for the formation of the church the disciples were together praying and waiting for the promise of the Father. God grant that all those who love His appearing, who wait for His Son from heaven, no matter to what sect or party they have joined themselves, may come together and losing sight of everything else pray and wait together for His coming! Even so, come, Lord Jesus!—*Our Hope.*

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"Some teach that a believer is sanctified instantaneously; others declare that sanctification is a gradual process, perfected in heaven only. What does the Bible teach as to this?"

The Bible teaches that every believer is sanctified instantly the moment he believes on Jesus Christ (1 Cor. 1:2, R. V.; 6:11). The moment any one becomes a member of the church of God by faith in Christ Jesus, that moment he is sanctified. By the offering of the body of Jesus Christ once for all, we are cleansed forever from all the guilt of sin. We are "perfected forever" as far as our standing before God is concerned (Heb. 10:10, 14). The sacrifice does not need to be repeated as the Jewish sacrifices were. The work is done once for all. Sin is put away (Heb. 9:26, compare Gal. 3:13) forever, and we are *set apart* (sanctified) forever as God's peculiar and eternal possession. In this sense every believer is instantly sanctified the moment he believes on Jesus.

But there is still another sense in which every believer may be instantly sanctified. It is his privilege and his duty to present his whole body a living sacrifice to God (Ro. 12:1). Such an offering is well-pleasing to God, and when it is made God sends down the fire of the Holy Ghost and takes to Himself what is thus presented. Then instantly the believer so far as his will is concerned is wholly God's, or, perfectly sanctified.

But after he is perfectly sanctified in this sense, he may and doubtless often will discover, as he studies the Word of God and as he is taught by the Holy Spirit, that there are individual acts and habits of his life, that there are forms of feeling, speech and action, that are not in conformity with this central purpose of his life. These should be confessed to God as blameworthy and put away, and thus this department of his life brought by the Holy Spirit into conformity with the will of God as revealed in His Word. But the victory in this newly discovered and unclaimed territory may also be instantaneous. There is no need of a protracted battle. For example, if I should discover in myself an irritability of temper that was manifestly displeasing to God, I could go to God at once and confess it and renounce it, and in an instant, not by my own strength but by looking to Jesus and by surrendering this department of my life to the control of the Holy Spirit, overcome it and never have another failure in that direction.

But while there is this instantaneous sanctification that any child of God may claim at any moment, there is also a progressive work of sanctification, an increasing in love, an abounding more and more in a godly walk and in pleasing God, a growing in the grace and knowledge of our Lord and Saviour Jesus Christ, a being transformed into the image of our Lord Jesus Christ from glory unto glory, each new gaze at Him making us more like Him, a growing up into Christ in all things until we attain unto a full grown man unto the measure of the stature of the fulness of Christ (1 Thess. 3:12; 4:1, 10, R. V.; 2 Pet. 3:18, R. V.; 2 Cor. 3:18, R. V.; Eph. 4:11-15). Sanctification becomes complete in the fullest sense at the coming of our Lord and Saviour Jesus Christ (1 Thess. 5:23, R. V.; 3:12, 13). It is not in the life that now is, nor is it at death, but at the coming of Christ that we are entirely sanctified in this sense.

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From the *American Messenger.*

AT A JAPANESE SUNDAY-SCHOOL PICNIC.

The Law of Righteousness.*

CHESTER F. RALSTON.

Of the fact of sin none has serious doubt. That sin is a usurper we fully believe. That sin's method of work is by deception we have learned through experience. That sin is mighty in power, relentless in its ravaging of life, whose wages is always death, we are convinced.

But sin can be overcome; its guilt and condemnation can be removed; its power can be chained; its issue destroyed. This can be done for man by the indwelling Spirit of Jesus Christ—inhering in the Spirit of Christ, implanted in the soul of man through regeneration, is the divine power which is above and superior to the power of sin. This newly implanted divine dynamic is the magnet which overcomes the power of sin—may I say—the law of sin's gravitation. In Him is our confident hope, our abounding strength. In Him is our great sufficiency. Of His power and faithfulness we have no reason to doubt, but alas for our side in this fight for the establishment of the law of righteousness in our lives! There is a human side which is equally essential with the divine if we would win.

THE PROBLEM OF SOUL-KEEPING

akin to that of soul-winning and equally as difficult, demands the observance of certain principles or laws. Let us mention a few of these.

1. It must be remembered that the *tendency* of life, when not in close daily contact with Christ, is unto coldness, indifference, hardness.

This is a law as sure in the spiritual realm as that of gravitation in the physical. The spiritual life no more *gravitates upward* than water flows up hill.

When the air blast is on the iron the iron is hot, soft, ductile, but the moment the heat is removed the iron tends back to coldness, hardness, non-malleability.

*An address delivered at the Lake Orion Bible Conference.

When the Spirit of Christ enters the soul the life is brightened, warmed, energized, and so long as God has His way in the life this condition remains, but the moment self begins to crowd out the Spirit that moment there is a tendency back to indifference, coldness, worldliness.

2. And this suggests a second consideration, viz., the life must be kept in

CONSTANT CONSCIOUS CONTACT

with the source of its salvation, joy, power. In short, we must keep in conscious touch with Christ.

An attribute can never be separated from its source and continue its existence. Worldliness, indifference, covetousness, pride, neglect of prayer or study of the Word separate between God and man; they interfere with the attribute and its source, and the result is ever the same, loss of joy, peace, power.

3. The biology of the Christian life demands that the life has

ITS OWN ELEMENT

in which to live.

The recognition of this law will help settle many troublesome questions. Look at this in illustration: the fish cannot live in the air, nor tropical plants in the frigid zone, nor the horse in the sea, because these are not their native elements, nor do these elements have an affinity for the fish, the tropical plants or the horse.

On the other hand, if the element be affirmative toward the animal or the plant it will develop its latent life or power. So the dry, hot sands of the desert develop the cacti, while they would die in the fertile soil of the well-watered valley. Again, the element puts its mark on its own products. Starchy soil stamps the potato, and the frigid north gives to the bear and the seal the warmest coats. It is also noticeable that an element destroys that life for which it has no affinity. The air destroys the life of the fish, and carbon-dioxide will destroy the life of man or extinguish the burning flame.

Now all these things, lifted into the spiritual realm, are to be predicated of the Christian life. Let each make the application for himself, ever holding in mind the great law that the Christian life can develop into beauty and power only as it has an affirmative element in which to live.

4. The biology of the Christian life demands

SERVICE.

The law of exercise maintains alike in the physical, intellectual and spiritual realms. "Saved to serve" is only the demand of the law of righteousness for the needful exercise of the spiritual life. To escape it means to shrivel, to harden, to chill, to die. And yet how often must we offer the sweet-meats in order to get men and women to give heed to this all essential, life-preserving service. Service for the Master and your fellowmen is demanded of him who would keep the breath of the new life in his soul.

The Dying Heathen.

H. W. FROST.

Hark, there comes the sound of crying,
Borne across the restless sea!
Countless heathen millions, dying,
Moan in hopeless agony;
Moan on moan, with none to pity—
So they die eternally!

Lo, the priests are chaunting, chaunting,
Endless prayers in monotone,
While, like demon-spirits haunting,
Hired mourners shriek and moan;
Incense burns, while souls are dying—
These can ne'er for sins atone!

See the shrines are dimly lighted!
Hear the mourner's measured tread!
Past the chaunt for souls affrighted,
Now the worship for the dead.
Vain is all that man can offer
For the souls for which Christ bled.

So the countless millions, passing,
Go beyond this earthly light;
So the countless millions, massing,
Enter death's eternal night;
So the days go by, and going
End our time of doing right!

Christ is coming: judgment awful
Waits the souls who die in sin;
Christ is coming: judgment lawful
Will the church of Christ begin;
Rouse, ye saints, arise, deliver;
They will shine who souls shall win!

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by JAMES M. GRAY

LESSON 9.

The Second Renewal and the Covenant. Genesis 14 and 15.

1. The Confederated Kings, 14:1-12.

Endeavor to obtain a map, sufficiently comprehensive for the localities named in this chapter. How does the Revised Version translate "nations" in verse 1? In what valley was the battle joined (3)? How is that valley now identified? Who won in this battle, the five kings or the four (4)? Who seems to have been the leader of the four? How long did the five remain subject? Against what six peoples did Chedorlaomer and his confederates campaign in the fourteenth year (5-7)? You will find these peoples located on the east and south of the Dead Sea.

What shows this campaign preliminary to one against the five rebellious nations before named (8, 9)? Who were victors in this case (10)? How did they reward themselves (11)? What gives us a special interest in this story (12)? Objectors have denied the historicity of it, and there is much in it to make one wonder, but in our day the monuments of Assyria, Babylonia and Egypt, with their inscriptions and paintings, all confirm it. The names of some of these kings are given, and it would appear that Chedorlaomer was the general name of a line of Elamite kings corresponding to the several Pharaohs and Cæsars of later time.

2. Abram's Exploit of Arms, 14:13-24.

By what name was Abram distinguished among these heathen peoples (13)? What shows a friendliness with some of them? What hint have we of his princely power (14)? What was the manner of his attack (15)? The motive for it (16)?

We are not surprised at Abram's meeting with the king of Sodom on his return, but what other king is named (18)? What office did he hold beside that of king? Was he a heathen like the others (19)? With what did he refresh Abram? Who gave the tithes, Abram or he? (Compare Heb. 7:6.)

Melchizedek seems to have been a pious king of Salem, later called Jerusalem, who like Job had not only retained the knowledge of the true God but also like him was in his own person a prince and a priest. (Compare Job 1:5-8; 29:25.) Recent discoveries of certain correspondence of the Egyptian kings at about the time of the Exodus refute the theory once held by some that Melchizedek was an imaginary character and that this incident never occurred. This correspondence includes letters of the king of Jerusalem, Ebed-Top by name, which means "the servant of the Good One," who speaks of himself in the very phrases used by his predecessor Melchizedek (Heb. 7). The probability is that Melchizedek, like Chedorlaomer, was the common name of a race or dynasty of priest-kings ruling over that city. He is employed as a type of Christ in the 110th Psalm and in the epistle to the Hebrews, and we will deal with these Scriptures when we come to them.

How does the king of Sodom, the successor to him who had probably been slain (10), express his gratitude to Abram (21)? What is Abram's response (22-24)? How does this response show that Melchizedek worshipped the same God? What elements of character does it show in Abram? Mark his loyalty to God, his truthfulness and unselfishness, his spirit of separation from the heathen, his good sense and consideration for others.

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3. The Second Test and Reward of Faith, 15:1-6.

Observe the time and manner in which God appears to Abram, as well as the words He speaks. "After these things" Abram might well have feared that in time the defeated warriors would return in force and overwhelm him, nor is it improbable that misgivings arose as to the wisdom of relinquishing the vast amount of spoil he was entitled to as the conqueror of the allied opposition. But God could deliver him from fear in the one case and make up to him the loss in the other. How does He express both ideas in verse 1?

But what burdens Abram heavier than either of these things (2)? God promised him a seed to inherit Canaan, which should be multiplied as the dust of the earth, yet he was going hence childless. No child had been born to him of his legal wife Sarai. He who should be possessor of his house under these circumstances would be Dammesek Eliezer (R. V.). Just how to explain this is difficult, but Eliezer was his steward, and oriental custom may have entailed the possessions of his master on such an one where no natural heir existed. But still there is another difficulty, in that Abram says he was born in his house (3). How could he be of Damascus (if that be the interpretation of Dammesek) and still be born in Abram's house, for he had not dwelt in Damascus? We cannot explain this but would call attention to the reply of Jehovah, that it is not an adopted son he shall have but a natural one (4). And now what does Jehovah do to Abram (5)? And what does He ask Abram to do? And what does He then promise him? Was Abram's faith able to measure up to this stupendous declaration, stupendous in itself, and doubly so in the light of all the circumstances (6)? And in what did this faith of Abram result to him (v. 6, last clause)? These words,

"COUNTED IT TO HIM FOR RIGHTEOUSNESS,"

reveal a fact more important to Abram personally than even the promise of a seed, except that the seed, considered as the forerunner and type of Christ, was in His sacrifice the only ground at length on which Abram might be counted righteous. To understand these words is vital to an understanding of our own redemption, and an apprehension of the Gospel.

Abram was a sinner, born into a state of wrongness, but God now puts him by an act of grace into a state of rightness, and this not because of Abram's righteous character (for we ourselves have discovered flaws therein), but on the ground of his belief in God's word. Nor does this righteous state into which he is brought make it true that thereafter he is without a flaw in his character, for (as we shall see) he is guilty of much. But he has a right standing before God, and because of it God can continue to deal with him in time and eternity as He cannot deal with other men who do not have this standing. The significance of this to us is seen in Romans 4:23-25, which you are urged to read prayerfully.

The question is sometimes asked whether Abram—and for that matter, any Old Testament saint—was justified or made righteous just as we are in these days. The answer is yes, and no. They were made righteous just as we are in that it was Christ who took away their guilt on the cross and wrought out a righteousness for them, but they were not made righteous just as we are in that they did not know Christ as we do. Christ indeed said that Abram rejoiced to see His day, and he saw it and was glad (John 8:56), but this does not mean necessarily that he saw and understood what we now do of the Person and finished work of Christ.

The fact is this: God set a certain promise before Abram. He believed God's testimony concerning it and was counted righteous in consequence. God sets a certain promise before us, and if we believe God's testimony concerning it we are counted righteous in consequence. The promise to Abram was that of a natural seed; the promise to us is that of salvation through Jesus Christ, the anti-type of that seed. We have but to believe His testimony concerning Jesus Christ, as Abram believed it concerning the seed, to

obtain the same standing before God forever. It is not our character that gives it to us, nor does our change of standing immediately produce a change of character any more than in the case of Abram, but this does not affect the standing, which is the important thing because the character grows out of it. The reward of the first test of faith brought Abram a country (Gen. 12), but that of the second brought him a better country, that is, a heavenly (Heb. 11:8-16).

4. The Covenant of God, 15:7-12, 17-21.

In what words does God now identify Himself and renew the promise of the land (7)? Is Abram altogether satisfied about the land (8)? What does God tell him to do (9)? What does Abram do with these things (10)? What now happens to Abram (12)? What next takes place with reference to the sacrifice (17)? And in connection with this what does God do with Abram? How does He define the boundaries of His gift? How many peoples are mentioned as inheriting the land at this time? We ought to say here that "the river of Egypt," referred to as one of the boundaries of the land, can hardly mean the Nile, although some so regard it. Others think it is that wady or brook of Egypt lying at the southern limit of the land of Israel, referred to in Num. 34:5; Josh. 15:4; and Isaiah 27:12.

The strange and rather weird incident recorded here is of much symbolic importance. Men entered into covenant with one another in this way, that is, they would slay an animal, divide it into parts, walk up and down between them and thus solemnly seal the bond they had made. Afterward part of the victim would be offered in sacrifice to their gods, while the remainder would be eaten by the parties to the covenant. It was the highest form of an oath. God thus condescended to assure Abram, since the smoking furnace and burning lamp, passing between the pieces and doubtless consuming them, typified His presence and acceptance of the bond. Among men, however, it takes two to make a covenant, but not so here. God is alone in this case, and asks of Abram nothing in return but the repose of Abram's confidence in His faithfulness. It is thus that God covenants with us in Christ. He gives, and we take. He promises, and we believe.

But while dwelling on what Abram saw in his sleep we have passed over what he heard, and this is an essential part of God's covenant with him (13-16). What did He say would be true of Abram's seed for a while? How long? It is a matter of dispute how these four hundred years are to be computed, but we do not really reach the difficulty until later. It is, however, as well to say here that perhaps they should count from the time of this prophecy to Abram. Of course the land in which his seed should be a stranger was the land of Egypt, into which they departed in the time of Jacob as we shall see by and by. What would be their physical condition there (13)? What should happen to their temporary masters afterward (14)? The result to them? What two-fold promise is given Abram personally (15)? What particular reason does God give for the delay in possessing Canaan (16)? "The Amorite" here is the name used doubtless for all the inhabitants of Canaan, of which they were a chief nation and a very wicked one. The long-suffering of God will wait while they go on filling up the measure of their iniquity, but at last the sword of divine justice must fall. The same thing happens with sinners in general, and as another says, it ought to embitter the cup of their pleasures.

QUESTIONS ON THE LESSON.

1. What corroborative evidence of the historicity of Chapter 14 can you name?

2. Recall in detail what has been taught or suggested about Melchizedek.

3. How should you explain Genesis 15:6?

4. Can you repeat from memory Romans 4:23-25?

5. In a word, what is the significance of the transaction in 15:7-21?

LESSON 10.

The Token of the Covenant. Genesis 16 and 17.

The reader will perceive that our "lessons" are grouping themselves around the great facts of the Scripture story as we proceed, and while we are omitting nothing essential, emphasis is being laid on the strategic points. In this lesson the point is the token of the covenant God made with Abram, but there are other points leading up to and giving occasion for it.

1. Sarai and Hagar, 16:1-6.

The incident we now approach is not creditable to either Abram or his wife, but there is an explanation of it. At least ten years had elapsed since God had promised a seed to Abram (compare 12:12 with 16:16), and yet the promise had not been realized. Abram had apparently been a monogamist until now, but concubinage was the custom of the place and the period, and the idea seems to have impressed Sarai that the delay in the promise might mean a fulfillment of it in another way. Might it not be intended that they should *help* God to fulfill it? And hence the reasoning and conclusion of verses 1 and 2. A wise teacher has said that human expediency to give effect to divine promises continues still one of the most dangerous reefs on which the lives of God's people are wrecked. The result might have been foreseen so far as Hagar's treatment of Sarai is concerned (4), but the latter's pettishness and unfairness towards her husband under all the circumstances does nothing to redeem her previous improper conduct. Abram's action (6) will be differently judged by different people, but seems consistent with the original purpose to accept of Hagar not as on equality of wifehood with Sarai, or even as his concubine, but as Langé puts it, "a supplementary concubine of his wife." What was the immediate outcome of this trouble (6)?

2. The Angel of the Lord, 16:7-14.

Note that it is not "an angel" of the Lord here brought before us, but "The Angel," an expression always referring to the second Person of the Trinity. He assumes the divine prerogative at verse 10, and is positively identified as God at verse 13. It is no objection to say that it is only Hagar who thus identifies Him, not only because she must have had convincing evidence of His identity, but because the inspired record in no way corrects or contradicts her. While this Angel is Jehovah, however, it is remarkable that in the very name "Angel," which means "messenger" or "one sent," there is implied a distinction in the Godhead. There must be one who sends if there is one sent, and since the Father is never sent but always sends, the conclusion is drawn that "The Angel of the Lord" must be God the Son.

Identify on the map "the way to Shur" (7), and observe that Hagar was departing naturally in the direction of her own land. What was the Angel's command to her (9)? What promise does she receive (10)? Ishmael means "God heareth." Why was he to be thus called (11)? What character and experience are prophesied of him (see R. V.)? Where was he to dwell? "In the presence of his brethren" seems to mean "over against" or "to the east of" his brethren. Where was this fountain, or well, which refreshed Hagar located (14)? What name was given it, and why (13, 14)? The margin of the American Standard Revision translates that name—"The well of the living One who seeth me."

3. The Covenant Renewed, 17:1-8.

Abram's disobedience or unbelief as illustrated in the matter of Hagar seems to have kept him out of fellowship with God for fourteen years or more. (Compare first verse of this chapter with the last of the preceding one.) How old was he now? What takes place after so long a time? With what new name does God introduce Himself?

The Hebrew here is "El Shaddai." "El" means might or power, and "Shaddai" means a shedder forth of bounty. The name, therefore, represents God as the all-bountiful One, and comes as His revelation

of Himself to Abram just when the latter most needed to learn that the strength of God is made perfect in human weakness. Abram had sought to obtain by his own energy what God only could give him, and now having learned his lesson and being ready to give himself to God, God is ready to give Himself to Abram and make him fruitful. To quote Jukes here: "He puts something into Abram which at once changes him from Abram to Abraham—something of His own nature."

But what is required of Abram, however, before this (1)? The great elements of his faith must be permanent, he must "walk" continually before the eye of the Almighty in the consciousness of His presence and power, and he must be "perfect," not in the sense of sinlessness, impossible to any mortal, but in that of doing the whole will of God as it is known to him. And on that condition what promise, previously made, is renewed (2)? It is not as though the covenant of chapter 15 had been abrogated for "the gifts and calling of God are without repentance" (Ro. 11:29), but that now the first step is to be taken in its fulfillment as the seal or token is about to show. What new attitude, physically considered, is now assumed by Abram in his intercourse with God (3)? What new name is given him, and its meaning (5)? How does the promise of verse 5 read in the Revised Version?

Compare the promise as more fully outlined in verses 6 to 8 for any features additional to those previously revealed. What does God say He will make of him? And what shall come out of him? Have either of these things been said before? What did God say He would establish, and with whom, and for how long? What is new here? A father of many nations indeed has God made Abraham, if we consider his offspring not only in the line of Isaac, but of Ishmael, to say nothing of the children born to him by Keturah, subsequently to come before us.

These nations include at least the Jews, Arabians, Turks, Egyptians, Afghans, Moroccans, Algerians, and we know not how many more. But we are not to understand the covenant as established with all of these but only with the Jews of Israel, as descendants of Isaac. Isaac is the seed of Abraham immediately in mind here, and of course his anti-type, Jesus Christ, is the seed ultimately in mind. Keeping this latter point in view, therefore, the seed includes more than Israel after the flesh, since it takes in all who believe on Jesus Christ, whether Jews or Gentiles (Gal. 3:29). Peculiar privileges belong to each, but their origin is the same.

4. The Covenant Token, 17:9-14.

It is in dispute whether circumcision was original with Abraham and his descendants, or had been a custom in other nations, though of course for other reasons in their case. Nevertheless, as Murphy reminds us, "the rainbow was chosen to be the sign of the covenant with Noah though it may have existed before, so the prior existence of circumcision does not render it less fit to be the sign of the covenant with Abraham, or less significant." And he adds: "It was the fit symbol of that removal of the old man and that renewal of nature which qualified Abraham to be the parent of the holy seed." At what age was it to be received (12)? To what extent was it to be carried out among the males? What was the penalty for its omission (14)? This cutting off of the people from the covenant did not necessarily mean physical death, but exclusion from all their blessings and salvation, an even more serious judgment, since in the end it denoted the endless destruction and total ruin of the man who despised God's covenant. To despise or reject the sign was to despise and reject the covenant itself (see verse 5, last clause). A serious thought is this for the professing Christian who in this day neglects to observe both parts of the obligation in Romans 10:9, 10.

5. The Promise Concerning Sarah, 17:15-27.

How is the name of Sarai changed at this point (15)? God had never promised that she should be a mother, and Ishmael, now thirteen years old, had doubtless been

recognized through the whole encampment as his father's heir. But now what distinct promise does God give concerning her (16)? How is it received by Abraham (17)? We want to remember that this laughter of Abraham was the exultation of joy and not the smile of unbelief. In this connection note that Isaac means "laughter," and also that it is with him, and not Ishmael, that the covenant is to be established everlastingly.

Are you not pleased that Abraham should have thought of Ishmael as he did (18)? It was not the son of the slave (Gal. 4:31) God had chosen for the fulfillment of His purpose, but nevertheless Ishmael should be blessed and increased because he was Abraham's son (20). "Ishmael as an Arab and nomad of the desert, with his descendants, does not make much of a figure among the nations of the earth until we come to consider him as the ancestor of Mohammed. He, in the seventh century of the Christian era, raised the banner of the Crescent, and by his sword, and that of his successors, destroyed all images, both pagan and Christian (so-called), extirpating material idolatry and subduing a great part of the world in Europe, Asia and Africa to his spiritual and political dominion. It is estimated that he still holds one hundred and fifty millions of the inhabitants of the world subject to his spiritual sway, which indicates that Ishmael still lifts his head aloft among the great founders of empires, and in the moral sphere greater than them all."

How does verse 22 indicate that God had a visible conference with Abraham on this occasion? In what way do verses 23 to 27 show the vigorous faith and prompt obedience of Abraham?

QUESTIONS ON THE LESSON.

1. How do God's people sometimes wreck their lives, as illustrated in this lesson?
2. How does this lesson afford another foreshadowing of the doctrine of the Trinity?
3. Give the meaning of the name "Almighty God."
4. Name some of the nations proceeding from Abraham.
5. Whom does "the seed" of Abraham include?
6. How does this lesson impress us with the importance of confessing Christ?
7. Where in this lesson have we a kind of parallel to Luke 24:41?
8. What distinguished descendant of Ishmael can you name?

No Compromise.

In this lesson let Moses and the children of Israel stand for Christ and the people, Pharaoh for the devil, and the land of Egypt for this present life.

Moses was sent of God to deliver the people, but Pharaoh opposed him. Christ wants to deliver the people today, but the devil opposes Him. But as soon as the people awake to their privilege and begin to assert their God-given powers, then the devil begins to try and compromise with them.

FIRST COMPROMISE—Ex. 8:25. "Go ye, sacrifice to your God *in the land.*"

The devil is willing to let you sacrifice to the Lord so long as you stay in his territory. He will let you go to church, help support the preacher some, etc.

Moses' reply in v. 27.

SECOND COMPROMISE—8:28. "I will let you go, only ye shall *not go very far away.*"

When he sees that one is determined to be free he tries to sidetrack him by telling him there is no use in giving up everything. "You may be baptized, and join the church, but you need not give up your dance, your cards, the theater, etc."

Moses' reply in v. 29.

THIRD COMPROMISE—10:11. "Go now, ye that are *men.*"

He will let the men go if he can keep the women and children. He knows they won't stay long if he can keep the women and children. If the devil can't help it, he will let the wife or husband accept Christ, just so they don't both go. If he has the influence of the wife and children he will soon pull the husband back.

Moses' reply in v. 9.

(*Continued on page 222.*)

STUDIES in the LIFE and TEACHINGS of OUR LORD*

Conducted by **R. A. TORREY**

LESSON 18.

The Call of the First Four Disciples. Luke 5:1-11. (See also Matthew 4:18-22; Mark 1:16-20.)

DISCOVERY OF THE FACTS.

1. Listening to Jesus, vv. 1-3.

Does Luke follow the chronological order? (Compare Matt. 4:18, etc.; Mark 1:16.) Why not? Did Jesus have much of an audience? What was it that they were after? Are there multitudes today who are eager for "the Word of God"? Was this crowd eager for "the Word of God" a welcome sight to Jesus? What did He look around for? Where did He find a pulpit? Was that a very attractive pulpit? What other pulpits did Jesus use during His lifetime? Is there any lesson in that for men who are looking for pulpits today? What was Peter doing when Jesus asked the loan of his fishing boat? Was that proper work? Was he willing to leave it at Jesus' request?

2. Obeying Jesus, vv. 4-7.

Did Jesus ask His disciples to keep hearing sermons all the time? When they had heard the sermon, what did He tell them to do? Was Peter just as pleasing to Jesus when he went fishing as he was when he sat listening to the sermon? In how much of our business and ordinary life is Jesus interested today? Of what was Jesus' command a test? (Compare Mark 3:5; John 2:7; 11:39; 21:6.) What was there that made the command look foolish? What was the only thing in favor of letting down the nets? Was that enough? How many objections of our reason and commonsense ought the word of Jesus to outweigh? Why did Jesus tell Peter to launch out into the deep? How did Jesus know just where the fish were? (Ps. 8:6, 8.)

What is the first thing Peter says in answer to Jesus' command? Do we ever have such thoughts arise when Jesus commands us? Is the fact that we have tried and failed any reason for stopping trying when Jesus bids us let down our nets? Suppose Peter had given way to his discouragement, what would have been the consequences? How is it when we surrender to our discouragement? What was Peter's second thought and word? What is there in Peter's reply to Jesus that would make a good motto for every Christian worker? How many of His commands will a true disciple obey? (John 2:5; 15:14.) What was the result of Peter's obedience? What always awaits the obedient? (Deut. 11:27; Is. 1:19.) When was it they enclosed the fishes? When is it always that we get the blessing? Did they get fishes enough? What does that illustrate? What did Peter do in his emergency? Is there any lesson in that? If Peter had been like a great many men what would he have done? Was there enough for both? What would always become of some of our boats if God should load them as fully as we wish? How did Peter's empty boat become so full?

3. Following Jesus, vv. 8-11.

What did Peter then do? What was it made Peter cry to the Lord to depart—the sight of the great catch of fishes, or the sight of the sinking ship? What did Peter see in Christ in the light of this miracle? ("Master," v. 5; "Lord," v. 8.) Was that right? What did Peter see in himself in the light of this miracle? Was that right? Where then was Peter wrong in his cry? If we truly know ourselves and truly know Jesus, will our cry to Him be to depart? Did the time ever come when the recognition of who Jesus was drew Peter to Him? (John 21:6, 7.) What was the effect of the miracle upon all who beheld it? At what were they astonished in the last chapter? (4:32, 36.)

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Did Jesus go away beeause Peter asked Him to? Does He always go away when we wish Him to? Why not? What is Jesus' answer to Peter's "Depart"? (Compare also "Follow Me," Matt. 4:19.) Would it have been a good thing for Peter if Jesus had departed when Peter asked him to? Would it be a good thing for us if Jesus departed when we ask Him to?

For what did Jesus take that day's fishing as a symbol? When did Peter make a bigger eateh than that day? (Acts 2:41.) Where is the similarity between winning men and eatching fish? What was there about Peter that gave promise of his becoming a successful fisher of men? (vv. 2, 8, 5, 11). How might Peter know that he would be a sueeessful fisher of men?

How did Peter and the others show that they believed Jesus' promise and appreciated His call? Was it right for them to forsake all? Did it pay? (18:28-30.) How much does it pay to forsake for Christ? (Phil. 3:7, 8.) Did they do right in forsaking the fish business? Did Jesus eall Peter to forsake his business the first time He met him? (John 1:40-42.) Was the forsaking of all the important thing they did? When, then, is it right to forsake all? In what sense must every one who would be a diseiple of Jesus forsake all? (Luke 14:33, R. V. and Greek.)

CLASSIFICATION OF TEACHINGS.

1. *Jesus.*

His deity, 4, 8.
His humanity, 3.
His knowledge—of what is in the sea, 4; of what is in man, 10.
His compassion—for the ignorant, 3; for the unsuccessful, 4-7; for the sinful, for the fearful, 10.
His sympathy with man in his earthly oceupation, 4.
As a preaeher—preaehed the Word in the open air, drew crowds, 1; always ready, thought more of His audience than of His pulpit, preached instructively, 3.

2. *The essential conditions of success in fishing for men.*

Faithfulness in our seeular ealling, 2; a sense of personal sinfulness, a recognition of Christ as Lord, 8; unhesitating faith, unquestioning obedience ("Nevertheless at Thy word"), 5; fearlessness founded upon the divine promise, 10; forsaking all, following Him, 11.

LESSON 19.

"A Prophet Mighty in Word and Deed Before God and All the People." Mark 1:21-35. (See also Matthew 8:14-17; Luke 4:31-41.)

DISCOVERY OF THE FACTS.

1. *Jesus' power as a teacher, vv. 21, 22.*

What do we find Jesus doing on the Sabbath, in the first verse of this lesson? Did He often do this? (Luke 4:16.) Was the synagogue worship very spiritual and inspiring? Ought He not then to have utterly withdrawn from it? Ought a person to withdraw from a ehureh beeause it is full of formalism, ignorance and error? (Aets 13:14; 17:2; 18:4.) What was the effeet of Christ's teaehing upon those who heard? Did it have a similar effect upon other oeeasions? (Matt. 7:28; 13:54; John 7:46.) What was it about the teaehing that astonished them? Just what does that mean? How great authority did Jesus claim in His teaehing? (Matt. 5:21, 22, f. e., 33, 34, f. e.; Luke 11:32; John 3:3.) If we are to teaeh with genuine authority, how must we teach? (1 Peter 4:11, f. e.)

2. *His power over demons, vv. 23-27.*

Who was there in the synagogue that especially needed the help of Jesus? What does "a man with an unelean spirit" mean? What was the effect of the presence of Jesus upon the unelean spirit? Why did he not keep quiet? What is always the effect of the presenec of Jesus upon the devil or demons? Is it a bad sign to have the devil rage in a eommunity or a ehureh?

What did the demon cry? What is it the devil most wants of Christ? Will Christ let the devil alone? (1 John 3:8.) What did the demon think Jesus had come for? Was he right? (Heb. 2:14.) Who had

the most correct and extensive knowledge about Jesus of any one in the synagogue? Did that knowledge save him? What sort of faith is it that saves? (Ro. 10:9, 10; Gal. 5:6.) What is all that the faith of devils does for them? (Jas. 2:19.) What was Jesus' answer to this orthodox confession of the demon? Did Jesus ever allow the demons to tell who He was? (v. 34; 3:11, 12.) Why not? (vv. 44, 45; Matt. 16:20; Acts 16:17.) Did the demon want to come out of the man? Did he come out? Why? (Luke 11:21, 22.) Did he come out without a struggle? Does the devil usually make a struggle before giving up his hold upon a man?

What was the effect of this miracle upon those who saw it? What was it that awakened their amazement? How had they been astonished earlier in the day (22)? Were any of them converted? Did anything beside demons obey Him (4:4)?

3. His power over sickness, vv. 28-34.

What was the effect of this miracle? Were the people used to miracles? Where did Jesus go next? What did He go there for (31)? Did it pay that family to invite Jesus home to dinner? Does it usually pay? How can we invite Jesus home with us? (Matt. 25:37, 40.) What affliction did they find in the house when they got there? What did they do about it? Did Jesus like that? Does Jesus want us to bring our sorrows to Him? (Matt. 11:28.) What will be the result if we make all our wants known unto Him? (Phil. 4:6, 7.) What did Jesus do? Is Jesus ready to take the sick and sinning by the hand today? (Heb. 13:8.) What did Peter's wife's mother do as soon as she was healed? What ought each of us to do as soon as Jesus blesses us?

What was the next scene? What time of day was it? Why did they wait until evening? (3:2.) How many of the sick did they bring? Was that wise? Why did they bring them? In what way do they set us an example? How many came together? Were these people as anxious for spiritual blessings as for healing? Are people today? How many of those who came did Jesus heal? (Luke 4:40.) Did Jesus heal just to show that He was the Messiah? (Matt. 8:16, 17.) Are we to understand from this verse that Jesus came to save from sickness as well as from sin? Did those great blessings and wonderful manifestations of the divine power of Jesus in Capernaum result in the spiritual regeneration of the place? (Matt. 11:23, 24.)

4. His power with God, v. 35.

After the multitude and the exhausting labors of the day, what would have seemed to have been the chief need of Jesus? Did He on that account spend long hours in sleep? Why not? Have we any other instance in which Jesus sorely needed sleep in which He spent the time in prayer and not in sleep? (Mark 6:31, 34, 46.) How did He find rest on another occasion of weariness? (John 4:6, 31.) Where shall we seek rest? (Matt. 11:28, 29.) Is there much danger of our putting time into prayer that ought to be put into sleep? Is there much danger of our putting time into sleep that ought to be put into prayer? (Luke 22:46.) What was Jesus' unvarying method of preparing Himself for the great emergencies of His life? (Luke 6:12, 13; John 6:15; Luke 22:44, 53.) What answer is there in verse 35 to those who think that they do not need long seasons of prayer? To those who think they can do all the necessary praying at their work or by the way? To those who think their lives are too busy to spend much time in prayer? For what was the prayer of those early morning hours a preparation? (vv. 36-45.) If one is to have power with man and power over Satan, with whom must he first have power? (Gen. 32: 28; Eph. 6:12, 18.) What does the 35th verse teach as to the most suitable time and place of prayer?

CLASSIFICATION OF TEACHINGS.

1. Jesus.

His power—over men, 21, 22; over sickness, 29-34; over demons, 23-28, 34; with God, 35.

His compassion—for the ignorant, 21, 22; for the sick, 29-34; for the devil's victims, 23-26; for the sorrowing, 29-31. If you have any sickness, sorrow or sin, bring it to Jesus (Matt. 11:28).

His love for the house of God, 21.
His contempt for human precedent, 22.
His separation from unholy alliances, 24, 25.
His attractiveness for the suffering, 32, 38.
As a teacher, 21, 22; healer, 23-34; helper, 31; man of prayer, 35.
He taught as a prophet, 21, 22; he interceded as a priest, 35; he commanded disease and devils as a king, 27, 31.

2. *The Devil.*

His supernatural power, unnatural malignity, 23-26; his supernatural knowledge, cringing cowardice, abject fear of Jesus, 24; his absolute subjection to Jesus, 27, 34; his great rage when he knows his time is short, 26.

3. *Man.*

His wretched condition, 23-27, 32, 34; his mighty helper, 26, 31, 34; his bounden duty to use the strength received from Jesus in ministering to Jesus, 31.

4. *Prayer.*

Brings refreshment better than sleep, refreshment of exhausted spiritual energy, 35 (see context); prepares for conflict with Satan, 35, 40-45.
The man who would work much for God must pray much to God, 35.
If you must rise early to work, rise still earlier to pray, 35.

5. *Jesus and Peter's wife's mother.*

She was helpless; they told Him of her; He took her by the hand; He raised her up; she ministered unto Him, 30, 31.

LESSON 20.

Our Lord's First Evangelistic Tour in Galilee. Mark 1:36-45. (See also Matthew 4:23; 8:1-4; Luke 4:42-44; 5:12-16. Read Leviticus 12.)

DISCOVERY OF THE FACTS.

1. Preaching and casting out devils, vv. 36-39.

What proof have we that Simon and the other disciples did not understand Jesus? (vv. 36, 37; compare Luke 4:42). Did the fact that all men were seeking Him prove any inducement to Jesus to go back to Capernaum? What call proved louder to Jesus than the call of popularity? For what purpose did Jesus say that He came? How far did Jesus go on His evangelistic tour? What did He do as He went? Of what institution did He make use as the basis of His activity? Is there any lesson here for us?

2. Imperfect faith seeking a blessing, v. 40.

Of whom was the leper a type? What are the points of similarity between leprosy and sin? To whom did this leper come for help? Why did he come to Jesus? Would he have ever thought of going to one of the rabbis of that day? Why not? Did it take much faith to come to Jesus for the cure of leprosy? Had Jesus cured any lepers before this? Where did the leper get in order to obtain the blessing sought? Where is the best place in all the universe to get in order to obtain blessings? When he got at Jesus' feet what further did the leper do in order to get the blessing he desired? When we get at Jesus' feet, what is all we need to do to get the blessings we need? (Luke 11:9-13; John 16:24.)

What was the leper's prayer? In what did the leper have remarkable faith? Why was his faith in the power of Jesus remarkable? What did the leper doubt? Ought we to doubt the Saviour's willingness to help any more than His power to help? Are there any persons nowadays who believe that Jesus is able to help, but who put an *"If"* in regard to His willingness to help? If there is any *"If"* in regard to a blessing sought of Jesus Christ, where does it belong? (Mark 9:22, 23.) What was it very likely that made this poor leper question the willingness of Jesus to help him? What is it today that makes many an unclean man and many a foul woman question the willingness of Jesus to receive and save them? What were the characteristics of the leper's prayer?

3. Perfect love granting the blessing sought, vv. 41, 42.

Did Jesus respond to the leper's imperfect faith? Will Jesus respond to imperfect faith today? (Heb. 13:8.) Does Jesus ever answer prayers when we put in *"Ifs"?* Ought we to have as much faith as this leper? Do we have? What was it moved Jesus to answer the leper's prayer? What was the prime motive with Jesus in healing the sick—was it a desire to prove Himself the Son of God? (Matt. 14:14.)

How did Jesus exert His healing power upon this leper? What was the ceremonial effect of that touch upon Jesus Himself? What was the physical effect of that touch upon the leper? Of what have we a type in Jesus making the leper clean while He made Himself unclean? (2 Cor. 5:21.) What was the moral effect of that touch upon that leper? How long had it been since that leper had felt the touch of a clean hand? Would the other teachers of his day have touched that leper if he had tried to draw near them? Would it have done him any good if they had? Have we any leprosy among us today? Where must it go for healing? If we wish to be used of God in its cure, how near must we come to it? Why could Jesus safely touch the leper? When can we safely touch moral lepers? Where had Jesus gotten that fulness of life and power that made it safe for Him to touch the leper, and that gave His touch power to cleanse (35)?

What were Jesus' words? Is Jesus as ready today to say "I will" when His compassion is appealed to for help? What do these words indicate as to who Jesus was? (Gen. 1:3; Ps. 33:9; Mark 4:39; v. 41.) What was the effect of this word upon the leper? How soon did the leprosy leave? How soon will the moral leper that comes to Jesus be cleansed? (Acts 13:39.) Was the cleansing partial or complete? Is the cleansing that Jesus effects in the moral leper that comes to Him partial or complete? (1 John 1:7; Ps. 103:3; Acts 13:39; Is. 1:18.)

4. Heedless gratitude hindering the work, vv. 43-45.

What charge did Jesus give the cleansed man? What was its purpose (43)? (7:36; Matt. 9:30; 12:16-20; Mark 3:12.) What was the cleansed man to do? What was the purpose of sending this man to the priests? Did the man obey Jesus' orders? What was his object in blazing it abroad? In so far as there was gratitude in his action, what would have been the truer way of showing it? (John 14:21, 23.) Did the man help the work of Jesus any? If we want to help the work of Jesus, what is the best way to do it? Where would this man's testimony have counted for most? Where is the place to testify for Jesus? Where was Jesus obliged after this to do His work? Did He have any audience out there? What did they come for? (Luke 5:15.) Who drew them? How can a crowd be drawn together soon in a desert place?

CLASSIFICATION OF TEACHINGS.

1. Jesus.

His deity, 30, 41; humanity, 45; dislike of notoriety, 37, 38, 44 (compare Matt. 12:16-20); attracted the outcast, 40; had compassion on the outcast, drew near, took our uncleanness that we might be made clean, so clean Himself that His touch banished the uncleanness of others, 41; drew crowds wherever He went, 37, 45; the power of His word, 42; the power of His touch, 41; devils, incurable disease and sin yield to Him, 39, 42.

2. The leper.

(1) What he was: unclean, outcast, friendless, incurable, getting worse, doomed, hopeless, 40.

(2) What he did: heard of Jesus, believed on Jesus heartily, imperfectly, came to Jesus, humbled himself before Jesus, got at the feet of Jesus, cried to Jesus, 40.

(3) What he got: sympathy, 40; a touch of the Saviour's hand, 41; immediate and perfect cleansing, 42.

(4) How he acted: disobeyed his benefactor, hindered his benefactor, hindered his own testimony, 45.

LESSON 21.

Our Lord Teaching the Ignorant, Forgiving the Sinner and Healing the Sick. Mark 2:1-12. (See also Matthew 9:1-8; Luke 5:17-26.)

DISCOVERY OF THE FACTS.

1. Jesus teaching the ignorant, vv. 1, 2.

In what city is the scene of this lesson laid? Why had He left Capernaum? (1:37, 38.) Did He desire that His return should awaken any excitement? Did it? Was it ever possible for Jesus to gain any long seclusion? (7:24.) Can it be hid today when Jesus really comes into a home or church? What was the result of people's knowing that Jesus was in the house? What will usually be the result when it is known that Jesus is, of a truth, in any place? (v. 13; 1:33, 45; 4:1, 12; Luke 12:1, f. c.) What did these people come to get? What did Jesus give them first of all? Why did He give them the word? What do people most need today—healing or teaching? When we get a crowd together, if we are to follow the Master's example, what ought we to give them? Is there any hint here as to the conduct of church sociables? What did Jesus preach? Did the apostles follow His example in this? (Acts 6:4; 8:25; 11:19; 14:25; 2 Tim. 4:2.) What is the word? (1 Sam. 3:1; 1 Thess. 2:13; Mark 7:10-13.) What is the proper business of the Christian preacher to preach? (Jonah 3:2.)

2. Jesus forgiving the sinner, vv. 3-5.

How was Jesus' preaching interrupted? What justification was there for their bringing their sick friend to Jesus at such a time? How many did it take to get the sick man to Jesus? Was it worth the trouble of four men? If three men can't get a man to Christ, what is the best thing to be done? Why did they bring the man sick of the palsy to *Jesus?* Did they find any difficulty in getting this man to Him? Why didn't they turn around and go home and wait for some more convenient season? What is the best way to get people to overcome all difficulties and press their way right to Jesus at once? What means did they take to get their friend to Jesus? Would that cause any disturbance? Was it right to disturb a meeting in that way? Did they get what they wanted? Why did Jesus grant them what they wanted? What kind of faith was it they had? How was it seen? Can true faith usually be seen? How? (Jas. 2:18.) Just what was this faith they had? (Luke 7:50; 8:48; 18:41, 42.) What was the first thing Jesus said to the palsied man? Why did He forgive his sins before healing his disease? If we would remove misery what must we first remove? What is the great defect of modern philanthrophy? Did he know he was forgiven? How?

3. Jesus silencing the gainsayers, vv. 6-10.

Who took exception to Jesus' word? Where were these scribes from? (Luke 5:17.) What were they there for? (v. 16.) What was the real secret of the hostility of the scribes and Pharisees to Jesus? (John 12:19; Mark 15:10.) What was their criticism on the words of Jesus? Did they make this charge against Jesus on any other occasion? (John 10:33; Mark 14:64.) To what extent were they right in their reasoning? Jesus then must have been a blasphemer or what? Where was the mistake of the scribes? Where did these scribes do their reasoning? Why did they not speak it right out? If Jesus had the power to forgive sins, who were the blasphemers in that case? By what, first of all, did Jesus show that He really had the divine authority which they accused Him of blaspheming for claiming? (2 Chron. 6:30, l. c.; Jer. 17:9, 10; Ps. 139:1, 2.) What was the first question He put to them? If they had answered that question honestly, what would they have replied? Why do men usually reason unfavorably in their hearts about Jesus?

What was Jesus' direct answer to the charge that He had not authority to forgive sins? How is healing the hopelessly sick a proof of authority to forgive sins? Does Jesus by this utterance make the healing or non-healing of an individual's sickness a test of the forgiveness or non-

forgiveness of their sins? Does Jesus desire us merely to hope He has power to forgive sins? Jesus had power on earth to forgive sins, has He it now in His exaltation? (Acts 5:31.) If we have sins, where should we then go with them? Why was it easier to say: "Thy sins be forgiven thee" than "Arise, take up thy bed and walk"? Which is easier for Jesus to do, to forgive sins or to say: "Arise, take up thy bed and walk"?

4. Jesus healing the sick, vv. 11, 12.

What was the feeling in different hearts when Jesus spoke these words? (people's? scribes'? friends' above? man's?) How was Christ's claim demonstrated? (How does this case of healing differ from many of the modern cures?) How then does Jesus' claim to forgive sins differ from the Catholic priest's? What was the effect upon the people? Were they converted? (Matt. 11:23.) Were the scribes convinced? Why not? Are there any today who would not be convinced if a palsied man should be raised right up before their eyes? Why not? What did Jesus say to the man? Did Jesus touch him or anything of that kind? Why did He not tell the four men to carry the bed home? What two verses of Galatians 6 are illustrated by the four bringing the palsied man to Jesus and he carrying his own bed home? (Gal. 6:2, 5.)

CLASSIFICATION OF TEACHINGS.

1. Jesus.

When He is in the house it will soon be known abroad, 1; men need Him and will crowd together where He is known to be, 2; the more wretched and hopeless men are the more they are attracted to Him, 3, 4; always accessible to those who are determined to get to Him, 4, 5 (compare Jer. 29:13); hated by man, 5, 6, 7; the object of false accusations from honored men, 7; rewards faith, 5-12; silences opposition, 6-12; spoke the word, 2; forgave sin, 5; healed incurable diseases, 11, 12 (He is just the same today, Heb. 13:8); read men's hearts, 8; has the power to forgive sins, 10; demonstrates His power to do that which we cannot see and which demands divine power for its accomplishment, by doing that which we can see and which equally demands divine power for its accomplishment, 10, 12; divine, 7, 10, 12.

2. The four.

They heard of Jesus, 1; believed on Jesus, 5; brought their friend to Jesus, 3; were discouraged by no obstacles, fertile in expedients, when they could not get their friend to Jesus one way they tried another, 4; realized how critical was their friend's case, realized the importance of improving present opportunities and the danger of delay, did hard work, were not fettered by conventionalities, thought it more important to get a man to Jesus than to have an orderly meeting, 3, 4; thought it worth the time and effort of four men to get one man to Christ, 3; succeeded in their purpose, 5-12.

3. The palsied man.

Helpless, hopeless, dying, 3; Jesus came his way, 1; brought to Jesus, 3; believed, was forgiven, knew he was forgiven, 5; healed, 11, 12.

4. True faith in Jesus.

(1). What faith is.

The assurance that Jesus can and will do the thing sought—forgive sin, heal disease, etc., 5 (compare Heb. 11:1, R. V.)

(2). What faith does.

Manifests itself in action, 5; brings its needs to Jesus, 3; surmounts all obstacles, 4; pleases Jesus, 5.

(3). What faith gets.

What it seeks, 11, 12; more than it seeks, forgiveness, 5; healing, 11, 12.

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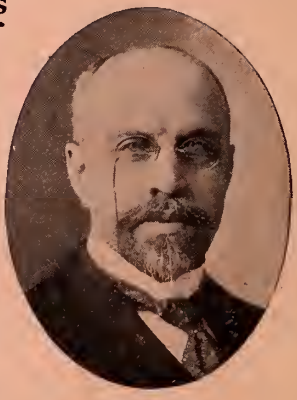
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THE ATTRACTIONS OF CHRISTIAN WORK	H. W. Pope
NEED AS A PLEA IN PRAYER	A. P. Fitt
THE 450th ANNIVERSARY OF THE MORAVIAN CHURCH	
MORMONISM A RELIGIOUS ISSUE	J. D. Nutting
THE LETTERS OF ST. PAUL	Arthur S. Way
THE BOOK OF JOB	W. Gelesnoff
MODERN MISSIONARY MOVEMENTS	Perry V. Jenness
BRIDGING THE GULF: A CHAPTER IN THE EVANGELIZATION OF THE INCA INDIANS OF PERU. (illustrated)	George Smith
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THE SURPASSING EXCELLENCY OF THE GOSPEL OVER THE LAW	William Evans
IMMIGRATION OUR IMMINENT PROBLEM	
THE CHRISTIAN WORKER AND HIS HYMN BOOK	James G. K. McClure
THE UNITARIAN TYPE OF UNBELIEF	A. C. Dixon
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THE HISTORY OF MISSIONS IN TIBET	John R. Muir
THE WAY OF VICTORY. 2 Chronicles 20:1-12	Miss E. S. Strong
SPREADING REVIVAL FIRE	Joseph W. Kemp
AN OUTLINE STUDY OF ROMANS	G. Campbell Morgan

Among Forthcoming Articles

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HOW BOOKER T. WASHINGTON GOT THE PUBLIC EAR	H. W. Pope
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LESSON 22.

The Call of Matthew the Publican. Luke 5:27-39. (See also Matthew 9: 9-17; Mark 2:13-22.)

DISCOVERY OF THE FACTS.

1. Calling a publican, vv. 27, 28.

To what place did Jesus go? (Mark 2:13.) For what purpose? (Mark 2:2, 13; John 1:43.) Why did Jesus seek Levi out? When Jesus came where Levi was, what did He do? What is the exact force of the word "beheld"? (See R. V.) Why was Jesus so interested in him? What was a publican? How were they commonly regarded by the Jews? (Matt. 5:46; 9:10; 11:19; 18:17; 21:31; Luke 18:11.) Would a self-respecting Jew take the office of publican? Of what must a Jew have an inordinate love before he would consent to take this office? To what did the necessities of the business usually drive them? (Luke 3:13; 19:8.) What was the actual character of publicans? What was the publican doing as Jesus passed by? Why wasn't he with the throng that followed Jesus and hung upon His words? What was the result of Jesus' study of Levi? For what position did Jesus wish Levi? What was there about Levi that fitted him for the apostolate? (1 Cor. 1:27-29; Luke 7:42, 43; 2 Cor. 1:4). What other name had Levi? (Matt. 9:9.) For what was Levi to become best known in the Christian church? In what way had Levi's business fitted him to be the writer of one of the Gospels? What characteristics of Matthew's Gospel show the influence of his training as a publican? Was a publican a man who was likely to be imposed upon? Does that fact give any additional weight to Matthew's testimony to the miracles and resurrection of Jesus Christ?

What was the invitation that Jesus extended to Levi? What did that invitation mean? (Luke 9:59, 60.) What would the acceptance of the invitation involve? (Matt. 16:24; Luke 9:57, 58; 18:22.) Of what is following Christ the indispensable condition? (Matt. 16:24; 10:38; 4:19; John 12:26.) What will be the result of following Jesus? (John 8:12; 12:26; Matt. 19:28.) In what sense are we today called to follow Jesus? (1 Pet. 2:20, 21.) What is our one calling no matter what others do? (John 21:22.) How did Levi receive the Saviour's invitation? Did it cost Levi anything to do that? What was it so quickly transformed the keen money-getting publican that hadn't time to leave his business and follow the crowd that hung on Jesus' lips, to the devoted disciple that forsook all and followed Him? Are men who are sharp and successful in business matters usually easy to win for Christ? Have we any other instance of the same kind in this Gospel? (19:1-10.) What was it touched the heart of both Levi and Zaccheus? Did Levi wait to straighten up his business and get out of it what he had put in it before he obeyed Christ's summons? When Jesus calls us to do a thing what is the thing to do? How long did Levi think upon Christ's invitation before he accepted it? How long ought we to think upon Christ's invitations before we accept them? Must we forsake everything we have in order to follow Christ? (Luke 18:22; 5:11; 9:59-62; Matt. 10:37; 2 Tim. 2:4; Luke 14:33, R. V.) Did Levi get as much as he gave up by forsaking all and following Jesus? (Matt. 19:27, 28; Phil. 3:7, 8.)

2. Eating with sinners, v. 29.

How did Levi show his appreciation of his new-found Master? What was Levi's purpose in making that feast? Whom did he invite? (Matt. 9:10.) Why did he invite them? Would it be the proper thing today for one whom Jesus had found to invite his old sinful companions to come together to meet his Saviour? What about the means that Levi took to get them together? Did Levi get many of his old friends to come? Did Jesus like to associate with that sort of a crowd? Why? (Luke 19:10.) Ought a follower of Jesus

today to associate with that sort of people? How can we reconcile this with 2 Cor. 6:17 and 1 Cor. 5:11? What was Jesus' purpose in eating with these publicans and sinners? What definite purpose with regard to the ungodly must we have in our hearts if we are to associate with them safely? If we associate with them without this definite purpose in our hearts what will be the result? Into what channel did Jesus direct the conversation at Levi's feast? When we associate with the unsaved, into what channel ought we to endeavor to direct the conversation? Is it always wise to begin on that subject at once? (John 4:7.)

3. Answering critics, vv. 30-38.

Did Jesus' action in this matter meet with universal approval? Were they respectable parties who criticized Him? What was their position? Can we expect that we will always meet with the approval of all respectable people and religious leaders if we follow in the footsteps of Jesus? Did the Pharisees utter their criticism aloud? Did they aim it directly at Jesus? Do men nowadays try to injure Christ by murmuring against His disciples? What was the ground of criticism on the part of the scribes and Pharisees? Was this criticism upon Jesus' action made on other occasions? (7:34, 39; 15:1, 2; 19:7.) According to Pharisaic ideas how was the goodness to manifest itself? According to Christ's idea how will real goodness manifest itself? (vv. 31, 32; Luke 19:10; Matt. 20:26-28.) Which conception of goodness is more popular, the Christian or the Pharisaic? What was Jesus' answer to the question and the carping criticism of the Pharisee? According to this answer, in what light did He regard Himself?

Where is it a physician's business to go? Is there any answer here to those who say: "I am too sinful to come to Christ," or: "I want to get better before I come to Christ"? What does Christ's answer imply as to those with whom He most delighted to associate? (Luke 15:4.) Whom did Jesus not come to call? Why not? Are there any such on earth? (Ro. 3:10; 1 John 1:8, 10.) Whom did Jesus come to call? Whom does that mean? (Ro. 3:23.) What must a man become before Jesus invites him? (Luke 18:10-14.) To what does Jesus invite him?

What further criticism was made on Jesus' conduct, and that of His disciples (v. 33)? What was Jesus' answer to this criticism? What was the point of Jesus' answer? When is the time for Christ's disciples to fast? Is the Bridegroom away from us now? What does Jesus call Himself? Against what does Jesus warn them in verses 36-39? What is the new wine? What are the old wine skins? Are there any today who are trying to combine law and Gospel?

CLASSIFICATION OF TEACHINGS.

1. Jesus.

Seeks most the society of those who need Him most, reads men's thoughts, 30, 31; silences men's criticism, 31, 32, 33-38; has no use for righteous men, 32.

2. Jesus and sinners.

Jesus seeks sinners out: came to earth to find sinners, 32; sought them out diligently while here, 27; associated with sinners, 29; gazed into the hearts of sinners, 27; called sinners to repentance, 32; to fellowship, 27; to following, 27; transformed sinners into apostles, 27.

3. Levi.

(1). What he was.

A publican, despised, degraded, loved money more than honor, too much immersed in money-getting to go to hear the great Prophet of his people, 27.

(2). What happened to him.

Sought out by Jesus, scrutinized by Jesus, called by Jesus, 27.

(3). What he did.

Listened to the call immediately, made no excuses, forsook everything for Jesus, followed Jesus, 28; made a feast for Jesus, brought others like himself to Jesus, 29.

FOR SERMON AND SCRAP BOOK

A Place of Privilege.

In the world the coveted "plums" are the places of ease, and men are accounted lucky in proportion as they attain to a leisured indolence. But in the kingdom of our Lord ease is placed at a discount, and the lucky ones are those who are privileged "to suffer in His behalf."—*J. H. Jowett.*

An Answered Prayer.

Some years ago Sir Wilfrid Lawson told in the British parliament of a little girl who prayed in her evening prayer that God would protect the little birds and keep them from entering the trap her brother had set during the day.

"Do you think God will answer that prayer?" she was asked.

"I am sure He will," she confidently replied.

"What makes you so sure?"

"I smashed the trap."

She had answered her own prayer.

Queen Victoria's Opinion.

I should not expect you to reckon the late Queen Victoria amongst the idealists, the visionaries, the inspired fanatics of our race. But in the *Life of Archbishop Benson,* a strange and deep thing is recorded of her. "As I get older," she said, "I cannot understand this world. I cannot comprehend its littleness. When I look at the frivolities and littlenesses of people, it seems to me as if they were all a little mad."—*C. F. Aked.*

Earnestness.

Place a dozen cold-blooded and hard-headed men in a Salvation Army meeting when the Army is on fire, and they will think of Bedlam. Take half a dozen Salvation soldiers to the Bourse of Paris when there is a crisis in European affairs, and the Salvation men will be aghast. If any one believes that the kingdom of God will remain when this world has disappeared like a shadow, then he is right to fling away all that he possesses, and himself too, for its advancement and victory.—*John Watson.*

Too Late!

In a fashionable home a young daughter was dying. The mother's heart was breaking, and she cried out in despair:

"O God, save my child!"

The daughter turned to her and uttered these terrible words:

"Mother, dear, 'tis too late now! You made me learn to dance, go to the theatres and operas, and move in society. Your only ambition for me was that I might shine as a society belle. But you never read the Bible to me, you never took me to prayer meeting, or had me take part in the activities of the church, dispensing charities and sending the Gospel to the benighted of earth, and our church-going once a Sabbath was but a formal matter, and we went because our set did. You never talked to me of the Saviour, and now I'm dying—O God, dying!"

Saved and Happy.

I was traveling on a train one day from St. Louis to Kansas City. At St. Charles, Mo., a farmer entered the car, having in his hands a few bundles of toys—a doll carriage, a drum, etc. He took a seat beside me. I ventured to remark, pointing to the toys:

"There will be some happy children in a home tonight."

"Yes, indeed," said he, "but a happier father"—and he went on to tell me how he had a noble, loving wife and charming children, but how he used to be a dissipated man, always got drunk when he went to town, and when coming home found his wife in tears, the children hiding from him in fear and dreading his home-coming, but that for about a year he had been a sober man, the fences around his farm were

now in good repair, the lawn in front of his house was smooth and green, his wife cheerful, and the children always delighted to see papa coming home. A tear of joy coursed down his cheek as he said:

"All day long I've had before me the picture of my home; my wife in the open door waiting for me with joy, the children running down the lane to meet me. How happy they will be with these toys! God bless the darlings! Why, sir, this train, though it is a 'flyer,' seems slower than a stage-coach to me in my hurry to get home!"

A Drunkard Reclaimed.

Miss Eva Booth was sitting one night in her little room, when the door opened and a woman walked in. She sat down by the fire without a word. Miss Booth let her alone, because she knew she was in trouble. Finally she said:

"They say she died of cancer, but it's a lie! He done it with his fist. He's drunk now. 'Cos why? Minnit she died he come in an' tuk the clothes off the baby an' put 'em up the spout."

Miss Booth put on her shawl and went to the cellar, where the mother was dead. She found two children, too little to talk much, curled up together on the damp floor. She took them to her room, where she bathed them, gave them warm milk, and dressed them like little angels in white 'nighties.'

"Suppose he comes after them?" suggested Miss Booth.

Three days later he came, very drunk and profane. Miss Booth tackled him. He proposed to wring her neck and do other things. Miss Booth told him he would not get his babies, but he might see them. She led him upstairs to the room, and, after telling the lieutenant that there would be no necessity for violence, showed him the babies—their hair combed out, their faces shining with soap and water, both curled up in bed. The man swore hard for two minutes, then stopped short, burst into tears, and said:

"Is them my kiddies?"

He never drank again.—*Chimes.*

Ignorance of the Bible.

A public school teacher in ten years' experience deals with juvenile classes, and is charged by the school authorities with the duty of preparing other teachers for similar work.

A young lady, whom we will know as Miss A., and who had taught some classes for a time, applied for extra training and began her studies. On a certain day, Bible story telling was assigned to these teachers in training. These stories were to be "told" before each other in the class.

To Miss A. was assigned the story of Abraham. Soon she was in great perplexity, and, coming to the teacher, asked this astounding question:

"Where shall I find the story of Abraham?"

The astonished teacher replied: "Why, in the Bible, of course!"

"But I have no Bible," came the reply; "where shall I get one?"

"Bible!" the teacher answered, "you can take mine. Come and get it, and I will show you where you can find the story."

And the teacher proposed further to get Miss A. a book of Bible stories, where the story of Abraham was told. She did so, and Miss A. actually came to know the Abrahamic story for the first time in her life, and she had reached the age of thirty!

Miss A. remarked that she was afraid that she did not know much about the Bible, and showed by her conversation that she had never been made to feel the importance of the Word of God.

However, she learned the story and told it, and did it well, thereby demonstrating her ability to comprehend and appreciate the Scriptures.

A wonder it is that one of this young lady's age, and a teacher, should possess so little knowledge of the sacred Word, and yet her case is not exceptional.—*Home Herald.*

Essentials in Romans 10:14, 15.

Faith is essential to acceptable worship.
Knowledge is essential to faith.
Preaching is essential to knowledge.
Divine commission is essential to preaching.

Concurrent Blessings.

1. The new birth. 1 John 5:1; 1 Peter 1:23; John 1:12, 13.
2. Eternal life. John 3:14-16; 5:24.
3. Justification. Acts 13:39.
4. Sanctification. Hebrews 10:10, 14.
5. The indwelling of the Holy Spirit. Ro. 8:9.
6. "In Christ." 2 Cor. 5:17.
7. Church membership. Acts 2:47; 1 Cor. 12:13.—*H. A. Ironside.*

Questions in the Gospels.

Misgiving—"What lack I yet?" Matt. 19:20.

Doubt—"Art Thou He that would come?" Matt. 11:3.

Failure—"Why could not we cast him out?" Matt. 17:19.

Poverty—"Whence should we have so much bread?" Matt. 15:33.

Remonstrance — "Goest Thou thither again?" John 11:8.

Ambition—"Who is the greatest in the kingdom of heaven?"—Matt. 18:1.

Folly—"Are there few that be saved?" Luke 13:23.—*James Denney.*

Signs of the Times.

If our Lord rebuked the Pharisees, surely He would rebuke the church today for its non-observance of signs. The Jew had at least six marks to know the kingdom was nigh.

1. The 69 weeks of Daniel.
2. The star seen by the magi.
3. Micah's prophecy about Bethlehem.
4. The preaching of John the Baptist.
5. The departure of the sceptre from Judah.
6. The miracles by which our Lord proclaimed His Messiahship.—*Mrs. Geo. C. Needham.*

The Precious Blood.

What makes atonement for our souls is the precious blood of Christ—Lev. 17:11.

What furnishes the basis of divine forgiveness is the precious blood of Christ —Heb. 9:22.

What shelters us from judgment is the precious blood of Christ—Ex. 12:13.

What made peace is the precious blood Christ shed on the cross—Col. 1:20.

What cleanses us from all sin is the precious blood of Christ—1 John 1:7.

What redeems to God is the precious blood of Christ—1 Peter 1:18, 19.

God's "Abundant" Supplies.

There are so many lean Christians, thin, frail, weak and powerless, that it will not be amiss to slip in seven of the "Abundants" found in the Bible, that they may feed thereon and grow fat.

Please don't pass them on to your neighbor. It may be a spiritual looking-glass might reveal many needs of your own.

Abundant mercy, 1 Peter 1:3.
Abundant grace, 2 Cor. 4:15.
Abundant consolation, 2 Cor. 1:5.
Abundant joy, 2 Cor. 8:2.
Abundant pardon, Is. 55:7.
Abundant peace, Ps. 37:11.
Abundant entrance, 2 Peter 1:11.—*C. H. Yatman.*

The Four Covenants.

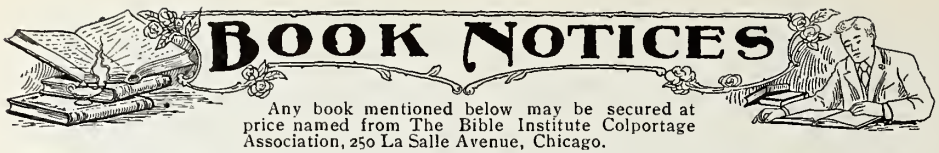
Four covenants of God with mankind are made prominent in the Scriptures:

(1) That with Noah and all flesh, that the earth shall not again be deluged with water,—of which the rainbow is the sign, Gen. 9:8.

(2) That with Abraham, that he shall inherit the land forever, and in his Seed all the nations of the earth shall be blessed,—of which circumcision was the sign. Gen. 17.

(3) That with the Jews as a nation, known as the old testament (or old covenant) that they should be His chosen people, above all the nations of the earth, and prosper abundantly,—of which the sabbath was the sign. Ex. 19; Deut. 5.

(4) That called the new covenant, which failing to be made with the Jews nationally, is made with individuals,—of which the indwelling of the Holy Spirit is the sign and seal. John 1:11-13; Eph. 1:13, 14. Hence the exhortation to all believers in Jesus, whether Jews or Gentiles: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).—*F. W. Richardson.*



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We like Mr. Stelzle because he does things. Lots of men have nice and correct ideas and sentiments, but they never do anything. In this book Mr. Stelzle lays out the problem of the city, because he insists that Christianity's storm centre is in the industrial masses, and he shows how the problem is to be challenged and solved. The trades-union, the slum, social centres such as lodges and saloons, the institutional church—each receives consideration; but the Gospel is held out as the only and true solution, and the church is urged to aggressive evangelism, whether by simultaneous campaigns, shop meetings, open air work or by the use of the printing press. Advice and exhortation are based upon successful experience: what more can one ask?

240 pages, 7¾x5½ inches. F. H. Revell Co., New York City. $1.00 net.

PALESTINE THROUGH THE EYES OF A NATIVE, by Gamahliel Wad-el-ward.

Palestine today. The author puts into this book what only a native could do. He describes and explains, with the correct knowledge and observation of a native, the life and manners and circumstances of the people, devoting chapters to native dress, the streets, homes, furniture, betrothal and other laws, marriage feasts and ceremonies, funeral rites, musical instruments and dancing, modes of trade, etc. He also discusses the laws and sacrifices, religions, rituals and schools, and gives a chapter to "Passover in the Present Day." Everything has its bearing and serves as a commentary upon the Bible, thus making the volume of paramount interest to the Bible student. Illustrations drawn by the author's son add their value to the book.

201 pages (with index), 7¾x5½ inches, illustrated. F. H. Revell Co., New York City. $1.00 net.

THE RESURRECTION OF CHRIST, by R. B. Girdlestone.

The Evangelical Alliance of London is issuing a series of pamphlets to withstand the "new theology," of which this is one. It is a succinct, clearly-put examination of the testimony given in the New Testament, and fills a needful place in relation to the resurrection.

20 pages, 7x5 inches, paper covers. Evangelical Alliance, 7 Adam Street, Strand, London. One penny.

We propose to make a special feature of "Book Notices" in our next (December) issue, in order that our readers may be informed of new books that will be especially suitable for Christmas gifts, rewards, etc.

The first question asked in the Old Testament is—"Where art thou?" In the New—"Where is He?" If we can rightly answer the former we shall quickly want to ask the latter.—*H. H. Gregg.*

WORLD NEWS AT A GLANCE

Dates Worth Remembering.

Nov. 1, 1770—Alexander Cruden died.
Nov. 6, 1905—Sir George Williams died.
Nov. 10, 1483—Martin Luther born.
Nov. 10-17, 1907—Week of Prayer for Young Men.
Nov. 15, 1731—Wm. Cowper born.
Nov. 24, 1572—John Knox died.
Nov. 28, 1902—Joseph Parker died.

Personalia.

Dr. Henry G. Weston, president of Crozer Theological Seminary, Chester, Pa., was 87 years old on September 11.

Dr. C. I. Scofield resumed his pulpit as pastor of the First Cong. Church, Dallas, Texas, on October 6, after an absence of more than a year.

Rev. Samuel Chadwick of the Methodist mission in Leeds, England, recently resigned to become teacher of the English Bible at Cliffe College.

Dr. John Potts of Toronto, the oldest member of the International Sunday School Lesson Committee and "archbishop" of the Methodist church in Canada, passed away on October 16.

Mr. John H. Wyburn, Mr. Hadley's successor as superintendent of the Old McAuley Water Street Mission, New York City, celebrated the 19th anniversary of his deliverance from the awful curse of a drunkard's life on September 25.

When John Wesley was about to come to Georgia as a missionary on behalf of the Society for the Propagation of the Gospel, an unbeliever said to him: "What is this? Are you one of the knight errants? How, pray, have you got this quixotism in your head? You want nothing, have a good provision for life, and prospect of preferment; and must you leave all to fight windmills—to convert savages in America?"

Wesley answered: "Sir, if the Bible be not true, I am a fool and madman as you can conceive; but if it is true I am sober-minded. For He has declared: 'There is no man who hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting.'"

Seldom has a great ruler made so remarkable an appeal to his people as did the German Emperor on Aug. 31 at Münster. Religion, he said, was the only means by which a union of all classes could be brought about, and he appealed to all to sink their differences of class and creed and labor together in tolerance and unity. "During the course of my long reign," he said, as reported in the London *Times*, "I have had to do with a great many people, and I have had to endure a great deal from them. Unwittingly, and often, alas! wittingly, they have caused me bitter pain. And when in moments like those my anger threatened to overcome me, and thoughts of retaliation came into my mind, I have asked myself by what means anger might best be mitigated and forbearance be strengthened. The only remedy that I could find was to say to myself, 'They are all human like yourself, and, although they cause you pain, they have within them a soul which comes from the bright realms above, whither all of us want some day to return, and through this soul of theirs they have a part of their Creator within them.' Those who think like that will always be able to judge leniently of their fellow-men. If this thought could find a place in the hearts of the German people in judging their fellows, the first condition of complete unity would have been achieved. But this unity can only be attained in the central person of our Redeemer, in the Man who called us brothers, who lived as an example for all of us, and who was the most personal of personalities. Even now He still goes up and down among the nations, and makes His presence felt in the hearts of

all of us. Our nation must look up to Him and be united, and must build firmly upon His words, of which He Himself has said: 'Heaven and earth shall pass away, but My words shall not pass away.' If it does this, it will succeed."—*Exchange.*

From Foreign Fields.

Tarsus, the home of St. Paul, has now 17,000 inhabitants.

There is only one Christian school for boys in Bulgaria, a nation with a population of 5,000,000 souls.

A Roman Catholic college in London recently sent 14 missionaries to the Philippines, Borneo and Uganda, and 12 sisters to East Africa.

An industrial school for boys started two years ago at Abanj, British East Africa, under the auspices of the Africa Inland Mission, now has 50 promising Bakuba boys under training.

One out of five children born into the world looks into the face of an Indian mother. There are 117,000,000 under fifteen years of age in India, of whom only half a million are in Sunday schools.

C. E. Parsons of the China Inland Mission, Nyan-kin, China, helped to distribute 38,000 sacks of flour during the recent famine in China, 30,000 of which were from the *Christian Herald* shipment and 8,000 from Australia.

Geneva, Switzerland, has taken steps to commemmorate the quadri-centennial of John Calvin's birth in 1909. It is proposed by the Geneva Monument Association to build a memorial building costing $200,000. Co-operation and financial aid are sought in all Protestant countries.

Since Dr. Andrew Murray founded the Huguenot College at Wellington, South Africa, in 1874, over 2,000 pupils have passed through the institution. More than 1,000 of these have become teachers, while 60 are at present missionaries. The graduates of this institution are the leading women in South Africa.

It is stated that a new Bill in favor of Sunday closing will be considered in the English Parliament, Sunday trading having increased so largely that a measure of restriction is urgently called for. That the draft of the proposed Bill makes an exemption in favor of the sale of intoxicating liquor and "smokers' requisites" is regrettable.

An editorial writer in a recent number of the *Indian Witness* gave the following reasons creating a crisis in Indian missions: (1). A national spirit has come, a national consciousness is being born; (2). The national movement is not under government leadership, but is partly anti-government as being foreign; (3). The revival movement which has touched India makes the present a strategic time.

There are said to be 35 wholesale and 170 retail opium dealers in the Philippine Islands, and 12,150 licensed smokers. Congress passed a law in 1905 prohibiting opium traffic in the Philippines, but this law does not become effective until March 1, 1908, thus giving opium users three years in which to taper off. Meanwhile the use of opium is increasing rather than decreasing. Efforts will doubtless be made to induce Congress to extend the time unless vigilant opposition is made effective by Christian and reform bodies. In Shanghai the Chinese have totally suppressed the opium traffic in less than six months, although the authorities of the British and French quarters of the city have failed to take such action.

Twenty-five missionaries in Brazil, including their wives, met together recently for five days of intercession on behalf of Brazil and the world at the Presbyterian Seminary in Campinas, about forty miles from S. Paulo. There were four meetings each day, principally for prayer. "We all came away from our work these five days to forget everything, to give our time to being wholly with God. We came expecting God to work among us, and He did work more marvelously than we expected. From the second day on, there were such times with the Lord as I have

never witnessed. The heavy cloud of superstition and hate for the Protestant faith is going to break before many days, and Brazil is going to have a mighty awakening."—*Morris Bernard.*

The China Inland Mission.

The annual report of the China Inland Mission shows that 91.56 per cent of the money contributed was used directly for the work in China, thus leaving only 8.44 per cent for home administration. The year was closed without debt and without any of the missionaries having been straightened beyond measure. Fifty new workers joined the ranks of the Mission during the year, bringing the total membership to 875, the highest figure yet reached. Among the most notable incidents of the year's work were—the religious awakening among the aborigines of southeast China, the gift of $500 by the native Christians of Chang-teh in Hu-nan for an out station, and the increase in Bible schools with better equipment for the Chinese Christians. About 3,600 persons were received by baptism into the fellowship of churches connected with the C. I. M., over 1,000 in advance of the previous year, making more than 25,000 baptized by the Mission from the commencement of its work. Of these nearly 12,000 have been baptized since the persecution of 1900.

A. J. Liebenberg, missionary of the Dutch Reformed Church, at Kongwe, British Cent. Africa, writes: "I have just returned from an interesting trip through part of Kongwe district, where we have some out-schools. It is a 15-days' trip, and I had to walk all these miles in the hot sun, with bad water and mosquitoes by the thousand to give restless nights. During this time I visited 11 large native towns where the people are still in absolute darkness. In several places I could not get them to close their eyes during prayer, and my own men tell me that these people think that we are from heaven and are greatly afraid of us. When will the light of God break into the hearts of these dark-skinned people? Do pray for us, that God may give us the love from above for these souls!"



THE SIZE OF CHINA

Rev. Dwight Goddard, in the *Strand Magazine.*

NOTES AND SUGGESTIONS

There are 1,405 non-religious and philanthropic societies in the city of New York.

The National Purity Congress will meet this year at Battle Creek, Mich., October 31 to November 6.

Madison Square Church House, at 432 Third Ave., New York City, issues announcements of its meetings in Greek.

It is hoped that 50,000 college men will be enrolled in Bible classes this season under the auspices of college Y. M. C. A's.

A most interesting illustrated article on "The Bible in Four Hundred Tongues" appears in the October *Harper's* from the pen of W. G. Fitz-gerald.

Mr. Luther Burbank says that he has never found a drinker or a smoker whose nerves were steady enough to do the delicate work of budding or grafting.

Recent investigation into the constantly increasing intemperance among the women of the educated classes in Germany shows that not less than 10 per cent of the alcoholics in Germany are women.

The college students of Hungary held their first Bible conference this past summer. Ten students representing four colleges were present throughout the conference, while other students were present for briefer periods.

The Missionary Review of the World states that both the Episcopalians and the Y. M. C. A. have been subsidized by the government of the Panama Canal Zone. The Canal Commission has built a house for the Episcopalians at Colon.

The Pilot (Boston) asks who will be the first American beatified, and states that the causes of Mother Elizabeth Seton, founder of different societies of charity, and of John N. Neumann, fourth bishop of Philadelphia, are progressing rapidly at Rome.

The Yonge Street Mission of Toronto, Canada, has a seating capacity of 500. The mission is open day and night throughout the year, and has all the usual activities.

Fifteen years ago the Old Brewery Mission of Montreal, of which W. G. Taylor is supt., was opened with only two rooms, serving soup to the poor and needy. Last year over $12,000 were turned over in connection with the evangelical work, lodging house and restaurant.

Chicago Lutherans are planning to organize a great commercial school to follow the common school course, so as to hold their young people. The project was launched by the Concordia League, which is composed of representatives of all the Lutheran congregations in the city.

A reading circle plan by which good books can be circulated amongst the members of Sunday school classes or other such circles has recently been put in operation by The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago, who will be glad to give particulars on application.

Williams College, situated at Williamstown, Mass., is said to be the first college to send out missionaries, the first to send out a scientific expedition, the first to issue a catalogue, the first to establish an astronomical observatory, and the first to give its alumni a voice in its management by the election of representatives upon the board of trustees.

An index to the rapid increase in the Jewish population of Boston was the dedication recently of a new $500,000 synagogue, located in the Fenway, in the midst of what is fast becoming the quarter of wealth and aristocracy. The present Hebrew population of the city is about 75,000. The Rev. Edward Everett Hale made one of the dedicatory addresses.

An effort to promote spiritual life by the study of the Bible is being made at Cambridge University, England, this fall. "Only those who know they are born of God and consequently wish to love Him above all things, and who earnestly desire to learn of God and are prepared to obey Him," are invited to join the movement.

Baron Waldemar Uxkull is in this country, seeking to interest friends in the establishment of a seminary in Russia. The plan is to train candidates for pastoral, teaching and evangelistic work in the different evangelical denominations. $100,000 will be needed. The treasurer is Dr. James B. Gambrell, 323 Worth Street, Dallas, Texas.

The International Committee of the Y. M. C. A. requests the hearty and unanimous co-operation of the associations and of all Christians in observing the period of November 10 to 17 inclusive by special prayer in behalf of young men and of the various departments of Association work among them. A pamphlet giving detailed information for those who pray, has been issued.

In the fire which destroyed new Irving Hall, New York City, several months ago the parchments (Scfer Torah—scrolls of the law) belonging to several congregations were damaged. The damaged portions were preserved until a recent Sunday when they were interred. A large procession followed the vehicle containing the parchments, there being much rivalry for the privilege of carrying scrolls.

The recent immigration of Hindus into Canada and across the border into the Pacific states adds a new feature to the labor and home missionary problems. Over a thousand Hindus have recently landed. They are said to be excellent laborers on the railroads of California. If the attraction of American life and wages seizes the three hundred millions of India, to what dimensions will the problem grow?

F. Collins Joyce, of Bahia, Brazil, suggests that missionary societies, instead of waiting for funds to send missionaries to that country, should apply to some of the English-speaking firms trading there with the idea of sending out Christian clerks who would be glad to be self-supporting and give their evenings and Sundays to mission work. Mr. Joyce himself is the pastor of a church, although his business hours range from 7 a. m. to 10 p. m. except on two nights of the week.

Mr. March Phillips, in his *Cumulative Evidence of Divine Revelation,* says that compared with other mammalia man's life is shorter than, by analogy, it ought to be. In other animals the period of growth is about one-tenth to one-fifteenth of the whole life. The lion, full grown at five, lives for 70 or 80 years. Man, living as long as the lion, is not full grown till twenty. The same proportion would give men from 320 to 400 years. Consequently, his physical life is not in this respect his normal life, it is cut very short. Its brevity points to some primeval failure of vigor, to some diseased condition sapping his vitality.

At the 300th anniversary of the Protestant Episcopal Church of America in the Holy Trinity Church, Richmond, Va., on October 2, the Bishop of London preached the convention sermon from the text Matthew 13:31: "The kingdom of heaven is like to a grain of mustard seed." "What are the characteristics of the church which would possess the future?" His five-fold answer was: (1) The future can belong only to the church which believes and preaches the forth-reaching, energizing and active love of God; (2) the Gospel of the love of God must give the message of free salvation: (3) the church of the future must undoubtedly possess the unbroken ministry and the historic sacraments; (4) also the exactness of truth (which the Roman Catholic Church has not observed); (5) it must clearly and unmistakably and before all the world be unworldly itself.

The reason given by Mr. John H. Hately, receiver of Zion City, Illinois, for selling Zion's lace industries to Marshall Field & Company of Chicago, are: (1) Cash had to be raised to pay the pressing demands of secured creditors; (2) a majority of the investors decided that the church must not gain control of or manage the estate, as

an organized and aggressive party was trying to put the church back in control; (3) from its inception until the receiver was appointed every business in Zion under church control and management was run at a loss except the general stores and the dental department, the losses aggregating over a million dollars; (4) the church had failed within a year to heal its troubles, but was more divided than ever; (5) in view of the divided condition of the church it was an absolute necessity to have at least one large and growing industry in Zion City controlled and managed by independent owners, where industrious working men and women of every party might have an equal chance for employment.

Kalamazoo (Mich.) Rescue Mission

"Thousands of unsaved people in Kalamazoo not being reached by the churches.' This was the startling fact brought into the limelight by the religious canvass of the city which was made immediately preceding, and to prepare the way for, the Gray and Towner meetings held here last winter. Following the meetings many visits were made in the homes of the people, and noonday meetings were carried on in the mills and factories. Still the element that most needed help was not reached.

A committee of Christian men took upon their hearts the starting of a rescue mission in the city. Mr. W. S. Colegrove of Grand Rapids,—the first convert of Melvin E. Trotter in his rescue work in that city,—was secured to undertake the work. On East Main street, in the central part of the business district, was a row of seven saloons. One of these—the Oxford saloon —was purchased for the use of the mission, and on Sunday, Sept. 1, the place was dedicated for religious worship. At the time of this service the liquor license was still hanging on the wall and the stock of liquors was in the basement. In a few minutes five hundred dollars was raised to pay for these liquors in order that they might be publicly emptied into the gutter, and notice was given out that the ceremony would take place the following Sunday. When the time arrived a vast crowd of people—estimated at 5,000 to 8,000 people—gathered to witness the proceedings.

The barrels of whiskey were rolled from the basement and loaded on a dray which slowly made its way through the throng of people to a manhole which had been opened in the street. One after another the barrels were broken by an axe wielded by the superintendent of the Mission and emptied into the sewer while hundreds of people sang: "Praise God from Whom All Blessings Flow." Next came the cases of bottled goods, and bottle after bottle was dashed in pieces upon the pavement—the clinking of the breaking glass serving as an accompaniment to the songs—"Where is My Wandering Boy Tonight?" and "Tell Mother I'll be There." Mr. Colegrove then mounted an empty whiskey barrel and from this improvised pulpit preached the Gospel to the people. In this street meeting two men came forward and accepted Christ. At the evening service the same day seven men—some of them low in sin—knelt at the altar and dedicated their lives to God. The next evening fifteen penitents were seeking forgiveness. Day after day the work has grown in spiritual power.

During the five weeks not less than 235 men and women publicly confessed Christ as their Saviour. On Sunday, Oct. 6, two large meetings were held in the opera house, and an overflow meeting at the First Presbyterian church, to raise funds for the work for the coming year. At these meetings there were present Melvin E. Trotter of Grand Rapids, George Trotter of Saginaw, U. V. Sillaway of Milwaukee, Peter Quartel and Miss Hannink (singers) of Grand Rapids. $4,800 was subscribed to support the work for the coming year. At these meetings several of the recent converts related the story of their conversion. Some of these experiences were remarkable and brought tears to the eyes of many who listened to them.

The Lord comes to meet us where we are, not where we ought to be—*H. H. Gregg.*

THE EVANGELISTIC FIELD

Recent Meetings.

J. L. McKinsey at Jasper, Mo.

H. L. Maxwell at Joplin, Mo.

E. R. Dow at El Paso, Texas.

G. R. Turk at Shelbourne, Ont.

Walter Russell at Blenheim, Ont.

Robt. McHardy at Bothwell, Ont.

John L. McKinsie at Basehor, Kans.

M. W. Barcafer and wife at Holden, Mo.

L. R. Williamson at Prattsburg, N. Y.

A. H. Zimmerman at Houseville, N. Y.

A. I. Ruby and L. O. Cooper at Dublin, Ga.

E. C. Glenn at Leicester and Asheville, N. C.

A. B. Hobbs at Stoutsville, Mo., and Alton, Ill.

John H. Elliott at St. Mary's and Wapakoneta, O.

Crossley and Hunter at Athens and Whitby, Ont.

M. F. Ham at Asheville, N. C., and Louisville, Ky.

C. N. Crittenton at Ellaville, Ga., and Terre Haute, Ind.

C. Fenwick Reed and C. C. Grant at Paoli and Mitchell, Ind.

Ralph Atkinson at Lancy, New Kingston and East Greenwich, N. Y.

John A. Davis, F. A. Mills and Geo. H. Carr at Binghamton, N. Y.

L. E. Coad and Frank E. Lindgren at Clinton and Monticello, Ind.

E. T. Liddell with the Baptist and Methodist churches of Girdletree, Md.

Brief Mention.

T. B. Windross will, until Jan. 1, participate in the state evangelistic campaign for the Free-will Baptists in New Hampshire.

The Inter-denominational Association of Evangelists is said to have "between 150 and 200 members," and is in a flourishing condition.

O. E. and B. H. Harvey are working under the direction of the Pres. Genl. Assembly's evangelistic committee in synods along the Pacific Coast.

Rev. Austin W. Mann, himself a deaf mute priest, conducts "silent missions" in the cities of the middle West under the auspices of the Protestant Episcopal church.

Mr. and Mrs. Tom Mackey labored in Maynard and Clara City, Minn., last month. They begin at East Peoria, Ill. on the 3rd inst. "Please continue to pray for us. We are in a hard field."

Rev. J. A. Francis, who has been at work under the Baptists of New York state for the past two years, has recently been appointed evangelist at large of the Baptist Home Missionary Society.

Dr. Henry Ostrom and Mr. John P. Hillis held meetings at Winchendon, Mass. last month with much blessing. A four-page *Courier Extra* was published daily in connection with the meetings.

Charles Inglis of London expects to reach New York on December 6th and spend the winter in evangelistic work in this country. He may be addressed in care of Mr. F. H. Jacobs, 113 Fulton Street, New York City.

L. W. Munhall spent some time during the latter part of October apart from evangelistic work in addressing conferences, conventions and ministerial associations in Washington, Philadelphia, Charlotte, N. C., and Altoona, Pa.

Victor Anderson held a meeting recently at Alma Center, Wis., with 65 professed conversions. A movement was begun which will result in the closing of stores and saloons on Sunday. Mr. Anderson is at present at Eleva, Wis.

Over 400 persons professed to receive Christ as their Saviour at Winterset, Iowa, during the meetings conducted by Oscar A. Lowry and George Moody, which closed October 6. The last Sunday night 127 persons went forward.

Evangelists are urged to plan to attend the Third Midwinter Evangelistic and Soul-Winning Conference at Chicago next January 1 and 2. Mr. A. P. Fitt, 80 Institute Place, Chicago, will give full particulars as to speakers, etc.

N. H. Camp and Harry Richardson resumed their evangelistic and Bible conference work in Ontario last month, opening in Southampton and New Elgin on the 13th. They expect to labor in various parts of the province during the winter, conducting union meetings.

Rev. George Soltau spent October in Whittier, Los Angeles, and Pasadena, California, and expects to be in and around Los Angeles during November, holding meetings largely preparatory for the Torrey campaign next January, at the Y. M. and Y. W. C. A.'s and the churches.

Training classes are already organized in Los Angeles, Cal., in preparation for Dr. Torrey's campaign next January. Rev. T. C. Horton, R. A. Hadden and Edward H. Emett (religious work director of the Y. M. C. A.) and other teachers are co-operating with the pastors in these classes.

The New Castle (Pa.) *News* of Saturday, Oct 19, devoted several pages to a report of Dr. Chapman's closing campaign in that city. Associated with him were Rev. Thomas Needham, Mr. and Mrs. William Asher, Mr. and Mrs. Ralph C. Norton, Drs. Toy and Stough, Paul J. Gilbert, Charles F. Allen, Frank Dickson, Charles E. Ryckert and C. Leroy Butler, a colored evangelist. From New Castle the party went to Winnipeg, Man.

Over 300 men and women publicly accepted Jesus Christ as Saviour at the services conducted by evangelist Joseph C. Ludgate at Abingdon Square, New York City, in connection with the New York Evangelical Committee's campaign. At the close of the work in New York Mr. Ludgate went to Springville, Iowa, where a blessed series of meetings in connection with the M. E. church was held.

"I am just in receipt of the October TIE. I want to congratulate you on the enlargement and improvement of this publication. To say I am greatly pleased with it is putting it mildly. I read it with greater interest than any of my papers, and that is because it gives me the news of the men on the firing line"—*Harold F. Sayles.*

Mr. and Mrs. E. R. Hermiston spent August in Milwaukee in tent meetings, and had a great revival. All denominations were in the movement. There were one hundred in the chorus, and one hundred personal workers, and a Gospel wagon. On Sunday afternoon he had preached to as many as 2,000 persons in the parks. Over 300 made a public confession for Christ. They have now returned to Oregon to continue their work on the chapel car.

A great spiritual awakening has been experienced at Sycamore, Ill. During the past four weeks a union evangelistic campaign has been in progress, conducted by Rev. Milford H. Lyon of Wheaton, Ill. A temporary tabernacle seating 2,000 people has been thronged. The chorus choir lead by Mr. C. A. Potts and Mr. J. D. Stentz was of valuable assistance. More than 350 came out for Christ, including many prominent citizens. Nearly every young man in the High School was converted. A movement has been begun to organize a Y. M. C. A. and erect a building.

C. C. Smith and B. M. Rice report victory in their meetings at Tipton, Iowa, in which all the evangelical churches have united. Fifty people took an out-and-out stand for Christ in the first three invitation services. Many prominent business men attended the meetings, which were held in the armory. Daily noon prayer meetings for men were among the features of the services. Mr. Smith read Dr. Torrey's "Call to Prayer" in one meeting, and it made a wonderful impression. These friends are to conduct the men's meeting at the Illinois State Y. M. C. A. Convention at Rock Island Oct. 27th.

Dr. Gray's Itinerary.

The Y. W. C. A. took the initiative in getting Dr. Gray to St. Joseph, for Miss Grace, the religious secretary, is an old student of the institute and knew what the results were likely to be. But the pastors of the churches and the secretaries of the Y. M. C. A. heartily united, and therefore the work was broader and deeper than it would have been otherwise.

Revival Hymns were used, and added much to the interest which increased in numbers and power from day to day.

By request, Dr. Gray lectured on Isaiah in the afternoon, but gave a series of expository addresses on the fundamentals of Christianity in the evenings. On the last Sunday afternoon the interest climaxed in an address on "Personal Evangelism," at the close of which over 300 people pledged themselves to engage in it this winter, and at Dr. Gray's suggestion backed up by the pastors, a class in personal work was on the spot, to be taught by Rev. B. B. Sutcliffe, who is pastor of one of the Presbyterian churches and greatly honored in the city.

Dr. Gray also addressed the Ministerial Alliance, by request, on "The Inspiration of the Scriptures."

The invitation to Denver came from the Second Cong. Church, Rev. J. C. Page, pastor. Other pastors co-operated in the meetings, which filled the church in the afternoons, and the church and chapel in the evenings.

In the afternoons the studies were in First Peter, and in the evenings Dr. Gray gave a series of addresses on "Christian Ministry" with the view of quickening personal evangelism, taking up such subjects as "The Call to Ministry," "Power for Ministry," "Reward of Ministry," "Ministry by Testimony," "Ministry by Personal Evangelism," etc. The series closed with an evangelistic service, when a number took a stand for Christ.

Dr. Torrey in Chicago.

My Dear Friends:

The mission in Chicago is only begun, and the beginning of a mission is always the least encouraging time. Our method in the first two or three weeks is to lay foundations. We expect the chief reaping time will come later. But God has given us signal indications of His favor from the very outset.

There were many difficulties in the way of our coming here. I had been a minister in this city so long and so recently that it seemed as if everybody here that wanted to hear me must have heard me, and there certainly would be no novelty in my preaching to attract any one, so it did seem as if we might accomplish more in some other city. Then there was the difficulty of a building. The buildings that we had counted upon, the Auditorium, or Coliseum, could not be obtained at any price. Then there was a plan to build a temporary structure costing about $25,000. It was all arranged that this should be done, and then came the discouraging information that the corporation counsel had decided that this could not be done under the existing laws.

A STEAM-HEATED TENT

was then proposed with wooden floor and walls. When this was first suggested to me, I said it was madness to think of holding meetings in a tent in October and November, that we could not expect any large results, certainly not any general movement. But as I prayed over the matter further, I became satisfied that the hand of God was in it and consented to come. The tent proposition has proved more feasible than any of us dreamed it would. It is comfortable,—not only warm enough but it is too warm.

THE ADVERTISING

has been done with great skill and energy, and has attracted much attention not merely to the meetings but (what is better) to the individual's obligation to Jesus Christ. One of the large bills that is posted around the city has set many men thinking. One of the city papers reproduced it on its front page in a very striking way, and this has aroused much attention, and it is said that people all over the city are talking about the mission, even those that are so far away that they cannot come.

The business men who are back of it are thoroughly in earnest and are delighted with the opening days. Every one's expectations seem to be more than realized. At the first

meeting on Sunday afternoon, October 6, hundreds were turned away and in the evening thousands were turned away again, and there was a large overflow at Chicago Avenue and Grace M. E. Churches.

ON THE FOLLOWING SUNDAYS

it became necessary to divide the audiences on Sunday, reserving the afternoon for women only and the evening for men only. As the meetings have gone on the crowds have so increased that we have had to turn people away at the week day evening services.

Though we do not expect a large number of conversions in the opening meetings, already several hundred have professed to accept Christ. A noticeable fact about these is that there are almost no children among them, and a large majority of the adults are men. One evening every person at the front was a man. The afternoon meetings have been for Christians, but there have been conversions at the afternoon meetings. Hundreds of Christians have arisen to confess that there had been compromise in their lives which they would now give up, and hundreds of others to confess that they had not been working for the salvation of the lost and that they would now give themselves to this work.

MR. JACOBY'S CLASSES

are doing great good in training people to do definite Christian work, who will go back to their churches and carry the fire there. One prominent business man, a member of the Laymen's Evangelistic Council which originated the movement and invited me to the city, went out on Sunday evening himself to preach and made up his mind to draw the net, and did so with excellent definite results.

It is expected that the mission will continue through November, and we are counting on seeing great things to the glory of God. Many have said that Chicago was a hard proposition, but certainly Chicago is not too hard for the Lord. If we look to man we might be discouraged, but no one who looks to God can ever be discouraged. The whole movement is most manifestly of God, and therefore we can confidently look to Him to give great results.

Delightful features of the mission have been the way in which prominent singers have thrown themselves into it, D. B. Towner, E. O. Excell, C. H. Gabriel and E. O. Sellers, and the hearty co-operation of the preachers and laymen. The new hymn book has proved very popular. I think it is by far the best collection of Gospel Hymns for this kind of work that I have ever seen. It deserves its title *Famous Gospel Hymns.*

Sincerely yours,

R. A. Torrey

Future Engagements.



HENRY OSTROM.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

VICTOR ANDERSON—Nov. 1, Staples, Minn.

WM. ASHER AND WIFE—Oct. 25-Nov. 10, Winnipeg, Man.

RALPH ATKINSON—Nov. 12, Borina Center, N. Y.; Nov. 26, Paterson, N. J.; Dec. 20, Liverpool, Eng.; Jan. 19, Philadelphia, Pa.

E. C. AVIS—Nov., Churchville, Dayton, (Va.) and other points.

M. W. BARCAFER AND WIFE—Nov. 7, Red Oak, Ia.

HAY BELL—Nov., Dalton City, Ill.

W. E. BIEDERWOLF AND HOMER RODEHEAVER—Nov. 3-25, Smith Center, Kans.; Nov. 27-Dec. 23, Ottawa, Kans.; Jan. 5-28, Amsterdam, N. Y.; Feb. Reading, Pa.

CHESTER BIRCH—Nov. 1-20, Carmi, Ill.; Nov. 21-Dec. 4, Columbus, Kan.; Jan. 1-14, So. Charleston, Ohio; Feb. 2-14, Ipava, Ill.; Feb. 15-28, Olney, Ill.

BROOKS BROS.—Nov., Independence Blvd. church, Kansas City, Mo.; Dec., Akron, O.; Jan., 1908, Los Angeles, Cal.; Feb., Covina, Cal.; March, Riverside, Cal.

H. N. BUNCE AND C. A. POTTS—Nov. 3-27, Clifton, Kans.; Dec. 1-22, Summerfield, Kans. All union meetings.

JOHN CALLAHAN—Nov. 24, Y. M. C. A., Holyoke, Mass.; Jan. 19, Massey Hall, Toronto, Ont.

A. E. CAMERON—Nov., Vernon, Ind.

NOVEMBER						
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J. Wilbur Chapman and Party—Oct. 24-Nov. 13, Winnipeg, Man.; Nov. 17-Dec. 1, Holyoke, Mass., including Westfield, So. Hadley and So. Hadley Falls; Dec. 2-19, Fall River, Mass., including Beverly; Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 5, Meriden, Conn., including Wallingford and Yalesville; Feb. 6-26, Providence, R. I.; Feb. 27-March 11, other cities of R. I.; March 12-April 19, Philadelphia, Pa.

L. E. Coad and F. E. Lindgren—Oct. 29-Nov. 24, Terre Haute, Ind.

Crossley and Hunter—Oct. 27-Nov. 27, Victoria, B. C.; Dec., Moose; Jan., Sask.

E. E. Davidson—Nov. 17, Carbondale, Pa.; Dec. 8, Interlaken, N. Y.

John A. Davis, F. A. Mills and Geo. H. Carr—Nov., union meetings in New York city; Dec., Brooklyn, N. Y.

G. A. DeFlone and A. J. Fitt—Nov. and Dec., Oxford, Kans.; Jan., Clay Center, Neb.

E. R. Dow—Nov., Tiffin, O.; Dec., Pittsfield, Ill.; March, Kenton, O.; April, Bellefontaine, O.

John H. Elliott and E. W. Naftzger—Nov. 1-18, Newtonville, Mass.; Nov. 20-Dec. 2, Saranac Lake, N. Y.; Dec. 4-21, Johnstown, Pa.; Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 4, Kingston, N. Y.; Feb. 6-26, Providence, R. I.

W. J. Erdman—Nov.-Dec., Central Y. M. C. A., Philadelphia, Pa.

A. C. Gaebelein—Oct. 31-Nov. 3, Chattanooga, Tenn.; Nov. 4-7, Shreveport, La.; Nov. 10-17, First Presb. church, Galveston, Tex.; Nov. 18-23, First Lutheran church, Houston, Tex.; Nov. 24-30, Waco, Tex.; Dec. 1-7, St. Louis Bible Hall, St. Louis, Mo.; Dec. 10 and 17, Port Mission, Baltimore, Md.; Dec. 13, Fourth Ref. church, Albany, N. Y.; Dec. 18, Phila., Pa.

H. L. Gale and J. W. Hatch—Nov. 3-Dec. 22, Toronto, Ont.; Dec. 29-Jan. 21, Caribou, Me.

Anna Gleason and Elizabeth Merritt—Oct. 24-Nov. 16, Marion, Ia.; Nov. 17-Dec. 1, Manchester, Ia.; Dec. 3 22, Fort Worth, Tex. (probably); Jan. 5-19, Mason City, Ia.

E. C. Glenn—Nov. 3, Wallace, N. C.

R. A. Hadden—Nov.-Dec., Bible institute work in Los Angeles, Cal., preparatory to Torrey meetings in January.

M. F. Ham—Nov. 3, Wilmington, N. C.; then Fort Scott, Kan., Joplin, Mo., and Nashville, Tenn.

C. R. Haudenschield—Nov. 6, Oxford, O.

Hart and Magann—Nov., Walla Walla, Wash.; Dec., Boise, Idaho

O. E. and B. H. Harvey—Evangelistic meetings in various Presb. synods along the Pacific coast.

J. R. Hemminger—Nov., Altoona and Pittsburg, Pa.; Dec., Carlisle, Pa.; Jan , Parkesburg and Shenandoah, Pa.

A. B. Hobbs—Nov. 13, Carthage, Mo.; Dec. 1, Chillicothe, Tex.; Jan., Mansfield, O.; Feb., in the south.

T. C. Horton—Nov.-Dec., Bible institute work in Los Angeles, Cal., preparatory to Torrey meetings in January.

R. E. Johnson and Party—Oct. 4-Nov. 3, Chamberlin, S. D.; Nov. 8-Dec. 8, Pierre, S. D. All union meetings.

Kerr Brothers—Sarnia, Ont.; Big Rapids, Mich.; Kokomo, Ind.; Tipton, Ind.; Shelbyville, Ind.; Rantoul, Ill.; Vincennes, Ind.; Boyne City, Mich.

Lovic P. Law and Party—Nov., in the East; Dec. or Jan., Houston, Tex.

E. T. Liddell—Nov. 3, Union meeting at Stockton, Md.

Oscar Lowry and George Moody—Oct. 13-Nov. 10, Eagle Grove, Ia.; Nov. 17-Dec. 15, Livingston, Mont.

M. H. Lyon and Clifton Powers—Oct. 13-Nov. 10, Salamanca, N. Y.; Nov. 17-Dec. 15, Napoleon, Ohio; Dec. 29-Jan. 26, Geneseo, Ill.; Jan. 30-Feb. 9, Berea, Ky.

Tom Mackey—Nov. 3-17, East Peoria, Ill.

J. W. Mahood—Nov.-Dec., Southern California.

E. P. Marvin—During the fall months, in Western New York.

H. L. Maxwell—Oct. 11-Nov. 3, Joplin, Mo.; Nov. 7-10, State Y. M. C. A. convention, Evansville, Ind.; Jan., Fremont, Ohio.

J. L. McKinsey—Nov. 3-20, Enid, Okla.; Nov. 25-Dec. 15, Joplin, Mo.

O. A. Miller—Oct. 23-Nov. 6, Pecatonica, Ill.

L. W. Munhall—Nov., Baltimore, Cincinnati and St. Louis.

French E. Oliver — La Crosse, Cawker City, Harper, Smith Center and Lyons, Kan.; Selma, Ala.; Cedartown, Ga.

James W. Patterson—Nov., Indianapolis, Ind., union of Methodist churches, with Hugh E. Smith; Dec., Syracuse, N. Y., union of Methodist churches, with Dr. Theodore S. Henderson.

(*Continued on page 223.*)



Preston D. Ogden will assist Rev. R. M. Scott in meetings at Cherokee, Kans.

W. D. Wakefield has accepted the pastorate of the Clyde (Ill.) Bapt. church.

J. D. Stentz will assist in meetings to be held at Washington Court House, Ohio.

Miss Lottie L. Wands will assist in meetings at Petersburg, Ill., during October.

L. J. Derk and H. R. Keller expect to enter college in the east soon for further preparation.

S. R. Standifer has had good results in evangelistic work since he left the Institute. Last month he labored at Elgin, Texas.

Miss Harriet Andrus is doing special Bible work in Good Will Chapel, the East Side branch of Madison Ave. Pres. Church, New York City.

Miss Anna Anderson is now on her way to Alaska to take up mission work. In the place where she is to locate mail comes but once a year.

Mr. Fitt spent Sunday, September 29, at Grand Rapids, Mich., speaking at the Rescue Mission of which Melvin E. Trotter is superintendent.

Rev. T. B. Hyde has resigned the pastorate of the Northern Cong. church, Toronto, in order to take a rest and recuperate in health.

Mrs. Iva Zimmerman, a student of our Evening Department, has taken up work among the Indians in the Normal Training School, Santee, Nebr.

E. O. Sellers had charge of the singing at the Berrien County Sunday School Convention held at Benton Harbor, Mich., Oct. 24 and 25.

Grant Chambers reports that since he took the pastorate of the Baptist church at Union, N. Y., in 1905, over a hundred have been added to the membership. The growth has been normal and healthy. This winter he is planning for larger work along evangelistic lines.

Dr. Towner conducted the singing at a rally held Oct. 24 in the Kimball Avenue United Evangelical church, of which Rev. W. R. Marshall is pastor.

Morris Bernard expects to remain in Conccicao, Brazil, for another year, completing a church building there, etc. He is now accompanied by two fellow workers, Mr. and Mrs. Cooper.

Mr. and Mrs. George Marshall are located at Kan Cheo Fu, China, where trouble arose last month. The mission premises were partially destroyed, but the missionaries escaped in safety.

Miss Rose A. Lizenby's work as city missionary in Coffeyville, Kansas, has become more firmly established and better recognized all the time. This is her second year of service in this capacity.

Rev. James Hind, for many years a missionary in Japan under the Church Missionary Society, addressed the students Saturday, September 21, on the work done among the Japanese soldiers in the hospitals during the late war.

From Auyolo, Africa, Walter B. Williams writes of his medical work among the natives, often treating twenty or thirty in a day. Preceding his hospital work a service is held for the patients, in which hymns are sung and a Gospel talk given.

The following named men have accepted the pastorates as follows: F. F. Farrington, Summerdale Cong. church, Chicago; A. L. Cannon, Crawford Cong. church, Chicago; W. J. Cookson, Elva (Ill.) church; R. Jaudon, Bapt. church, Custer Park, Ill., and has also charge of a mission connected with the Immanuel Bapt. church, Chicago.

William Clews writes that he recently closed a protracted meeting at Meansville, Ga., with five persons added to the membership of the church, with many who surrendered to Christ. He has returned to the Atlanta (Ga.) Theological Seminary, from

which he expects to graduate next May. His preaching points while in the seminary are at Meansville and Fredonia, Ga.

J. Herbert Thompson, writing from San Jacinto, Calif., says: "The Lord is blessing our work here. Union meetings have been held in the park during the summer, and now a union Bible marking class has been formed to meet on Monday evenings. About half the class are interested in personal work. Mrs. Thompson is improving in health and is doing good work in the music of church and choir."

John Best has issued his third annual report of Bethesda Cong. Church on Clybourn Avenue, Chicago. The Sunday school now averages over 300 in attendance. Church services are held Sunday and Wednesday evenings. The prayer meeting averages 30. Mothers' meetings, visiting and relief work, the industrial school and other institutional features are also showing signs of increased interest.

My Dear Mr. Fitt:

I have been greatly interested in the Annual Report you kindly sent me. May the work yet be more richly blest! "Delight thyself also in the Lord, and He shall give thee *the desires of thy heart.*"

With a bit of prayer, and sincerest personal regards,

(Signed) S. D. Gordon.

Dear Dr. Torrey:

Your "Call to Prayer" received.

Yes. I will pray.

I will pray every day.

I will really pray.

I will pray day and night.

I will fast and pray.

I will by the help of the Spirit pray through. Yours faithfully,

(Signed) Julia H. Bronson.

Word has been received of the death of Miss Grace B. Tarbox at Caracas, Venezuela, August 15. Miss Tarbox was a student in '91-'92. About ten years ago she went to Venezuela as an independent missionary. She gave herself with much self-sacrifice to the work and in spite of ill health could not be persuaded to lay it down. Many of the early students will remember her marked fidelity when here, and will grieve over her loss.

The following named students have been called upon recently to supply the pulpits of Chicago and vicinity:

C. Frank, Immanuel Cong. church; D. Van Dyke and F. Rhoad, Crete, Ill.; J. S. Brownell, Park Ridge, Ill.; C. R. Fisk, Hobart, Ind.; G. P. Sheridan, Mayflower Cong. church; G. G. Burroughs, Stillman Valley, Ill.; J. Snelling, Mayfair Pilgrim chapel; J. S. Brownell, Crawford Cong. church; W. J. Cookson, Mayflower Cong. church; W. J. Hueston, Cuyler Ave. U. P. church; W. Wight, Ashton (Ill.) Presb. church; D. Barclay, Silver Lake (Wis.) Baptist church; J. S. Fiddler, Grace Cong. church; W. J. Cookson, Elva, Ill.; W. B. Brierly, Woodville, Ind.; W. Wight, Shermerville, Ill.; H. M. Peterson, Clyde Bapt. church; G. P. Sheridan, Immanuel Cong. church; W. Yauch, Silver Lake, Wis.; J. S. Brownell, Hobart, Ind.; J. Taylor, Steger and Crete, Ill.; W. Wight, Paw Paw, Ill.; H. B. Hall, Mayfair, Ill.; J. B. Talbot, Grant Mission.



Grant Chambers' Church, Union, N. Y.

Miss Cary spent a few weeks of vacation in Iowa last month.

Mrs. Harper was absent in Pennsylvania for two weeks of October.

Mrs. Jessie Pendleton Brown, of Udapitty, Jaffna, Ceylon, made a brief visit here last month.

Miss Anna Burdette expects soon to take the position of church visitor for the First Pres. church of Erie, Pa.

C. N. Platt has accepted a call to become assistant pastor of a Presbyterian church in Buffalo, N. Y.

Mrs. Frances Allison has just accepted a position as pastor's helper in the First Pres. church of Dubuque, Ia.

Wilmer S. Lehman, missionary under the Pres. Board at Lolodorf, Kamerun, W. Africa, is on furlough in this country for eight months.

Mrs. E. E. Todd stopped a few days at the Institute. She is now on her way to her post in Moyamba, West Africa, under the United Brethren Mission Board.

Miss Mary E. Landfear, New Haven, Conn., has been spending a few weeks at the Institute. She is acting as financial agent for the Huguenot College in South Africa.

Evening Department.

The classes in the Evening Department are being well attended considering the fact that the tent services under Dr. Torrey are held only two blocks away. Many of the students are attending the services and taking active part on other evenings than when the classes meet. Some indeed go over after the classes and get an opportunity to assist in dealing with the enquirers. The number of students enrolled thus far is 137.

A fellowship meeting (previous to 7:30 session) has just been inaugurated, which will, we trust, prove as great a help to the Evening students as it does to those in the Regular department.

The studies and teachers this term are: Biblical Introduction, Mr. Fitt; Personal Work, Mr. Pope; Bible Doctrine, Mr. Hunter.

P. O. Jensen has removed to Saxeville, Wis., where he has become pastor of the Baptist church.

W. H. Sargent has just returned from a vacation spent in England close to the scenes of his boyhood.

W. H. Parker has removed from Port Byron, Ill., where he was in charge of the Bethel church, to Watertown, Ill., a new field.

F. H. Decker is preaching on the Avenna circuit (U. B. church) near Brownstown, Ill. His three preaching points are Mount Carmel, Locust Grove and Avenna.

Among Institute guests for a few days recently was Miss Anna L. Huston, of Germantown, Pa. Miss Huston is a warm friend and supporter of the Institute work.

K. Komuro, Kobe, Japan, writes: "I have been working hard in my little church since February, and by the grace of God we added 18 new members on July 7. There are some more to be baptized soon. My wife is helping me by teaching school, singing, playing the organ and visiting the weak and sick."

Married.

Edgar E. Strother to Christina K. Cameron, Sept. 10, 1907, at Yorkville, Mich. At home, East St. Louis, Mo., a few weeks before sailing for the Orient.

David Francis McKinley to Lillian Belle Arnold, Oct. 9, 1907, at New Concord, O. At home, 128 King street, Winnepeg, Man.

Ralph DeWitt Smith to Blanche Lilian Crisman, Oct. 2, 1907, at Los Angeles, Calif.

Clarence Newton Platt to Clara Edith Kuhnle. Oct. 8, 1907, at Chambersburg, Pa. At home, 434 Linwood Ave., Buffalo, N. Y.

Born.

To Mr. and Mrs. N. H. Camp a son, John Mallory, Sept. 22, 1907, in Chicago.

To Rev. and Mrs. R. L. Evans a son, Harris Knox, Aug. 29, 1907, at Carrollton, Ill.

Died.

Grace B. Tarbox, a missionary in Venezuela for the past 11 years, on Aug. 15, 1907.

Colportage Department.

Some unusual bargains in *new* Gospel hymn books (several kinds) are now offered by the Bible Institute Colportage Association. Pastors, superintendents and music committees should write for particulars.

A brand new Towner organ, built on the melodeon plan, beautifully made in three-ply basswood, ebony finish, single reed, 3¼ octaves, is now offered by the Colportage Association for only $15 net. The instrument weighs only 26 lbs., measures 24x24x-10¾ inches, and is especialy adapted for use in small rooms where space is valuable. This organ does not fold.

Rev. Gus. Briegleb, pastor Union Cong. church, Tuckahoe, N. Y., writes, after ordering Colportage Library books, tracts, etc.: "I have read through carefully the Colportage books sent to me, and I never was so impressed with the great value one receives for money expended as I have been in reading these books. I know of no literature that is better than these books to use in pastoral visitation."

Dr. Torrey's "Studies in the Life and Teachings of Our Lord" will be issued in pamphlet form by the Colportage Association. Each pamphlet will contain 13 lessons, with daily Bible readings and perhaps other features helpful to the student and teacher. The first pamphlet is now in the press. It will be seen that these studies furnish a splendid course for Sunday school and popular Bible classes.

"Your esteemed letter of the 3rd inst. is just at hand, and in reply I beg to say that the prisoners in Paris (Texas), where I hold services nearly every Sunday, are well supplied with literature. Since this county voted local option some two years ago we have very few prisoners in the jail. We used to have about 75. Yesterday there were just 23, and that is the fullest that they get, because the court is just meeting today to try the cases."—*D. H. Scott.*

Mr. Moody's Book Funds.

The following contributions have been received from September 16, 1907, to October 15, 1907, inclusive:

Prison Book Fund:

G. O., Ky.	$ 1.50	Mrs. S. A., Ohio	1.00
M. E. D., England	4.84	J. B. C., Pa.	2.00
M. J. M., Ohio	1.00	H. K., La.	1.00
Anonymous, Pa.	1.00	M. J., N. Y.	1.00
Mrs. F. H., Pa.	10.00	A. P. K., Conn.	10.00
A. C. R., Ohio	1.00	B. W., Conn.	10.00
Mrs. L. B. H., Mass.	1.00	J. M. M., Wis.	1.75
G. L. G., Conn.	1.00	C. W., N. Y.	20.00
J. C. R., Miss.	3.00	E. O. E., Pa.	5.00
J. H. S., N. Y.	1.00	Mrs. J. O., Wyo.	1.00
Mrs. T. G. R., La.	25.00	Mrs. O. F., N. J.	10.00
H. S. St. J., Conn.	5.00	D. T., Ohio	1.00
H. T. C., Ill.	2.00	Mrs. M. J. R., Ohio	2.00
E. A. McG., Pa.	4.15	A. T. D., Ky.	1.00
E. S. O., Ill.	2.00	D. H. D., Pa.	90.00
C. R. O., N. Y.	10.00		
Mrs. J. W. C., Ohio	1.00		$241.24
R. H. A., N. J.	10.00		

Africa Book Fund:

Mrs. E. D. W., Ohio	5.00	
Mrs. S. A., Ohio	1.00	
D. H. D., Pa.	50.00	
		56.00

Lumber Camp Book Fund:

R. L., Mo.	.25	
Mrs. S. A., Ohio	1.00	
D. H. D., Pa.	10.00	
		11.25

Mountain Book Fund:

Mrs. S. A., Ohio	1.00	
D. H. D., Pa.	10.00	
		11.00

Army and Navy Book Fund:

Mrs. S. A., Ohio	1.00	
D. H. D., Pa.	10.00	
		11.00

Hospital Book Fund:

Mrs. S. A., Ohio	1.00	
D. H. D., Pa.	10.00	
		11.00

India Book Fund:

Mrs. S. A., Ohio	1.00	
D. H. D., Pa.	50.00	
		51.00

Alaska Book Fund:

Mrs. S. A. Ohio	1.00	
D. H. D., Pa.	5.00	
		6.00

Fire Station Book Fund:

Mrs. S. A., Ohio	1.00	
D. H. D., Pa.	5.00	
		6.00

Seamens' Book Fund:

Mrs. S. A., Ohio	1.00

Railroad Book Fund:

D. H. D., Pa.	5.00

Lodging House Book Fund:

D. H. D., Pa.	5.00
Total	$415.49

Reunion at Denver.

MOODY BIBLE ASSOCIATION FORMED.

As there were a large number of former Institute students in Dr. Gray's meetings at Denver, a re-union was planned for Friday, Oct. 11, when 25 in all, including two or three Mt. Hermon and Northfield students, took lunch with him at the Albany Hotel.

The occasion was a most happy one, bringing many surprises, since scarcely any one knew that the others were living in or near the city. Dr. Gray told encouraging things about the work of the Institute, and answered scores of questions about people and things. A telegram of greeting was sent to the Institute, and almost spontaneously a suggestion was carried out to form a "Denver Moody Bible Association" for quarterly meetings of a social and spiritual character. Rev. Joel Harper was elected president of the association, and Rev. J. C. Page secretary, while Rev. Joshua Gravett was appointed with them a committee to arrange for the first meeting to be held at his church during the Christmas holiday week. The following are the names of the members of the Association:

Miss Mae Adams,	M. J. Field,
Mrs. G. F. Fink,	G. F. Fink,
Mrs. J. Gravett,	Joshua Gravette,
Miss Agnes Hart,	C. S. Giblin,
Miss Margaret Hart,	Joel Harper,
Miss Core. E. Lind,	C. L. Kirk,
Miss F. C. McLaren,	J. C. Page,
Miss A. J. Nelson,	M. A. Stone,
Mrs. J. C. Page,	T. E. Taylor,
Miss M. A. Warren,	Elmer E. Test,
W. J. Bingham,	B. C. Tillett,
M. B. Dillon,	S. F. Wishard.

Miss Martha Nutt reports that her work at Littleton College, Littleton, N. C., is ideal. She has 260 girls in Bible classes.

M. G. Oberholtzer has charge of the music in Sunday services at Stevensville and Black Creek, Ont., and week-night singing classes at the same points.

S. Howard Smith, pastor First Presbyterian Church, Paxton, Ill., writes: "Tomorrow we shall have our 12 church officers over for dinner, after which we will lay our plans for the coming winter's work. The work is opening up most encouragingly. Five of our young people left this morning to take up studies at the State University."

The Reward for an Hour's Work.

One Saturday evening at 9:45 I stepped out of the Institute on some business, and when a short distance away a voice said:

"Are you from Moody's?"

I replied in the affirmative.

"Here's a real case; deal with him."

In front of me stood a lady with a man so drunk he could scarcely walk.

"I brought him two miles to get some one to tell him of Jesus," she said.

I felt like saying: "Get someone else," as I was very busy and tired, but the thought flashed through my mind: "What would Jesus do?"

"I'll do it," I said.

We walked down the street slowly. I told him only of Jesus and His power to save and keep. It broke him all up to think any one really loved him. We prayed on the street, and the Spirit of God was present as I laid the case before our heavenly Father and pleaded the blood of Jesus for his soul.

I got his address. He handed over to me ten dollars, and I left only one with him. We then went down the street to find a lodging. Several refused to take him, he was so drunk. I went to others, each time a less respectable one, hoping to get him in some place for protection from the cold. The last place I went up a flight of stairs to the office, and on returning a moment later he was gone! Some one no doubt had been shadowing us and had taken him in some side door, in the hope of getting any money he might have. I returned disappointed and troubled, but committed him to God's care and keeping. I wrote him twice and returned his money.

He called on me a month later, and here is his side of the case:

"I make good money and only drink a little. That night I got too much and didn't remember anything more."

"Don't you remember when I talked and prayed with you?"

"No."

"Don't you remember when you gave me that money?"

"Not at all. When I get on a spree I lose watch and chain, money and all, and this is the first time I ever got any back.

When I got home on Sunday I was deeply convicted of sin. It was terrible. At last I grew desperate, and when my boy came home from Sunday school I sent him back at once for a man to come and pray with me. After two hours of tears and prayers a change came over me. I realized I was forgiven. I am a new man now, living a new life, and have never touched a drop since, and by God's help I never will." And with tears he added: "No doubt it was your prayers that started me back to Jesus."

That was my reward for an hour's work. What a change there is in that home.—*R. H. Stone.*

Mr. and Mrs. R. E. Bateson report their removal from Mayari, Cuba, to Santiago, same island. They are at work in the Methodist school for boys. Mrs. Bateson, writing of their work at Mayari, says: "In a little over one year God gave us strength to build two churches and a parsonage, and in the past eight months we baptized and received into the church more than 100 persons. In connection with this work we sold 1,253 Bibles and testaments, and gave away 10,000 tracts. Our circuit covered nearly 25 miles, and we had about 20 meetings each month, traveling by foot or horse-back. We need your prayers as we take up our new work."

J. F. Rake, pastor Bapt. church, Denver, Ind., writes: "The work broadens with every passing month. I am very busy, having a service every night in the week as follows: Monday; Young Men's Bible Class. Tuesday; Senior Boys' Club. Wednesday; noon service at basket factory and evening prayer meeting in church. Thursday; Sunday School Teachers' Meeting. Friday; Junior Boys' Club. Saturday; Choir rehearsal. Sunday; regular services of the Sunday school, B. Y. P. U. and preaching. I baptized 61 converts, nearly all young men and young women. The glory is all the Lord's. I am so thankful that I was led to the B. I. I can never, never measure its meaning to me. I am praying for the Torrey meetings in Chicago. Please pray for the people here and for me."

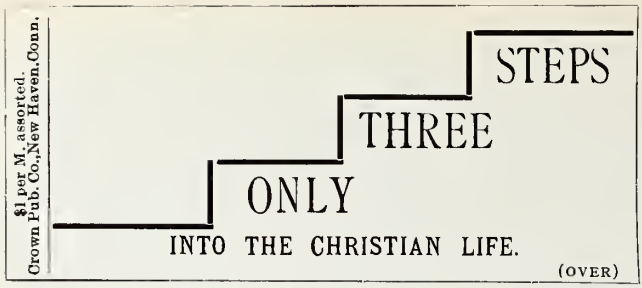
Notes from a Colporter's Letters.

"Among the Lutherans, who are many, there are colporters, and they will not buy anything. The same of the Catholics."

"There is one young man from the Seventh Day Adventists selling a book for $2.50, and every farmer I go to says he bought it so as to help the student out. He works on the farmer's emotions by telling them he went to bed many nights having had only one cracker and water for supper, having not much money and trying to get an education."

"Every time I go home I pass all the farmers to whom I have sold books, and they even stop me and ask me questions. One told me he thought *A Peep Behind the Scenes* was beautiful. I buy from them butter, but most of them refuse to take any money. I get lettuce, young onions and such things, and baskets full of strawberries as presents from them. Many say they like to help along a missionary. They tell me to come and stop again over night when I am out their way. Only two farmers have charged me for any food—supper, bed, and breakfast (very good too) for the horse and myself, for 25c—and they were Catholics."

"Last night I staid in the home of a very nice and wealthy farmer. He told me that he was a very unhappy man. I was talking about God's calling. After I was through he asked several questions, and he took me to the barn and asked me not to tell his neighbors about what he was going to narrate to me, which I promised. He said his calling for the ministry since he was saved was very plain, but he fought it so hard that he has been backsliding for a long time. Not long ago his four-year-old boy asked him one evening: Don't you never pray to God? That question has set him to thinking, he said. The call is still there, and he asked me to pray for him, and said: You can't tell yet. I may sell my farm, take my boys to the city of Chicago, educate them there, and you may find me in your Institute some day yet."



I. ACCEPT CHRIST.
As many as received Him to them gave He power to become the Sons of God. (John i. 12.)

II. CONFESS CHRIST.
If thou shalt confess with thy mouth Jesus as Lord * * * thou shalt be saved. (Rom. x. 9.)

III. OBEY CHRIST.
He that hath my commandments and keepeth them * * * I will manifest myself to him. (John xiv.21.)

The first two steps you can take in a moment, the third will require all your life.

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Young People's Topics.

NOVEMBER.

3. "Acquainted with God." Job 22:21, 22. (Consecration meeting.)
10. The greed for gold. Prov. 23:4, 5; Luke 12:13-21.
17. Wanted: men for Gideon's band! Judges 7:2-7.
24. Home missions: The progress of work among the immigrants. Num. 15:13-16, 29-31.

DECEMBER.

1. The beauty and utility of gratitude. Ps. 111:1-10. (A Thanksgiving consecration meeting.)
8. Lessons from an old love-story. The book of Ruth. Read in the meeting Ruth 2:10-20.
15. Confident testimony for Christ. Luke 12:11, 12; Acts 4:13-33.
22. The Magnificat: A Christmas song Luke 1:46-55.
29. Foreign missions: The coming triumph of the Cross — How may we hasten it? Isa. 11:1-10.

No Compromise.

(*Continued from page 187.*)

FOURTH COMPROMISE—10:24. "Go ye, serve the Lord, but let your *flocks and herds be stayed.*"

When the devil sees that a man and his whole family are going to be religious, he says: "That's all right, but you must not consecrate your business, etc."

Moses' reply in v. 26.

CONCLUSION.

A man is never free from the power of the devil until he has everything out of the devil's dominion.

Do you want to be free? If so, get ALL on the altar of God. When this is done you will experience a peace that you have never known before.—*N. H. Lines.*

Forthcoming Conferences, Etc.

INTL. Y. M. C. A. CONVENTION, Nov. 22-26, 1907, at Washington, D. C.

THIRD MIDWINTER EVANGELISTIC AND SOUL-WINNING CONFERENCE, Chicago, January 1 and 2, 1908. A. P. Fitt, sec., 80 Institute Place, Chicago.

"My warmest wishes are with the Institute. I recall with pleasure the helpful and inspiring hours I spent in her class rooms. It has meant much to me and has planted my feet firmly on solid ground, which too often in theological halls is rather slippery."

"My heart and prayers go out always for your grand institution. I wish it was in my power and pocket-book to express as fully as I feel the high appreciation of what it has been in my life, and the kind personal interest you and others have taken in me. I love the old place and all connected with it."

International S. S. Lessons.

5. Nov. 3. The Cities of Refuge. Josh. 20:1-9. Commit vs. 2, 3. Golden Text: Ps. 62:7.
6. Nov. 10. Joshua Renewing the Covenant with Israel. Josh. 24:14-28. Commit vs. 22-24. Golden Text: Josh. 24:15.
7. Nov. 17. Gideon and His Three Hundred. Judg. 7:9-23. Commit vs. 17, 18 Golden Text: Deut. 3:22.
8. Nov. 24. World's Temperance Sunday. Rom. 14:12-23. Commit vs. 19-21. Golden Text: Rom. 14:13.
9. Dec. 1. The Death of Samson. Judg. 16:21-31. Commit vs. 28-30. Golden Text: Eph. 6:10.
10. Dec. 8. Ruth's Wise Choice. Ruth 1:14-22. Commit vs. 16, 17. Golden Text: Ruth 1:16.
11. Dec. 15. The Boy Samuel. 1 Sam. 3:1-21. Commit vs. 8-10. Golden Text: 1 Sam. 3:9.
12. Dec. 22. Samuel the Upright Judge. 1 Sam. 7:1-13. Commit vs. 12, 13. Golden Text: 1 Sam. 7:3.
Christmas Lesson. Matt. 2:1-12. Commit vs. 10-12. Golden Text: Luke 2:11.
13. Dec. 29. Review. Golden Text for the Quarter: Ps. 65:11.

Mr. and Mrs. L. B. Haigh, who are now at Kijabi, Africa, write regarding their work as follows: "We have been engaged in missionary work in E. Africa for the past 13 months, and our Institute training has been especially helpful to us in our work on the field. Our God has abundantly blessed Mrs. Haigh and myself by giving us a fairly good knowledge of the Gikuyu language. We are expecting a number of former Institute students to arrive here the latter part of this year, two or three of whom will help us on our station. At present we have seven Institute students as missionaries, and it seems like old times. Our annual conference meets at Kijabi in about three weeks, and at that time we are looking forward to having Bro. E. A. Marshall of the Institute with us. We are constantly praying for the work of the Institute, and we ask your prayers in behalf of our work."

Future Engagements.

(*Continued from page 215.*)

PAUL PRICE—Nov. 3-15, Jacksonville, Ala.; Nov. 17-29, Pomeroy, O.; Dec. 1-12, Beckley, W. Va.

D. W. REINHART—Oct. 13-Nov. 10, Ord, Neb.

MILTON S. REES—Nov. 24, Clifton Springs, N. Y. All union meetings.

WALTER RUSSELL—Elgin and Forest, Ont.

LE ROY ST. JOHN—Nov., Los Angeles, Calif.; Dec., Redlands, Calif.

H. F. SAYLES Nov., Gladstone, Mich.; Dec., Farwell, Mich.; Jan., Friend, Neb.

CHAS. R. SCOFIELD—Nov., Columbus, O.

DAN SHANNON—Manistee, Mich.; Hammond, Ill; Garrett, Ind.; Jackson, Mich.; Chicago.

C. C. SMITH AND B. M. RICE—Nov., Dubuque, Ia.; Dec., Litchfield, Minn.

H. S. STONER—Nov. 10, Lancaster, O.

MELVIN E. TROTTER—Nov. 3, Detroit, Mich.; Nov. 10, Scranton, Pa.; Dec. 8, Toronto, Ont.

G. R. TURK—Nov., Sarnia, Ont.; Dec.; Paris, Ont.

GEO. H. WILLIAMS—Nov. 3, Alto Pass, Ill.; Dec. 1, Lacon, Ill.; Jan., Rensselaer, Ind. All union meetings.

L. R. WILLIAMSON—Nov. 3-18, Downington, Pa.

C. H. YATMAN—During the fall, Greenville, Ohio.

HERBERT YEUELL AND ARTHUR WAKE—Nov., Detroit, Mich.

A. H. ZIMMERMAN—Nov., New Hartford, N. Y.; Dec. and Jan., Utica, N. Y.; Feb., Clinton, N. Y.; March, Rome, N. Y.

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A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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It is our plan to make the February issue of our magazine a double number, giving a report of the leading addresses and proceedings of the Third Midwinter Evangelistic and soul-winning conference to be held in Chicago January 1 and 2.

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Again! If you have room in your letters or other mail to slip a TIE circular (prospectus), we will gladly send you a package of such printed matter for that sort of "missionary" work. Somebody may bless you for calling to their attention a magazine like this.

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Former students of the Moody Bible Institute, or home or foreign missionaries, who would like to receive the TIE, but are unable to afford the subscription price, are invited to send their names and addresses to this office, as money has been contributed to be used in sending the magazine free for one year to a limited number of those who would appreciate it. If our readers know of any such, we would be glad to receive their names.

"I am only too glad to be reminded of the privilege of giving something to the Institute, which I value more highly every year. I rejoice greatly in all its prosperity, and especially in the word I receive through the TIE of the manifestation of God's power in these past weeks. I trust that we who are out in the work may through your prayer share in the same blessings."

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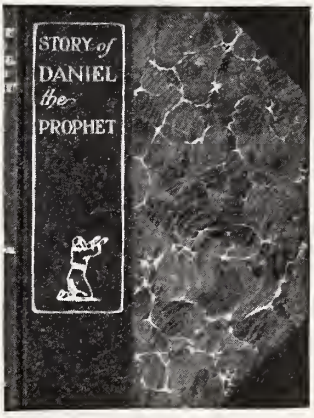
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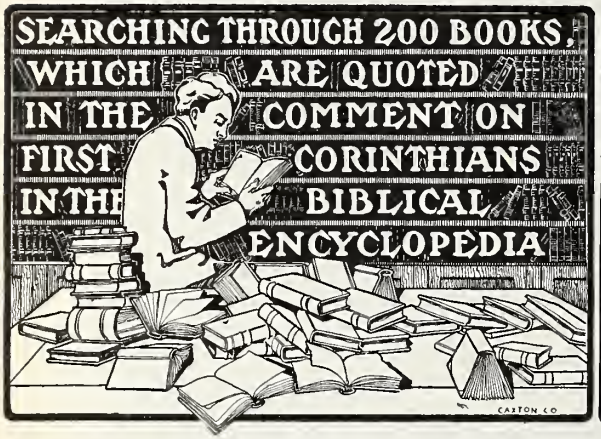
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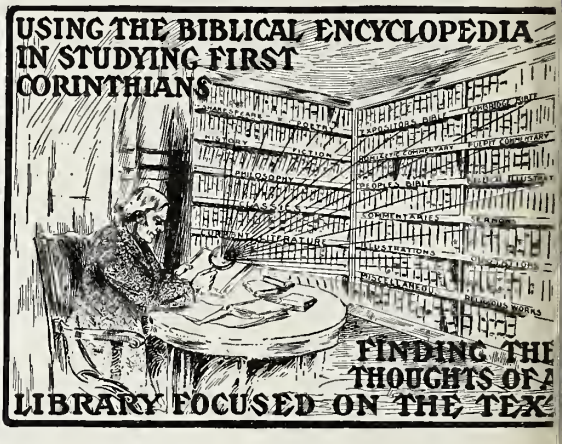
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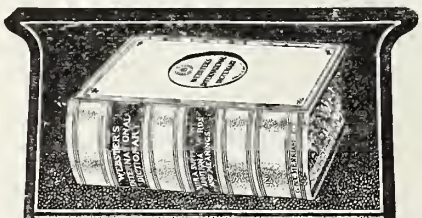
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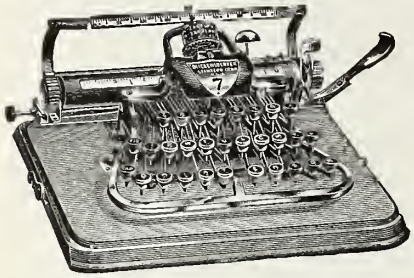
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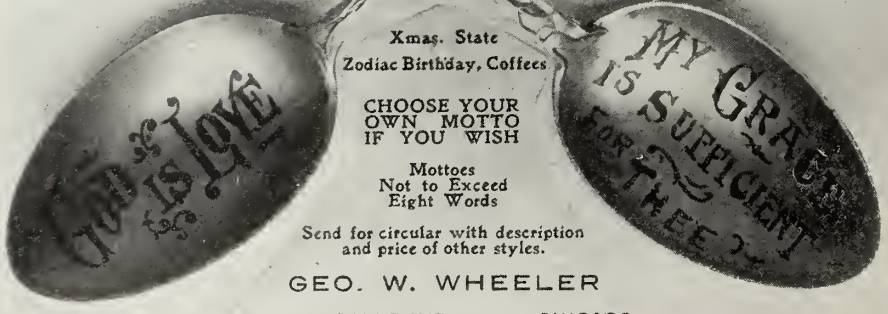
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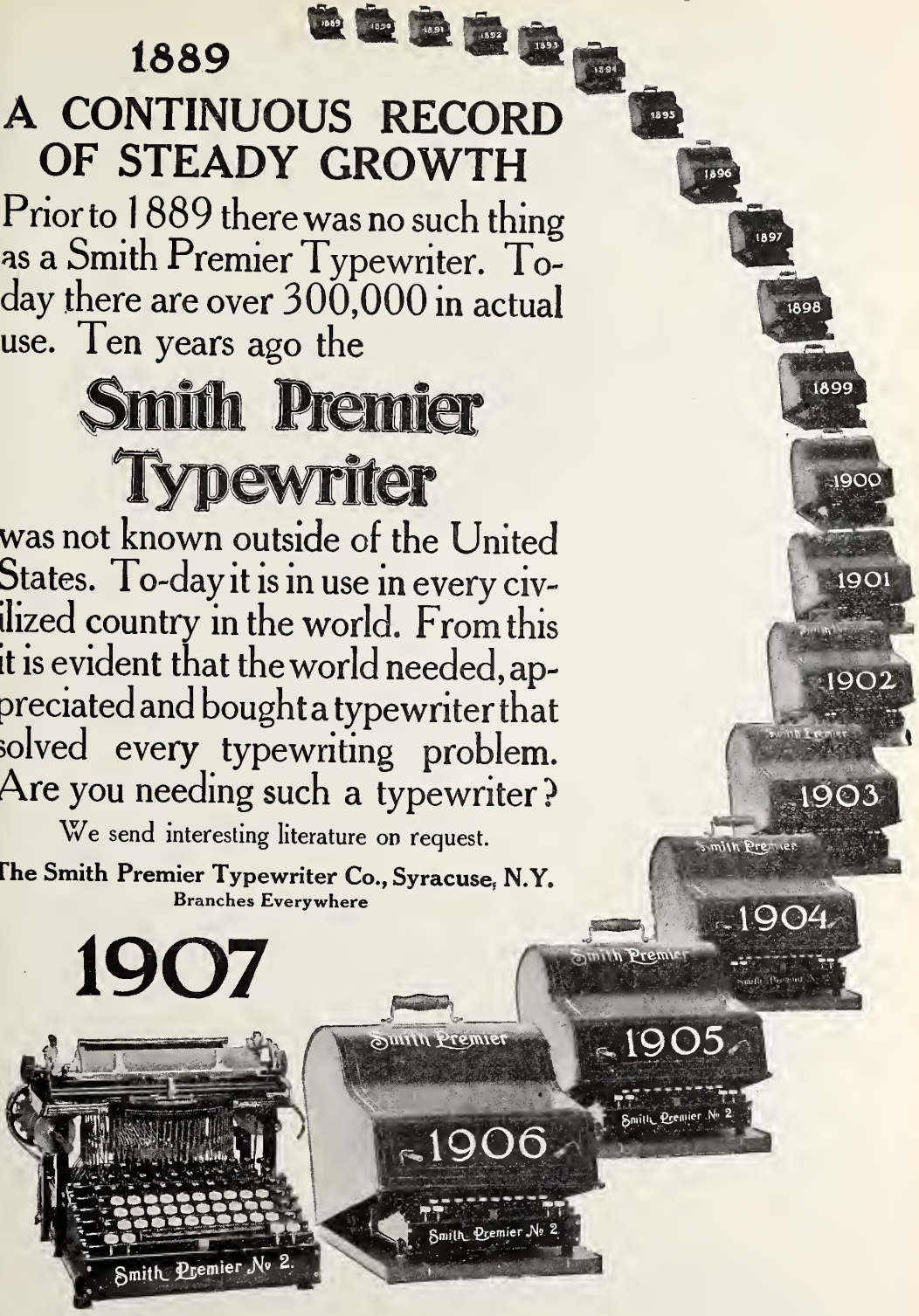
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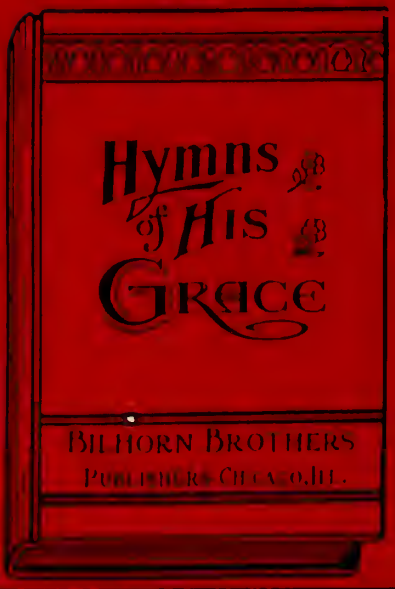
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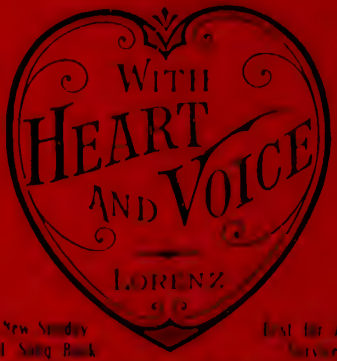
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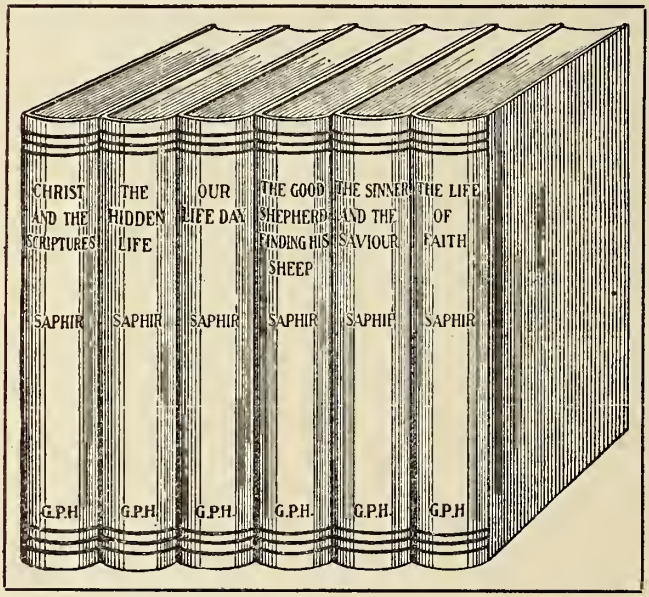
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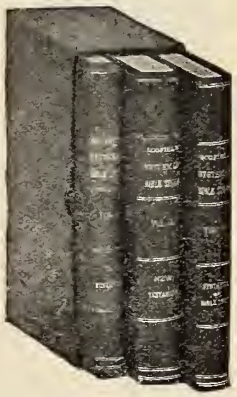
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"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

Cut from the Loaf.

Here is the source of our salvation —"God so loved the world." Here is the ground of it—"that He gave His only-begotten Son." Here is the need of it—"that whosoever believeth on Him should not perish." Here is the result of it—"but have everlasting life." Here is the means of it—"believeth." Here is the extent of it—"whosoever."

Thanks be unto God for His unspeakable gift! Let every preacher whose eye falls on this take the text that never grows old for his Christmas sermon this year, and may the eternal Father communicate the life of His Spirit with its use!

Reaping the Spirit's Work.

We were strangely touched by Chancellor Huntington's words on pastoral evangelism in the *Central Christian Advocate*, especially when he urged a constant search outside the church "for those in whom the Holy Spirit has awakened a desire for salvation."

This sounds like the language of an earlier century when more pastors were at the same time evangelists. What a precious thought that the Holy Spirit *is* awakening in some a desire for salvation, and that He privileges us to follow after Him and reap where He has sown! This, indeed, is the great encouragement and quickener of all evangelism, general and personal, that we know not when or where we may come upon the planting of the living seed only waiting for our watering to bring it to the flower.

So precious is it to think that the Holy Spirit is the same in His actings now as always, that He is not an idle, inactive deity, but working everywhere, convicting, wounding, quickening, healing, saving, glorifying Jesus and bringing men into captivity to Him. Let us take heart. The very next sermon we preach, the very next man we approach may mean fruit, for the Head is adding to the church daily such as are being saved (Acts 2:47, R. V.).

The President and the Bishop of London.

The president's spectacular journey down the Mississippi last month will live in the annals of his administration as one of its most important events. His speeches, carefully prepared and delivered from manuscript, were as stirring in their way as his "Winning of the West" or his "Rough Riders," and anew impressed the nation with his virility and versatility and the contribution he has made both to its material development and its civic righteousness. All political parties will agree that the country is cleaner morally for the Roosevelt administration, and that it will be some time ere it entirely loses the effect of the probing and prodding he has given to graft and corruption in places high and low.

And yet there is danger to the young men of this country in supposing that the president's insistent gospel of clean politics and the square deal is all the gospel worth while, or that even it can be for long effective without something stronger to sustain it. We value the Gospel of his eccle-

siastical competitor in tennis far more. When the Bishop of London preached the opening sermon at the Richmond convention he reminded the strong men who listened to him that when they failed to testify to the sacrificial work of Christ as the only ground and inspiration of true righteousness, personal or political, they were sounding the death knell both of church and state. And it is notable that when he addressed the denizens of Wall street later, he inquired what they who believed as he did were personally doing to win men to the Saviour.

All of which confirms us in our conviction that the truest patriot, in this or any land, is he who testifies to the Gospel of the grace of God.

The Man in the Blue Jeans.

Mr. Moody liked Chicago. He was heard to say of it: "Every morning when I get up I feel that something is going to happen." And this is characteristic of the whole middle West—something is always going to happen, and it *is* happening too. The traveler through the states comprising it feels everywhere the thrill of movement and growth.

Openings and opportunities for material development and the increase of wealth are on every hand, and the "promoter" with a "proposition" is ubiquitous. "You don't have to go to Wall street for money now," said one of these the other day; "you can walk out into the country and get it from the pockets of the man in the blue jeans."

But Mr. Moody seized this situation for the Lord. If things were going, he did not propose that they should all be going to the devil. If there was a hum in the air, he proposed to put the Æolian harp of the Gospel in the way of it. And we want a thousand men like him just now between the Alleghanies and the Rockies. They may not be able to preach as he, but they can do other things for God, and this is the time to do them. The Bible Institute he founded in Chicago needs these men. Never was it more useful than today, but its limits are pressed to the point of bursting. It cannot comfortably house or suitably instruct its students for the lack of room. An administration building for offices and class rooms is an immediate necessity, and so is a dormitory for the Women's department. $350,000 are required to meet the need, and there are plenty of consecrated men and women in this mighty, throbbing, moving, growing land of ours who must be looking for investments such as this in the name of the Lord. The Institute does not appeal to Wall street necessarily, but to "the man in the blue jeans."

Belated Scholarship.

A book has just been published written by a theological professor who is said to have "discovered" that the flood, the birth of Abraham, the building of the temple of Solomon, etc., all took place just at the time that the whole of the Jewish nation and the Christian church have always known that they did take place. He is said to have "discovered" also that the myths of Egypt and of the Homeric poems, as well as the folk-tales of Greece and Rome dealing with ancient heroes, rest on a historic basis. We had supposed that this also had been known. Indeed, there are whole libraries of evangelical literature written by the fathers who believed the Bible to be the Word of God, that their sons have forgotten, or never heard of, and which are now being served up in modern style and called "discoveries."

These remarks do not apply to the book in question, which appears to be a good one, but to certain reviews of it which speak of the critics as being

"startled" by its conclusions. It were comical, were not the results so tragic, to observe the serious way in which some "scholarly" critics of the Bible take themselves in these days.

A Missionary Thought for Christmas.

W. G. Pope.

Do you know that there are 800 millions of people to whom the joy of Christmas, the birth of the Saviour, has never been told?

Two-thirds of the world still unevangelized!

Last century 4,000,000 heathen became Christians, but in the same time the heathen population increased by 100,000,000.

THE WORLD'S ANNUAL TRIBUTE to death and the grave is 35,000,000, and of these only 10,000 are only nominal Christians.

Will you not spare something of that which you will spend this Christmas to send the greatest Christmas joy to them?

Heart Thoughts.

J. Stuart Holden.

Unreserve is the hall-mark of real love.

The fire of love can only be kept burning by the fuel of new knowledge and deeper acquaintance.

Jesus does not come where He is not invited, and He does not stay where He is not welcome.

Love is the most practical as well as the most potent force in the world, for love is not forever seeking to *get,* but rather to *give.*

The measure of your real love and loyalty to Jesus Christ is manifested by the weight of the cross you bear as His follower and His witness.

The call of Christ is a summons to the surrender of faith, to the fellowship of love and the service of obedience.

In this world every mountain-top of privilege is girdled by the vales of lowly duty.—*Henry Van Dyke.*

Watchful and Wise in Soul-Winning.

I am sometimes startled at the ease with which a soul can be won, and am often humiliated when I think of the many times and many opportunities in my life which I have wasted and not used for the winning of souls to Christ.

Not very long ago, in a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter in his hand, and as I did so I grasped his hand and said to him:

"Good night, I hope to meet you in glory."

I had often done that, and thought nothing of it in this case. I went into the house, met my host, and retired to my room for the night. About midnight my host knocked at my chamber door and said:

"Chaplain, that hackman has come back and says that he has got to see you to-night. I told him that he had better wait until morning, but he said: 'No, sir; I must see him to-night, and I know that he will be willing to see me.' "

When the hackman came up, a broad-shouldered, rough-looking man with a great whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. He said:

"If I meet you in glory I have got to turn around. I have come to ask you to pray with me."

What a privilege it was to pray with that man! What a privilege to point him to Jesus! And yet I never saw him before in all my life. There are thousands of men in this country that have not had an invitation to come to God in all their lives.—*Selected.*

D. L. Moody As I First Saw Him.

James M. Gray.

It was in 1876, at the time of the great Hippodrome meetings in New York City. The Hippodrome, so-called, had formerly been occupied as the station of the Harlem and Hudson River Railroad, if I remember correctly, and later as the barn for the Fourth Avenue Horse Railroad Company. It was located on the present site of the Madison Square Garden, bounded by Fourth avenue on the east, Madison on the west, and Twenty-fifth and Twenty-sixth streets on the south and north.

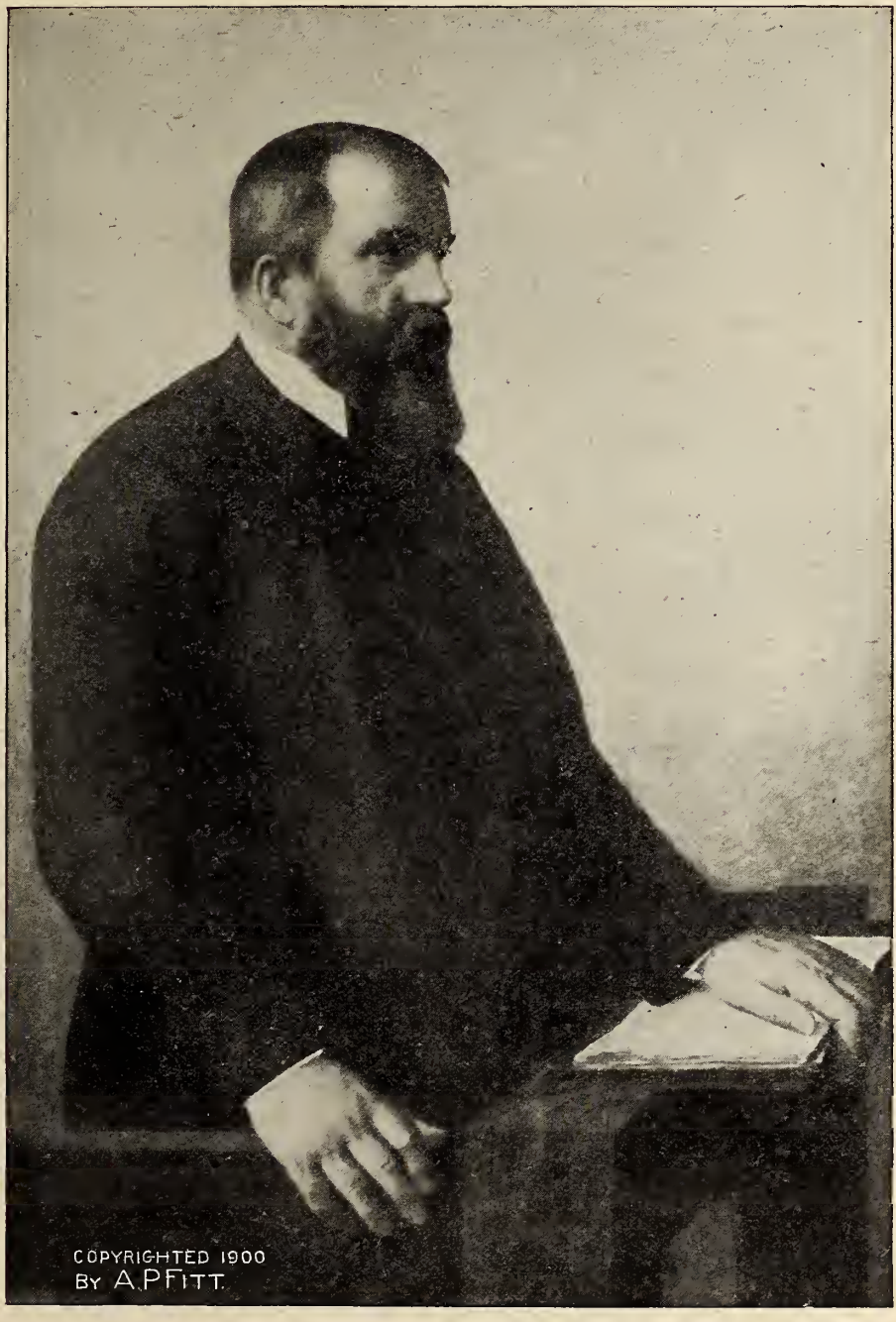
For the purpose of these meetings the building was arranged in two great auditoriums on the ground floor, one seating 7,000 and the other 3,000 people, with inquiry rooms between them. Often both of these auditoriums were filled at the same time and Mr. Moody would preach first in one and then in the other.

The platform of the larger was necessarily high and on a level with the gallery for the choir, which consisted of fully five hundred voices. Sometimes the choir was larger, when it would be divided in two for responsive singing, occupying opposite ends of the gallery which swept around the great oblong.

It was a fine choir, for I belonged to it (!) and almost never failed in attendance at any rehearsal or meeting when it was my duty to be present. It had the advantage of a splendid drill long before the evangelists, Moody and Sankey, arrived, and by the ablest masters—one of them being General Dodge, of the New York family of that name, whose members for three generations have been distinguished for their practical interest in the Lord's work. Other of the musical directors were T. E. Perkins, whom the older generations of music men remember well; Professor Thatcher, with a tenor voice of unusual sweetness and penetration, and Mr. Fischer, whose memory is fragrant as the author of the music of that precious Gospel hymn: "Oh, 'Twas Love, 'Twas Wondrous Love!"

Of course, when Mr. Sankey arrived he took charge of the choir, although he never drilled us, usually leaving that work for some of the subordinates to do. It was such a wonder to me to see that large choir and the vast assemblage before it, led by the little Estey organ which Mr. Sankey always carried with him wherever he went. But what distinguished men sometimes played that organ! I remember that a great favorite at the keys was the Rev. Stephen H. Tyng, Jr., at that time the popular and evangelistic rector of the Holy Trinity Church. And what distinguished men used to sit around him on that platform—not only clergymen but laymen of the first water, considered socially, politically, financially, and I believe spiritually. It was not uncommon to see there the Honorable Edwin D. Morgan, the great war governor of New York and one of the great bankers who constituted the financial backbone of the North during the dark days of the Civil War. The audience used to keep its eyes and mouth wide open to watch these great men as they came in, for we of the metropolis in that generation had never seen it on such wise before. "There comes Dr. John Hall," someone would say, while another would point out Robert Bonner, famed as the proprietor of the *New York Ledger* and still more so as the owner of Dexter, the record-breaking trotting horse of that time.

But we cared nothing about these men when the little door opened at the back of the platform and D. L. Moody stepped in. *Stepped* in, did I say? Yes, literally, for he seemed to cover the space between the door and the pulpit in one step! Mr. Sankey was more deliberate, and tried our pa-



D. L. Moody in the Seventies.

tience a little before he became settled at the keyboard and touched the keys to melt our hearts, but Mr. Moody was a meteor. Your focus must be all prepared, or you would miss him. He was at the little railing in front, his hand raised, our heads bowed in prayer and we all saying "Amen!" almost before we knew it.

He was less than forty years of age then, and just coming into the prime of life. How lithe, springy and buoyant he was! How full of life and spirit! Later on it was said of him that he could do what not every preacher was privileged to do, namely, lay his Bible on the book-rest which nature had provided for him, which he carried with him wherever he went, located between two buttons of his vest. But he was not so provided in 1876. While not slight in figure, rather stocky indeed, he had an abundance of dark hair, a rather long beard and heavy mustache, and such an eye! And there was an atmosphere about him that could not be described. Somehow or other you could feel whether he were present or absent with your eyes closed, even in that great assemblage. It was nature that gave him this, or rather the God of nature, but it was grace too, and the enduement of the Holy Ghost. His appearance brought to mind the words of a beautiful poem he loved:

"O Spirit of the mighty God, uplift my faith
'Till heaven's precious light shall flood my soul,
And the shining of my face declare
That I have seen the face of God."

I cannot say I was converted under the ministry of Mr. Moody. I knew Christ experimentally for a short time at least before these meetings began, and was indeed preparing for the Gospel ministry, but Mr. Moody's preaching was used of God to quicken my life and give the tone and direction to my public work ever afterwards. He was the first preacher, and one of the very few, who has ever moved me to tears.

There were three of his sermons the impression of which I have never forgotten—those on Daniel, on Grace and on the Blood. Oh, that sermon on the blood of Jesus! This brought the tears. I have never wanted to read those sermons in print lest it should detract from the hallowed memory of their delivery. It was the man as he stood, and acted and spoke, under God, that gave the meaning and power to the sermon. He had one distinguishing gesture—arm extended, not straight but bowed, palm downward and the tips of the fingers bent in. You thought he was about to strike, but it ended in a caress. It was loving, eloquent, persuasive and accomplished much. There were tears in Mr. Moody's voice, but they were not crocodile tears. I should like God to give them to me when I seek to persuade men to be reconciled to Him. He did not "work" the congregation very much in the way of obtaining expressions at the close of his discourse, and indeed the great size and arrangement of his audiences would have prevented it, but he had plenty of workers in the aisles who knew their business and let very few fish escape out of the net. He would usually announce an inquiry meeting in an adjoining room after his sermon, whither he himself repaired, followed by a small multitude of people, but even here he did not do much personal work on his own account, leaving it to others, while he, like a field commander, directed the campaign.

He never tired. Almost all great evangelists have strong bodies and well covered nerves, and so he could announce meeting after meeting during the day, beginning sometimes before breakfast, attend them all, and conclude at night without evidence of over-fatigue, though he never seemed to spare himself in anything.

One day I was standing by the side

of an elderly gentleman in the audience (for some reason I was not in the choir seats on that occasion, but the singing limped along very well notwithstanding) who, turning to me, said with tears rolling down his cheeks:

"Young man, we'll never be nearer heaven 'till we get there than we are today."

I said: "I believe it," and I believe it still. Those were great days for the city of New York that have never and probably never will be repeated.

D. L. Moody.

AN UNPUBLISHED POEM.

REBECCA S. POLLARD.

Touch the harp with gentlest fingers!
Let a strain of tenderest feeling
Pulsate through its flowing numbers,
All its sweetest chords revealing;
Let the notes be soft and saint-like
As if the seraphs hovered nigh,
Music such as floods the portal
Of the clime we call immortal—
Such as soothed his deathless spirit
Ere he closed his weary eye.

It was not at life's calm sunset;
'Twas the noontide of his being,
Ere his step had lost its lightness
Or his eye was dim of seeing,
Ere his head by frost was whitened
Or the touch of time was plain,
When the silent reaper found him
With his loved ones gathered round him
Like a golden field at harvest,
Bending with the ripening grain.

There are heroes who in battle
All unmindful of their danger
Lead their men through smoke and carnage
To where deadliest shafts are hurled;
But the Christian soldier's glory
Centers in "The Old, Old Story"
As he bears the cross of Jesus
Through a sin-benighted world.

O ye stricken ones at Northfield,
With the aching void before you,
As ye turn in mute appealing
To the cold and pulseless clay,
Know ye not that *we* are bending
And our tearful voices blending
In the requiem ye are chanting
In your darkened homes today?

Where he roamed in sunny childhood
Through the meadow and the wildwood,
Near his sainted mother's ashes,
Near the spot where he was born,
Where his children ran to meet him
And his friends were wont to greet him,
Let him sleep his dreamless slumber
Till the resurrection morn.

There were hallelujahs echoed
Through the highest courts of heaven
When his labors here were ended
And he passed to his reward;
While the bells of heaven were ringing,
And the angel choirs were singing,
And the "Well done, good and faithful"
Was the welcome of his Lord.

Oh the rapture of the moment
When the ransomed gather round him
And *our* Paul his crown of glory
And his spotless robe receives,
When apostles swell the chorus
Of ten hundred thousand voices,
The redeemed of earth in triumph
Singing "Bringing in the Sheaves"!

Chicago, December 22, 1899.

Recently the Grand Trunk Railway undertook to do some ballasting on Sunday. The attention of the authorities was called to this breach of the law, and the result was that the solicitor of that railway has sent the following letter to the attorney general of Ontario:

"Referring to former correspondence re Grand Trunk gravel train at Port Credit, I have the honor to say that on behalf of the Grand Trunk Railway Company of Canada I hereby undertake to say that the loading and unloading of gravel and other material for ballasting or otherwise on Sunday shall hereafter cease completely in the Province of Ontario unless such work comes within the exceptions provided for by the Lord's Day Act."

The Study of the Bible

Solomon, the Wise.

By A. C. Dixon.

Key texts: "I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commands, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest." 1 Kings 2:2, 3.

"And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." 1 Kings 11:6.

The first text gives Solomon at his best and the second Solomon at his worst. David was forbidden to build the temple because he was a man of war. Solomon, whose name means "peaceful," was chosen for that purpose, and yet the degeneration of the times during Solomon's prosperous reign of peace was as bad if not worse than during David's time of war. The debasing influence of luxurious peace may be more harmful than the devastations of war. Adonijah, the son of David, proclaimed himself king, and David displaced him by enthroning Solomon. The best way to get rid of the false is to enthrone the true.

Solomon's career we will consider from four points of view:

I. David's Ideal for His Son, which includes five things:

1. "Be thou strong."
2. "Show thyself a man."
3. "Keep the charge of the Lord thy God."
4. "Walk in His ways."
5. "Keep His statutes, and His commandments, and His judgments, and His testimonies."

True prosperity is made up of these five things—strength, manliness, faithfulness, fellowship with God and obedience.

II. Solomon's Success.

He was strong in six things:

1. In Wealth (4 and 5),
2. In Wisdom (1 Kings 3:5-28).

God appeared to him in a dream and asked him what he preferred. Solomon asked for wisdom to rule as a king.

3. In Knowledge.

"He spake three thousand proverbs and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall" (4:32, 33).

4. In Power.

He established a navy as well as an army (9:26-28).

5. In Religion.

The temple that he built was glorious in costliness of materials and in its artistic designs. Solomon was the first to introduce art into the religion of Israel.

6. In Fame.

His reputation went to the ends of the earth (4:34).

III. Solomon's Failure. Though strong in wealth, wisdom, knowledge, power, religion and fame, he became a wreck in personal character. While he sought to be a wise king, he forgot to be a wise man. He wished to be great rather than good. He was strong in many things, but not in the ability to resist temptation. It is more important that we should have good character than high position.

1. Solomon lacked conscientiousness.

He promised Bathsheba that he would grant her request concerning Abishag and then broke his promise (2:13-25).

2. He loved God, while he adopted pagan methods, sacrificing in high places (3:3).

3. He disobeyed God.

a. In forming alliances with the surrounding nations (3:1).

b. In marrying a pagan woman (3:1).

c. In uniting Judaism and Paganism. He was the Constantine of his day. He built God's temple and also pagan temples for his wives.

d. In taking a multitude of wives. This was contrary to the law of God, which we find in Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Polygamy grew up in the line of Cain and not of Abel, and all polygamists suffer the consequences of their sin.

e. In becoming selfishly luxurious. He was self-centered and pandered to the flesh. He spent seven years building the temple and thirteen years in building his own house.

IV. The Result. It is given by Solomon himself in Ecclesiastes 1:2-18 and 2:1-26. The conclusion of it all was "All is vanity and striving after wind."

A fresco in the Campo Santo at Pisa represents Solomon at the Day of Judgment standing between the sheep and the goats, not certain to which side he belongs. I love to think of him as writing Proverbs in the strength of his manhood; then after he had fallen into sin and had repented, he writes Ecclesiastes, which is an inspired record of the best that we can learn "under the sun" without a revelation from God; and after he has been completely restored to a high spiritual plane of living, he writes "The Song." This book is either the work of a sensualist or a deeply spiritual man, and I believe that Solomon wrote it from a spiritual and not a sensual point of view.

In Greenwich, England, the guide shows the traveler the "Queen's tree." It was planted by young Queen Elizabeth, but is now dead, because a sprig of ivy planted at the root has spread itself all over the trunk and every limb up to the topmost branch and has destroyed its life. It is the ivy sprig of sin and selfishness that we need to guard against, if we would preserve our character and have true prosperity.

Historical Order of the Books of the Old Testament.

James M. MacInnis.

The purpose of the following outline is threefold: (1) to enable the scholar, by the law of association, to remember the books of the Old Testament; (2) to cultivate an historical sense and interest in the study of the Old Testament; (3) most important of all, to set the messages of these books in their *true* historical setting in order that they may be more easily understood and more intelligently appreciated.

The Old Testament is the history of a people chosen, called, and prepared of God for a special purpose, and that purpose was *world-wide* in its interests. On the one hand the people were under the government of God, while on the other hand they were in the world and in touch with the great world powers. The message of the Old Testament can be properly understood only when studied in the light of this twofold relation.

HISTORY OF ISRAEL.

1. The first general period in the history of Israel we will call *the origin and preparation of the people outside the promised land.*

The story of this part of their life is told in Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

2. The people in the promised land.

(1) The theocracy—Joshua, Judges and Ruth; (2) the monarchy—1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles.

During the first part of the monarchy this kingdom was united under one king who had his residence at Jerusalem, 1051-931 B. C. At the death of Solomon the ten northern tribes revolted against the house of David and crowned Jeroboam king, and finally established their capital at Samaria.

3. The people under foreign rule.

Ezra, Nehemiah and Esther. About 587 B. C., to the close of Old Testament history.

The above gives five historical books for the first period, three double books for the second, and three for the third period.

During the development of this history the people passed through several crises in which they were threatened with utter destruction. During these critical times God raised up prophets who warned and instructed the people. They were the great preachers of righteousness in their day, and their messages were born of the supreme need of the hour. This was the origin of what are known as the prophetical books of the Old Testament, and in order to be intelligently studied these books must be studied in the light of the crises that gave them birth.

The first group of writing prophets (the prophets whose messages are preserved in the Old Testament) was raised up to save Israel and Judah from destruction by Assyria.

WORLD POWERS.

Here we will give the order of the predominance of the great world empires with which Israel came into contact and which are mentioned in Old Testament history and prophecy. Abraham was called from Ur of the Chaldees, which was on the western bank of the Euphrates and a part of *old* Babylonia. This is the nation from which the chosen people were called out, and it was a strong, flourishing empire as early as 3000 B. C. Khammurabi, whose code of laws was discovered a few years ago, one of the oldest codes in existence, was one of the greatest kings of this nation. He reigned about 200 years before Abraham entered Canaan, about 2297-2254 B. C.

The next nation with which Israel came into contact was Egypt, and it played a most important part in the development of the national life.

From about 950 to 606 B. C. Assyria was the dominant world power. This empire flourished in the valley of the Tigris, and Nineveh was one of its capital cities.

During this time Israel also came into contact with Syria which had its capital at Damascus. Benhadad III was one of the best known kings of Syria.

In about 606 B. C. Babylonia, under the guidance of Nabopolasser, gained the ascendancy and flourished until 536 B. C., when it was overthrown by Cyrus, king of Ansan, who founded the Medo-Persian empire. This great world power was the leading power until about 380 B. C., at which time it was overthrown by Macedonia, which in its turn gave way to the iron power of Rome.

The Assyrian period in world power corresponds, therefore, with the last part of the second half of the *second* period in the history of Israel, which is designated as *"the time of the divided kingdom."*

THE PROPHETS.

1. First group of prophets.

It was during this time, then, that the first group of writing prophets flourished.

There are seven in this group, three (Hosea, Amos and Jonah) belonging

to the northern kingdom, three (Joel, Obadiah and Isaiah) to the kingdom of Judah, while Micah had a message for the north and the south. The activity of these prophets is connected with the reigns of Tiglathpileser III, Shalmanesser IV, Sargon and Sennacherib of Assyria, Benhadad III and Rezin of Syria, Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea of Israel, and Amaziah, Uzziah, Jotham, Ahaz and Hezekiah of Judah.

The work of the northern men failed to bring the nation to repentance, and it was consequently destroyed by Sargon about 721 B. C.

The work of the southern prophets was crowned with great success, and the nation was saved under Hezekiah and continued for about 135 years.

2. Second group of prophets.

The next group of prophets belonged to the Babylonian period, and were raised up to save Jerusalem from destruction by Babylonia (new Babylonia).

This group was composed of Nahum, Habakkuk, Zephaniah and Jeremiah, and was contemporaneous with Josiah, Jehoikim, Jehoiachin and Zedekiah, kings of Judah; Nabopolasser of Assyria, and Nebuchadnezzar of New Babylonia—about 627-586 B. C.

Notwithstanding the clearness, earnestness and self-sacrifice with which these preachers of righteousness set forth the issues of this crisis in the nation's life, Judah turned a deaf ear to them, and consequently was overcome and led into captivity by the king of New Babylonia about 587 B. C. But God did not forsake the people. Two of the most interesting of all the Hebrew prophets were sent to them during the Babylonian captivity—Ezekiel and Daniel.

This was known as the Babylonian period, and was about 70 years long (606-593 B. C.).

3. Third group of prophets.

The next group of prophets belonged to the Persian or Restoration period. Cyrus, the founder of the Medo-Persian empire, overthrew the new Babylonian empire about 538 B. C., and immediately issued an edict allowing a considerable number of the Jews to return to their own land and to rebuild the temple which had been destroyed by Nebuchadnezzar.

This work of restoration was carried on under the leadership of Zerubbabel, Ezra and Nehemiah, and the people were encouraged by Haggai, Zechariah and Malachi.

POETICAL BOOKS.

Besides these historical and prophetical books, there are poetical books. These are six in number and are expressive of the inner religious life of the nation.

They can be conveniently grouped into two groups. We have first, didactic or teaching poetry—Job, Proverbs and Ecclesiastes. In the second group we have lyric or emotional poetry—Psalms, Song of Songs and Lamentations.

The key to all this history, prophecy and poetry is to be found in the fact that God was endeavoring to teach the chosen people, and demonstrate through them, the fundamental and underlying principle of the universe: obedience to God is life, disobedience to God is death.

Among the petty dishonesties to which some men are prone, one of the commonest and paltriest in our day is the pretending to knowledge where there is utter ignorance.—*William Matthews.*

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, little foibles, little indulgences of the flesh—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. —*Andrew Bonar.*

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"How would you answer a man who says Christ belonged to the Masonic Order while on this earth? Is there anything in the Bible to justify the above statement?"

Certainly there is nothing in the Bible to justify this statement. Neither is there anything in history outside of the Bible to justify this statement. We have no authentic history of Christ outside that given in the Bible. The Masonic Order did not exist at the time of Christ. There were Egyptian and other heathen mysteries in the time of Christ, forms of false worship, and the Masonic Order has adopted some features of these heathen mysteries of the worship of Baal and of On into some of its degrees, and Christ certainly had nothing to do with Baalism or other forms of worship which are so sternly rebuked in the Old Testament.

"What is meant by 'heretic' in Titus 3:10?"

By "heretic" in Titus 3:10 is meant the maker of a party or sect. The word translated "heresy" in our New Testament means a sect or party and dissensions arising from diversities of opinion. The one that Paul wrote Titus to avoid was the maker of divisions or factions. There existed in the early church, just as there does in the church today, a tendency to split up into little divisions on personal notions of one's own. Paul wrote Titus to admonish the one that had the disposition to do this, and if he refused the first and second admonition to refuse him. It is good advice for today as well as for Paul's day.

"If God is a God of mercy and love and the director of the universe, why does He send earthquakes, tidal waves and other phenomena when thousands of lives are lost almost instantly?"

Because He sees fit to do so. In our day men have largely forgotten that God is God, and they think that He is under obligation to explain His dealings to us. If God saw fit, He would have a perfect right to plunge the whole earth beneath a flood and leave us all to perish instantly. All men have sinned. All men deserve the wrath of God, but God loves even a sinful and apostate race, and He has provided a way of pardon for all who will accept it, and not only a way of pardon but a way whereby we may become sons of God and heirs of God and joint heirs with Jesus Christ (John 1:12; Ro. 8:14-17). Any one who accepts this way of pardon, if he is swept away by an earthquake, tidal wave or other disaster, loses nothing. He departs to be with Christ, which is far better (Phil. 1:23). If any one does not accept this way of pardon, he is grossly wicked and ungrateful, and his being swept away by an earthquake, tidal wave or other phenomenon is far less than he deserves and far less than he will receive in the judgment that awaits him in the world to come, not merely for his sins but for the black ingratitude of his trampling under foot the mercy of God so marvelously manifested. God's ways are not our ways and God's thoughts are not our thoughts, but as the heavens are higher than the earth, so are His ways higher than our ways and His thoughts than our thoughts (Is. 55:8). His judgments are unanswerable and His ways past finding out (Ro. 11:33). But when we reach the other side and no longer "see through a glass

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darkly" but face to face, then we shall understand that the providences of God that were most difficult for us to comprehend in the life that now is were full of mercy and kindness to man. But what we all need to learn now is that God in His infinite wisdom may have a thousand good reasons for doing a thing when we in our finite ignorance cannot see even one.

A Letter from "Sophie."

Dear Sister in Christ,

I received your letter and glaird to hear from you and glaird you are in a hony nest. Trink in deep and your life will bryten and others get the benefit. As the world get worser the Christian life otter be all of sunshin. The world have nothing to chear only fun, the next day all is over. It is not so with the true child of God, we have realithe and joy beyond measher and full of glory. I went tru much of trial and trubel since I heaird the landlord raised the rent 3 dollars a month. Haid to go to God in prayer and ask Father if He intent to pay 11 and a half Dollar. I need give notice for time next day. I met a women on the street who askes me You looking for rooms? I told hear I asked the good God, so He must spoeke to the women. My last rooms weaire 4 flidts up, now it is only 1 flidt and a front roome, so I sit in heavenly places in Christ Jesus. Look for the things above, it is mor valyu then thys worlds good faidet away but the things don in the Spirit is everlasting. The Lord gave me 40 souls since Eaister. I praise his name for it. O for a trust that will nort chrink but still hold on when everything looks dark. Live in the blue, nort in the blues. Dont ever get deascourregd, allways thank God and tack corage. We cant afort one moment to lock don but up. I am going this afternoon to Eastern Painselvania for a 3 days trip to preach and lift Jesus up living Saviour. The good Lord gave me thys message for Eaister, I died to save you and now live to gide you. May God help us all to give heairtly of the things that belong to God. I hope you are enjoying God in the fullness of the holy Ghost. There is rest sweet rest in Him. Usefullness brings happeness. I wich everybody enjoy His presens and long to be perfectly holy. Hoping thys few line will be a littel comfort to you. Read 118 Psalm and 144 and 145 Psalm also 103 Psalm. Have nort sen you but still love you. May God pless you and kepp you in His love. SOPHIE LICHTENFELS.

A Challenge to Skepticism.

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is reverenced; manhood respected, womanhood honored, infancy protected and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But so long as these very men are dependent for every privilege they enjoy upon that religion which they discard, they may well hesitate before seeking to rob the Christian of his faith, and humanity of its hope in that Saviour who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terror and the grave of its gloom."—*From James Russell Lowell's speech at a banquet given for Browning, where certain skeptics had cast slurs on Christianity, when Lowell was Minister of the U. S. A. at the Court of St. James, London.*

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by JAMES M. GRAY

LESSON 11.

Lot's Aftermath. Genesis 18 and 19.

We have almost forgotten Lot, but he is not having a happy time in the land of his choice. The Sodomites have learned nothing by experience, and are increasing in iniquity and ripening for judgment. The facts in chapter 18 introduce the story of the climax in their case.

1. A second theophany, 18:1-15.

The word LORD in verse 1 is in small capitals, and we have here another manifestation of the second Person of the Godhead as in the case of "the Angel of the Lord" in the last lesson. Compare also 13:18, and notice that Abraham is still at Hebron, about twenty miles south of Jerusalem, where he had settled perhaps twenty-five years prior to this time. We may judge this by the fact that when he had become separated from Lot the latter was unmarried, but now, as chapter 19 indicates, had a family including married daughters. Keep giving attention to the map in the pursuit of these historical studies, as it will be found increasingly beneficial as we proceed.

In what form does Jehovah seem to have appeared to Abraham (2)? How are the other two "men" identified? (19:1, R. V.) Abraham's action in running to meet and show hospitality to these apparent travelers shows that at first he did not know their true nature, but yet there was something about them which he recognized as unusual and extraordinary. Notice, for example, his address in verse 3.

How does the speaker in verse 10 identify himself with Jehovah? What do you think of Sarah's laughter in verse 13 as compared with that of Abraham in the last lesson? In the light of the context does it express confidence or doubt (13-15)? How long-suffering God is with human weaknesses!

2. A great prayer, 18:16-33.

Abraham's prayer in this section of our lesson is the first prolonged supplication recorded in the Bible, and suggests several thoughts upon the subject of prayer: (1) *The duty and privilege of intercessory prayer,* for Abraham was now asking for others, not himself. (2) *The source and inspiration of prayer,* which in this case is the revealed purpose of God concerning Sodom. He who knows God's purposes prays in harmony with them and thus finds abundant food for prayer; but to learn His purpose one must listen to His voice in His Word. (3) *The value of argument in prayer.* See how Abraham pleads the holy and just dealings of God! But to be possessed of arguments one needs to be familiar with both what God is and what He says—another reason for searching His revealed Word. (4) *The right of importunity in prayer.* God is not displeased to have us press our cause, but expects us to do so, and frequently answers according to our earnestness. (5) *The efficacy of prayer,* for Abraham received his real desire, the deliverance of Lot, even though Sodom itself was not saved.*

How is Jehovah discriminated from the two "men" at verses 16 and 17? What reason is given for His readiness to reveal His purpose to Abraham (18)? Read verse 19 in the Revised Version and observe that Abraham's faithfulness to God, resulting in the fulfillment of God's promise to him, was itself of grace. Jehovah says: "I have known him to that end," which is the same as saying: "The purpose I have had in calling and blessing Abraham is to keep him faithful that I may bring upon him that which I have promised." Here is food for prayer surely, that God might know us as He knew Abraham; and per-

*Christian workers will hardly need to be reminded that this outline might be worked up into an effective discourse or Bible reading.

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haps one reason that He revealed this dealing of His with Abraham is to stimulate us thus to plead.

How strangely verse 21 sounds, bringing to mind Genesis 11:5, the note on which in lesson 6 you will please again read. Perhaps in this case the words were spoken by Jehovah in Abraham's hearing. They suggest the thought of His fairness in dealing with the wicked, for (speaking after the manner of men) He will not act in so grave a matter on hearsay evidence, but learn the facts for Himself. He will send special messengers to report to Him, who, alas! obtain all the evidence they need. Does Jehovah himself visit Sodom? What, in a sense, prevented Him?

3. The Sodom mob, 19:1-11.

What leads to the belief that Lot did not recognize the nature of his visitors (2, 3)? (Compare Hebrews 13:2.) The following verses show that the Sodomites sought an acquaintance with these supposed men for those vile purposes which have ever since been associated with the name of their city. It was for this reason that Lot, at the risk of his life, came to their defense, for the duty of protecting a guest has always been accounted among orientals as the most sacred obligation. Lot's offer concerning his daughters is most inexplicable, and yet it shows what Sodom had done even for him. On the other hand, the honor and purity of women, especially unmarried women, were in those days of little importance compared with what the Christion religion has made them. How does verse 9 show Lot's unpopularity with his neighbors? What suggests that he had testified against them? (Read here 2 Peter 2:6-9.) Who rescued Lot, and how (10)? What physical judgment was visited upon his antagonists (11)?

4. Lot's escape, 19:12-26.

How does verse 12 illustrate our responsibility for the salvation of our relatives? And verse 14 the indifference with which they often hear our testimony? How does verse 16 illustrate the preventing grace of God to lost sinners? What elements of Lot's character are illustrated in verses 18-20? Observe his vaccillation, his compromising spirit, his foolish selfishness, his ingratitude, his unbelief, his cowardice, his needless fear. How does verse 30 show his folly a second time in selecting an abiding place? How do verses 21 and 22 show God's regard for the people of His choice, notwithstanding their unworthiness? The prophets of both the Old and New Testaments speak of a time of tribulation coming upon the earth at the close of this age such as was never seen before, but they speak also of the deliverance of the saints out of it and perhaps a removal of some of them by translation (1 Thess. 4:13-18) from the earth before the judgments fall (Rev. 3:10 to 7:14, etc.), and this dealing with Lot illustrates it in certain ways. By what means were the cities of Sodom and Gomorrah destroyed? Notice the word "overthrew" in verse 25, indicating upheavals and submersions of the ground, perhaps the result of natural causes, but under divine control. The explosion of gas might account for it when the soil, soaked with bitumen, would easily convey the fire until all the cities were destroyed. It used to be thought that the Dead Sea covered the site of these cities, but this opinion is now contradicted by geology. "There is at the South end of that sea a mountain of fossil salt seven miles long, two or three wide, and one hundred to one hundred and fifty feet high, which either did not exist above the ground before that time, or was so buried beneath a covering of good earth that it communicated freshness and fertility to the soil, but raised from beneath the valley or denuded of its covering of earth, it has transformed that beautiful locality into the complete desolation it is today." This is at least the supposition of many, although the real truth of the matter doubtless will not be known in this age.

What judgment befell Lot's wife, and why? Her motives for looking back are not hard to conceive and we need not dwell upon them just now, but observe how Jesus applies this circumstance with reference to the end of the age (Luke 17:31-33), and note that in doing this He thus not only warns us concerning that period but guarantees the authenticity and minute accuracy of this whole story.

5. The origin of the Moabites and the Ammonites, 19:30-38.

It must not be supposed that the conduct of Lot's daughters recorded here is endorsed by God because of that fact. Its record is an incidental evidence of the truth of the Bible, for an imposter palming off a so-called divine revelation upon men would have omitted such a circumstance reflecting upon them whom God in His mercy had separated unto Himself. The purpose of the record is doubtless to give us the origin of the Moabites and the Ammonites, who figure so largely at a later time as the implacable enemies of Israel, whose vile character is here foreshadowed. They ultimately met the fate at God's hands which their history deserved.

LESSON 12.

Abraham at Gerar: or, How God Deals with Different Men. Genesis 20: 1-18 and 21:22-34.

1. Why Abraham took the journey mentioned in verse 1 is not stated, but perhaps to better his pasturage, for he seems to have remained in the vicinity of the Philistines for some time (21:34). Why he employed the same subterfuge about Sarah as before also is not stated except in a general way (12), but it seems to have resulted as it did then (2). The chapter illustrates *certain great principles of God's dealings with different men:*

(1) Imputed righteousness, while instantaneously giving man a right standing before God, does not make that man instantaneously righteous in his own character. If it did, Abraham would not have been guilty of this falsehood, if it were such.

(2) God can reveal Himself to the heathen as clearly as to one of His own people. Abimelech had no doubt that he had received a revelation from the God of Abraham.

(3) The sin of a heathen is against God, no matter what religion he professes or what gods he worships—"I withheld thee from sinning against Me."

(4) God is the only conservator of His own truth, and man cannot be trusted with it. Twice has He interposed against Abraham himself for the protection of his wife, in whom were deposited the hopes not only of Abraham but the whole human race. These hopes would have been disappointed if Abraham had controlled them (Psalm 105:13-15).

(5) Natural graces of disposition are not a ground of acceptance with God. Abimelech commends himself to us by his expostulation with Abraham (9-10), his restoration of Sarah and his generous treatment of both of them (14-16), and yet it is Abraham (whose conduct suffers by comparison) and not Abimelech who has the privilege and power of intercession—"He is a prophet, and he shall pray for thee, and thou shalt live" (7).

(6) God deals with His own people, those to whom His righteousness is imputed, on a different principle from that on which He deals with others. Abraham suffers no punishment for this repeated offense, although in the course of his life he had his share of chastisements and corrections, but God is dealing with him not as a criminal before a judge, but as a child before a loving father.

2. Abraham and Abimelech in covenant, 21:22-34.

The circumstance in this section naturally belongs to that of the previous one, although it seems to have taken place at a later time and subsequent to the birth of Isaac. Notice how God blessed Abraham in such a way as to glorify Himself (22), and recall the teaching in an earlier lesson that this was His purpose in the whole history of Israel, which their obedience for the time being has defeated. Abraham must have had much influence and power for Abimelech, a king, to have found it worth while to make a covenant with him (23), but his "kingdom" was very likely limited to the city of Gerar and the surrounding territory. Abraham takes advantage of the occasion to present a claim for damages, as we would say (25), and serious damages too when we reflect on the value of wells

in an oriental country to the possessor of sheep and cattle. In the circumstances of verses 27-30 we have a repetition of the transaction in chapter 15. "Beer-sheba" means "the well of the oath." This now becomes the dwelling place of Abraham for some time (34). What new name is ascribed to God in this verse?

QUESTIONS ON THE LESSON.

1. How does this lesson teach that the ground of our righteousness is objective rather than subjective?

2. What encouragement does it afford in preaching the Gospel to the unsaved?

3. How does it illustrate God's faithfulness to His promises?

4. How does it exhibit the difference between the natural and the spiritual man?

5. Can you find here an illustration of Matthew 5:16?

NOTE—Attention is called to the outline of a discourse or Bible reading in this lesson, as in the last.

LESSON 13.

From the Birth of Isaac to the Death of Sarah. Genesis 21 to 23.

1. The bondwoman and her son, 21.

There is little requiring explanation in this chapter, but verses 9-13 should not be passed without a look at Paul's words in Gal. 4:21-31, where he employs the incident in an allegorical sense. Christians are the true spiritual seed of Abraham, and those who would supplement faith in Christ by the works of the law are the children of the bondwoman, who have no place with the children of the promise.

God, however, is not unmindful of the needs of Hagar and Ishmael, nor of His promise to Abraham concerning the latter. Although the blessing on the nation is not to flow down through them, yet they are not precluded from partaking of it when it comes. Abraham, too, there can be little doubt, followed the steps of Ishmael with deep interest, although at the moment appearances are not that way. He was probably included in the gifts spoken of at 25:6, while his presence at his father's obsequies (25:9) shows that the bond of affection between them was not broken.

Which of the two, the bondwoman or her son, shows up the better in this narrative so far as trust in the true God is concerned (17)? We know little of Ishmael's subsequent life except that gathered from 25:12-18, but the presumption is that he afterward abandoned the religion of his father, since his descendants preserved no trace of it except the rite of circumcision.

2. Abraham's hardest test, 22.

The shock communicated to Abraham by this command may have been somewhat qualified by the fact that the sacrifice of human beings, and even one's own children, was not unknown to heathenism; but this could not have explained his patient and placid obedience had it not been for that faith mentioned in Hebrews 11:17-19. He knew that God's honor and faithfulness were involved in the preservation or renewal of the life of Isaac, and reposed confidently in that fact. Indeed, there is reason to believe from verse 8 that he foresaw the very means by which God would interpose for his son.

That verse is a beautiful and comprehensive foreshadowing of the substitutionary work of Christ on our behalf. Transpose the emphasis, and we learn (1) that God is the source or originator of our salvation through Christ—"*God* will Himself provide a lamb"; (2) that God had as much necessity for Christ as we, on the supposition that He purposed to redeem us—"God *will provide* Himself a lamb"; (3) that God is the provision as well as the provider—"God will provide *Himself*," *i. e.*, He is the lamb!

Note in passing two or three other interesting things: (1) that Solomon built the temple to Jehovah on Mt. Moriah (2 Chron. 3:1), and that the eternal Father afterward sacrificed His only begotten Son in the same place; (2) this circumstance of the sacrifice of the Son of God for the sins of men silences the charge of infidelity that it was barbarous for God to command Abraham to sacrifice Isaac. If it was not barbarous for God to sacrifice Christ, neither was it barbarous that it should have been prefigured in the history of Abraham; (3) Isaac himself becomes a notable type of Christ, especially in the meek and sub-

missive spirit shown throughout, and particularly when we remember that although called a "lad" he was presumably 25 years old at this time (compare here John 10:18).

What new name of God is suggested by this event (14)? This means "Jehovah will see" or "Jehovah will provide." How does God now further confirm His promise and covenant (16)? Note the marginal references to Ps. 105:9, Luke 1:73, Heb. 6:13, 14. What additional promise or prediction is now added to the original one (17)? The "gate" of ancient cities being the strongest part of the wall and the most stoutly defended, to possess it was to possess the city itself.

Finally, do not pass this part of our lesson without observing how Abraham showed his faith by his works (James 2:21-24). To quote another here: "All our righteousnesses are as filthy rags (Is. 64:6) when regarded as a ground of merit before God, or a basis of justification and peace, but as the fruit of our faith obedience is of great price. Abraham's faith without the works of obedience would have been a lie, while his work without faith would, in this case, have been a sin. The virtue of this act consisted in the fact that he obeyed God."

3. The cave of Machpelah, 23.

That Sarah should have died not in Beersheba but in Hebron, and that Abraham should have "come" to mourn for her, are facts which the record nowhere explains; but the narrative of the chapter affords an interesting insight into the customs and business methods of the orientals of this period. For "the children of Heth" compare 10:15, etc. It will be seen by verse 10 of the lesson that these people were the Hittites whom Joshua (1:4) mentions as occupying a great territory in that day, of which the Egyptian and Assyrian monuments now speak as a cultured and powerful nation of antiquity, although until recently Bible critics were disposed to say that they never existed because secular history had lost sight of them.

Let it not be supposed, however, that all the courteous formality of this occasion meant that Ephron really intended to give Abraham the field for nothing. It was rather the oriental way of raising the price, so that in the end Abraham paid many times its value. It is estimated that the 400 shekels of silver were equal to about $240 of our money, the value of which at that time would be five or ten times as much.

QUESTIONS ON THE LESSON.

1. Give book and chapter of the New Testament which refer allegorically to Sarah and Hagar.

2. Give book and chapter which show Abraham's faith in the resurrection.

3. In what three ways does verse 8 of chapter 22 foreshadow the work of Christ?

4. What three events are associated with Mt. Moriah?

5. Give chapter and verse which speak of Abraham's fruit of faith.

BOOK OF REFERENCE: *The Names of God in Holy Scripture,* by Andrew Jukes, is an English book that will be found of value not only from a philological but devotional point of view.

"Lift Up Your Eyes!"

"They lifted up their eyes, and saw no man save Jesus only" (Matt. 17:8).

Lift up your eyes today: but beware on what you look.

Lot lifted up his eyes and saw Sodom with its *allurements.*

Abraham lifted up his eyes and saw *stars* and high *promises.*

Jesus lifted up His eyes and saw fields white for *missionary* reaping.

If our eyes only look out on our level we shall see nothing but worldliness, discouragement and unrest. If we look *aloft* we shall see heaven, and hope, and tranquility!—*Mrs. George C. Needham.*

Sorrow digs the ditch through which the tears of joy and inexpressible glory flow.—*A. C. Dixon.*

In every heart there is a cross and a throne. When self is on the cross Christ is on the throne.—*C. I. Scofield.*

God has a key for every book of the Bible, but He does not hang it up with a sign upon it. We can usually find it near the door if we look carefully for it. —*H. H. Gregg.*

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by **R. A. TORREY**

LESSON 23.

The Healing of a Man Who Had Been Thirty and Eight Years in His Infirmity. John 5:1-16.

DISCOVERY OF THE FACTS.

1. In need of the Great Physician, vv. 1-5.

What sort of an occasion was it that took our Lord up to Jerusalem? Was there much joy in it for those whom the opening of the chapter pictures to us? Is there much real joy in any feast without Christ in it? What brought joy into these feasts for at least one miserable man? Why did our Lord go up to the feast? (Ex. 34:23). Was there any other reason for His going up besides the requirements of Jewish law? (Compare John 4:4, 7, etc.)

What place in the Holy City especially attracted the suffering? What does "Bethesda" mean? Who had provided this "house of mercy" and fountain of health for the suffering? How was this fountain of health to be set aside? In whom can we today find the true Bethesda for all the woes and miseries of man? (Matt. 11:28.) What sort of a company was found gathered around this pool that divine grace had provided? Of what may we see a picture in this "multitude of them that were sick, blind, halt, withered"? Where did men soon find was the best place to bring these afflicted ones? (Matt. 15:30.)

Which seems to have been the most miserable, helpless and hopeless case there? Was it his first day there (v. 7)? What facts made his case seemingly beyond all hope? Why was it not beyond hope? (Gen. 18:14; Jer. 32:17.)

2. Made whole by the Great Physician, vv. 6-9.

Who saw this man in his wretched and hopeless condition? What was His feeling as He looked upon this unhappy man? (Matt. 14:14.) What is always His feeling as He looks upon the sufferings and misfortunes of men? (Heb. 13:8; 4:15, 16; Is. 63:9.) What was it about the man that especially awakened His sympathy? Is the fact that a man has been a long time in his present evil case any reason for supposing He will not take an interest in him, save, help, or heal him? (Mark 9:21; Luke 8:43, 13, 16; Acts 3:2; 4:22; 9:33; 14:8.) Why did He select this man from all the sad cases at the pool as the one He would heal? What kind of cases does He delight in? What question did He put to the man? What did that question imply? Could this man make himself whole, or must he be made whole? Can the unsaved man make himself whole? (Eph. 2:1, 8.) In order to wish to be made whole what must this man first recognize? In order to wish to be saved what must the sinner first recognize? Did this man wish to be made whole? Had that anything to do with his being made whole? Why is it that there are so many whom our Lord does not make whole? (Matt. 23:37.) What was the only way of being made whole of which the man had any thought? What did our Lord do? What was the effect of His word? Who was He in whose word there was so much power? (Ps. 107:20.) Is there power in the word of Christ to save today? (Ro. 1:16.) What is all we have to do? (John 5:24.) How soon was the man made whole? (Mark 1:31, 42.) How did the man show that he was made whole? When our Lord makes us whole how will we show it? Did the man need the pool any more? Why not?

3. Confessing the Great Physician, vv. 10-16.

How did the man use his Christ-given strength? Did he find any opposition in doing as our Lord bade him? Will we find any opposition if we do as He bids us? (2 Tim. 3:12.) What was the objection that was raised? What was his answer? Is it a sufficient answer to any

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objection that any one may raise to our course of action, that "our Lord bids us do so"? (Matt. 23:10; John 2:5; 15:14.) How should strength that He has given be used? Did the man tell them yet who had made him whole? Why not? As soon as he found out what did he do? As soon as we know who it is that has blessed us, what ought we to do? (Ro. 10:10; Matt. 10:32, 33.) Did it take any courage to confess Jesus to these men? Why did he do it? (Matt. 12:34, last half.) What difference is there in the phrase by which the Jews described Jesus (v. 12), and that by which the healed man described Him (v. 15)? What did the Jews see in Jesus? What did the man see in Him?

Where did our Lord find the man after He had healed him? Where ought He to find us often after He has blessed us? Why did the man go to the temple? (Ps. 66:13-15; 116:12-19.) Why did our Lord look this man up in the temple? What was His counsel to him? What was evidently the cause of this man's previous suffering? Will our Lord heal the misfortunes which are the result of our own sinning? Of which did the Jews think the most, the goodness of Jesus toward the unfortunate man or His disregard of their traditions? Does anything similar ever occur today? How far did the hatred of the Jews toward Jesus go? (v. 18.)

CLASSIFICATION OF TEACHINGS.

1. *Jesus.*
   (1). What He was: divine, 8, 9; human, 6; Lord of the Sabbath, 11; especially drawn toward the most desperate cases, 6; hated of men, 16.
   (2). What He had: compassion upon all men's sorrows, 6; authority over all man's traditions, absolute right to command all man's actions, 11; power by His word to banish all man's diseases, 8, 9.
   (3). What He did: observed the law of Moses, sought the places where the multitudes gathered, 1; sought the haunts of misery, looked upon, pitied the wretched, friendless, hopeless and sinning, 6; transformed suffering and despair into joy and hope, 7, 9; removed the awful consequences of sin, 9, 14; healed the hopelessly sick, 5-9; followed up, instructed those whom He had healed, 14.

   "Is anything too hard for the Lord"?

2. *The man.*
   (1). His condition: incurably sick, many years in that condition, 5; friendless, helpless, hopeless, 7; a sinner, 14; the most unpromising and miserable man in the crowd, 3-6.
   (2). What happened to him: Jesus saw him, had compassion on him, spoke to him, made him whole, 6, 8, 9.
   (3). What he did: wished to be made whole, 6, 7; listened to Jesus, believed, acted upon what Jesus said, 6-9; showed the reality of his salvation by his walk, used the strength received from Christ in obeying Christ, 9; obeyed Christ in the face of bitter opposition, 10, 11; went to the house of God to return thanks, 14; confessed Christ before His enemies, 15.

LESSON 24.

Jesus, the Son of Man and Son of God. John 5:19-47.

DISCOVERY OF THE FACTS.

1. The Son of God despised and rejected of men, vv. 17, 18.

What was our Lord's answer to the charge of violating the law of the sabbath? What fact lay at the foundation of the obligation and law to keep the seventh day as a day of rest? (Ex. 20:11.) From what work did God rest upon the seventh day? (Gen. 2:3.) From what work is God not resting, but working "even until now" (R. V.)? What work then can and must a child of God engage in on the Sabbath day? What sort of work was it our Lord had just been doing and for which He was accused of violating the sabbath law? Was His answer sufficient? What by its entrance into the world broke in upon God's sabbath rest? (Gen. 3:6.) Can God rest while there is sin in the

world? Can a child of God rest while there is sin in the world? Where must we look for our Sabbath in its fulness? (Heb. 4:9, 11.)

In this argument how does our Lord say He must act? How does every true child of God feel that he must act? (Eph. 5:1.) What did He call God (R. V.)? Did He call God "His own Father" only in the sense that every regenerate man has a right to call God his Father (v. 23)? (Compare Mark 12:6; John 8:54; 10:30; 14:9.) What did the Jews say that Jesus did by calling "God His own Father"? Were the Jews right about that (vv. 23, 21, 26, 19)? (Phil. 2:6; Heb. 1:6; 1 John 2:23.) Were the Jews willing to accept Him as equal with God? What then was their only alternative? If our Lord was not divine as He claimed to be, what was the right thing according to the Jewish law to do with Him? What then is the one who denies His deity justifying, and with whom does he take his stand?

2. The Son of man honored by the Father as equal with Himself, vv. 19-29.

In what position in relation to the Father do we see the Son in the first half of verse 19? (Compare John 14:28.) How did the Son come to occupy this position of subordination and dependence? (Phil. 2:6, 8, R. V. margin.) Even in this position of subordination and dependence, how much of what the Father does does the Son also? (Compare v. 22 with Ps. 1, 6; John 2:19 with Acts 2:24; the first and last halves of verse 21; Ex. 4:11 with Luke 21:15; Jer. 17:10 with Rev. 2:1, 23.) Why is it the Son can do and does "what things soever" the Father does (v. 20)? (Compare John 3:35.) Why does the Father love Him? (John 15:10.)

What greater work than raising a man does Jesus say He can and will do (v. 21)? Did not Elijah and Elisha and Peter also quicken the dead? What is it in each of the cases of resurrection connected with these men shows that it was not themselves that raised the dead? Whom does the Son quicken? Upon what then does the resurrection of the dead depend? What is He upon whose sovereign will depends the question of death and resurrection? (2 Kings 5:7.)

What else besides the matter of raising the dead has the Father committed to the Son? Whose prerogative alone is it to judge man? (Ps. 9:7, 8; 96: 13; 2 Tim. 4:1; Ro. 2;16.) Why has the Father "committed all judgment unto the Son"? What does "even as" mean? (Heb. 1:6.) Suppose one refuses to honor the Son? (1 John 2:23, R. V.) Does this leave any standing ground for the Unitarian? What is the result of hearing the word of the Son? Didn't every one who heard our Lord speak hear His word? (John 8:47; Mark 8:18.) What kind of a hearing is a *real* hearing? (Note the change in R. V. from "believeth on Him" to "believeth Him.") What testimony of the Father is it that one must believe to have eternal life? (See vv. 23, 37; 1 John 5:10, R. V. and 5:1; John 20:31.) What if one does not believe God in His testimony regarding His Son? (1 John 5:10, R. V.; John 8:24, 21.)

The moment one hears our Lord's word and believes God's testimony, into what does he enter? What does he leave behind him forever? (10:28, 30.) What has the one who has heard our Lord's word and believed God's testimony a right to say *he knows?* How does he know it? What were they who thus hear the voice of the Son of God and thus get eternal life before they heard (v. 25)? What "dead" are meant in v. 25? (Eph. 2:1, 5; Luke 9:60; 15:24, 32.) How are the "dead in trespasses and sins" to be made to live? Why is it that life comes through the word of the Son (v. 26)? Do we ever have life in ourselves? (1 John 5:11.) What further than "to have life in Himself" has the Father given to the Son (v. 27)? Why has He given Him this authority? (Dan. 7:13, 14; Phil. 2:7-11; Heb. 2:14, 17, 18.) What further resurrection than the spiritual one that "now is" (v. 25) shall come through His voice (vv. 28, 29)? How many will hear His voice then and obey? How many shall have part in that resurrection? Will all rise at the same time? (1 Cor. 15:22, 24; Rev. 20:4, 5, 7, 11, 12.) What will be the principal difference between the two resurrections? (Dan. 12:2.) What is to decide whether one is to have part in "the resurrection of life" or "the resurrec-

tion of judgment"? What will decide whether one does evil or good? (Gal. 5:6; John 6:28, 29.)

3. The Son witnessed to by Moses, John the Baptist, His works and the Father, vv. 30-36.

What is the attitude of the will of the Son toward the will of the Father? (John 4:24; 6:38.) Is it the Son alone who bears witness to Himself? Who else bears witness to Him? (vv. 46, 33, 36, 37.) What is our Lord's testimony about Himself? (Matt. 26:63, 64; Mark 14:61, 62.) What was Moses' testimony about Him? (Deut. 18:18, 19; Gen. 18:1, 2, 16, 17, 33; 19:1; Mal. 3:1.) What was John the Baptist's testimony about Him? (John 1:34; 3:27-36.) What was the testimony of His own works? (3:2; 10:32, 37, 38; 14:10, 11; 15:24.) What was the testimony of His Father? (Matt. 3:17; 17:5.)

4. The Son of God rejected by those who do not love God, vv. 37-47.

What was the highest source from which our Lord received testimony? In what ways has the Father borne witness to the Son? Why did not His hearers receive the testimony of the Father? How did that prove that they had not the Father's word abiding in them? Where were they searching for light (v. 39 R. V.)? Might they have found the light in the Scriptures? Why did they not find it? What did they think was to be found in the Scriptures? Were they right in thinking so? Why then did they not find eternal life when they searched the Scriptures? To whom did the Scriptures point them? What ought they to have done? If any man fails of life, whose fault is it? Why does any man fail to obtain eternal life (v. 40)? From whom alone did our Lord seek glory? What was the one great reason that the Jews did not receive Him (v. 42)? In whose name did He come? Who is the other coming in his own name, whom the Jews will receive, of whom our Lord speaks in v. 43? What kept the Jews from believing in our Lord (v. 44)? Who will condemn the Jews in the day of judgment? If one really believes Moses, whom else will he believe? Of whom did Moses write? In what books did Moses write concerning our Lord? Who does our Lord say wrote the Pentateuch? Was He mistaken? What does He say is involved in the rejection of Moses' writings? Has it proved true historically that those who have rejected Moses' writings have sooner or later rejected the words of our Lord?

CLASSIFICATION OF TEACHINGS.

1. The Father.

His sabbath rest broken by man's sin, cannot rest while sin is in the world, worketh even until now, rests from His work of creation but not from His work of redemption, 17 (Gen. 2:3); raiseth the dead, 21; loves the Son, shows the Son all that He Himself doeth, 20; witnesses to the Son, 34, 37; commits all judgment to the Son, 22; gives the Son to have life in Himself, 26; places the Son on an equality with Himself, cannot be honored apart from the Son, 23.

2. Jesus.

(1). The Son of Man: takes the Son's place subordinate to and dependent upon the Father, 19, 30; does whatever the Father does, 19; works the work of redemption on His sabbath, the Father does on His, 17; entirely devoted to the will of His Father, 20.

(2). The Son of God: divine consciousness—"called God His own Father," 17, 18; divine honor—the same with the Father, 23; divine attributes—self-existence, 26; divine functions—(a) all judgment, 22 (Ps. 9:7, 8; 1:3-6; 96:13); (b) sovereignty over life and death—raises whom He will, 21; (c) gives eternal life to all who hear His word and believe the Father, 24; (d) raiseth all by His voice, 28, 29.

(3). The power of His voice: already raises the spiritually dead to spiritual life, 25; will some day raise all the dead from their graves, 28, 29; all who will now hear and obey His voice get eternal life, 24; all must some day hear and obey His voice, but to the wicked it will be a resurrection of judgment, 28, 29.

(4). His treatment: hated by the Jews, 18; loved by the Father, 20; witnessed to by the Scriptures, 39, Moses, 46, John the Baptist, 33, His works, 36, the Father, 37; comes in the Father's name, 43; receives not glory from men, 41.

3. *Life.*

The gift of the Son, 21; to be had only in the Son, 26; by coming to the Son, 40; by simply hearing and believing, at once, 24; all get endless existence through Christ, 29; only those who now believe get eternal life, 24, 28, 29; eternal life in its completion includes the resurrection of the body as well as the quickening of the spirit, 25, 28, 29.

LESSON 25.

Our Lord Teaching Regarding the Sabbath. Mark 2:23 to 3:6. (See also Matthew 12:1-14; Luke 6:1-11.)

DISCOVERY OF THE FACTS.

1. The Sabbath made for man—therefore sabbath prescriptions are subordinate to man's need and welfare, 2:23-28.

Where do we see our Lord as the lesson opens? What day of the week was it? On what two points had the Pharisees and their sympathizers already attacked Him and His disciples? (vv. 16, 18.) On what third point do they now undertake to attack Him?

In what condition were His disciples? (Matt. 12:1.) In what condition presumably was our Lord Himself? What hint have we here as to His method of life? What means did the disciples take to satisfy their hunger? Had they a right to take the grain of others in this way? (Deut. 23:25.) Who observed them as they did it? How did they happen to see them? Which were really most justifiable in their action, the disciples or the Pharisees? Where was their authority for their assertion that the action was "not lawful"? (Deut. 5:14; Ex. 31:15.) To what incident in Jewish history could they refer as confirming their interpretations of the law? (Ex. 16:22, 26.) Were the cases in reality parallel? Was the criticism of the Pharisees founded upon a complete or partial knowledge of the teachings of God's Word? What lesson for us? Does being very near the Master lift one above the possibility of being the object of such unjust criticism? How should we act under such criticisms? How did our Lord point out to these critical Pharisees that their assumed knowledge of God's word and will was in reality only ignorance of God's word and will? What is the best correction for unwarranted and one-sided inferences from God's Word? Ought we to take single passages?

What are the five arguments by which Christ defends His disciples against the unjust criticisms of the Pharisees? (v. 25; Matt. 12:5; 12:7; vv. 27, 28). What is the first argument? What is the point of it? What is the principle regarding the relation of ceremonial observances to the demands of man's welfare that underlies this argument? What provision of the ceremonial law did David violate? (Lev. 24:5-9; 22:10.) Why was David justified in eating? How was Abimelech justified in giving David this bread? (Matt. 12:7.) Which are most sacred in God's sight, the ceremonies He has commanded for man's welfare, or man's welfare itself? Is it right according to this to endanger life or health for a ceremony even though it is of divine appointment? Is it right to imperil life or health for a principle? Which were most sacred to the Pharisees, ceremonies or men? Have we any Pharisees today? Upon what day in the week did this incident in David's life occur? (1 Sam. 21:6, compare Lev. 24:8.)

What was our Lord's argument in defense of His disciples in verse 27? What is meant by the sabbath being made for man? If made for man what is the right use of it? What was God's purpose in giving man the sabbath? (Ex. 23:12 Deut. 5:14; Neh. 9:13, 14.) If it was made for man is it for the Jew alone? How many men need one today? Is the obligation then binding on men today? If it was

made for man who is the Lord of the sabbath? To whom shall be go to find out its true use?

Did Christ's action and that of His disciples run counter to the Mosaic law, or only to the Pharisees' interpretation of it? Is the Christian under the Mosaic sabbath law? (Ro. 14:5; Col. 2:16; 2 Cor. 3:7, 11.) For whom alone is the law done away? (Gal. 5:18; Ro. 7:4.) If the Christian is not under the Mosaic sabbath law, what obligation is there upon him to keep a sabbath (v. 27)? What day of the week will the one who is not of the old creation, but the new creation, naturally keep?

2. "Lawful to do good (works of mercy) on the sabbath days," 3:1-6.

What place was the scene of the next recorded contest between our Lord and the Pharisees? Was it the same sabbath? (Luke 6:6.) What was the occasion of the controversy? Had the Pharisees any compassion for this poor man's misfortune? What was all they saw in his affliction? With what were their hearts filled? Are there any like them today? Did these Pharisees wish our Lord to heal the poor fellow? Was it out of compassion for the man's suffering that they wished Him to heal him? Has the man who wants another to break a law in order that he may have somewhat to accuse him of, any real love for the law? What question did they put to our Lord? (Matt. 12:10.) What was the answer that the rabbis gave to that question? What answer did our Lord give to the question? (Matt. 12:11, 12.) What did He show them by that answer? What was the great trouble with the Pharisees? (Matt. 23:23.) What is the general principle that He announces as to what it is lawful to do on the sabbath day? (Matt. 12:12, R. V.) What kind of a doing would a refusal to heal the man have been? If we are not doing good on the sabbath, what are we doing?

When our Lord told the man to stand forth what feelings did it awaken in the hearts of the Pharisees? Did they believe He could heal him? Before performing the expected miracle what did He do? What kind of a look was it? What did they do under the power of that look? Was there any personal resentment in His anger? What aroused it? How in the manner of performing the miracle did He baffle the malicious plots of the Pharisees? By what was the healing work wrought? Who manifestly was Jesus? (Ps. 33:8, 9.)

What did He bid the man do? Had the man faith? How did he show it? Had he the power to do as he was told? Where did he get it? What was the result? Can our Lord do such things today? Why does He not more frequently? Can He heal anything besides withered *hands?*

What was the effect of the miracle upon the Pharisees? Were the Pharisees and Herodians naturally friendly to one another? What bound them together at this time—loyalty to the law or hatred of our Lord? Did He perform any other miracles on the sabbath? (Mark 1:21, 29; Luke 13:14; 14:1; John 5:9; 9:14.)

CLASSIFICATION OF TEACHINGS.

1. Our Lord.

Divine, 3:5; 2:28; human, 2:23, 28; 3:5; poor, hungry, 2:23; an object of the hostile criticism of professedly pious men, suspected, watched, hunted, 3:2; hated, His life plotted against, 3:6; His thorough and unfailing knowledge of the Word, His compassion on the hungry, 2:23, 25; His readiness to defend the unjustly accused, 2:25-28; His compassion on the afflicted—no fear of offense to hypocrites or of peril to His own life prevented Him from relieving human distress, His anger at the hardness of heart that overlooks the appeal of suffering in its zeal for ceremonies and that clothes pitilessness with the cloak of piety, 3:2-6; His penetrating gaze, His authority —the Lord of the sabbath, His power to baffle His enemies, to heal by a word, to impart to the man who believes power to do the impossible, 3:5.

2. The Pharisees.

Familiar with some of the teachings of the Word, 2:24; ignorant of the teachings of the Word as a whole, 2:25; ready to criticize others' supposed violations of the teachings of

(Continued on page 303.)

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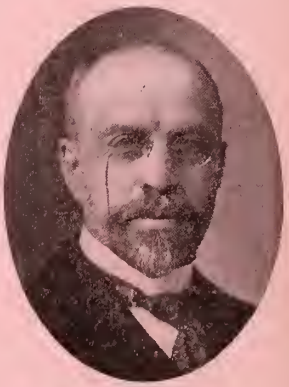
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In Coming Numbers

it will be the policy of the editors to present strong and timely leading articles, poems and other helpful features as hitherto, in addition to the existing "Departments," which seem to command the attention and respect of readers along their several lines. Among articles already in hand and waiting for insertion are:

SOME UNPUBLISHED LETTERS OF MR. MOODY, Dating from the Early Seventies. Contributed by	James H. Cole
ADAPTATION IN CHRISTIAN WORK . . .	George R. Stuart
HOW BOOKER T. WASHINGTON GOT THE PUBLIC EAR	H. W. Pope
IMMEDIATE SALVATION	Griffith John
PROFESSOR ALEXANDER SIMPSON'S VALEDICTORY	
THE STORY OF A GREAT REVIVAL . . .	John Robertson
"HERE ENDETH THE SECOND LESSON" . .	Lucy Guinness Kumm
WHAT THE EVANGELIST HAS A RIGHT TO EXPECT FROM THE PASTOR	W. E. Biederwolf
HOW ONE WOMAN PRAYED	Gipsy Smith
ENDURING TEMPTATION	W. R. Lane
MÜLLER'S ORPHAN HOMES (illustrated) . .	A. P. Fitt

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FOR SERMON AND SCRAP BOOK

Time.

I read not long ago upon a sun-dial in Tunbridge Wells, these words: "You can waste me, but you cannot stop me." Time is slowly but surely hurrying us all to eternity.—*Selected.*

A Fable for Givers.

An American quarter of a dollar, with the figure of Liberty on it, is said to have looked down contemptuously on the copper cent, with the head of an Indian on it, and to have said:

"Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?"

"Well, whatever I am," said the copper cent, "I am oftener found in missionary meetings than you are!"—*Missionary Review.*

The Consciousness of God.

I was traveling on a train with the judge of one of our supreme courts, one of the strongest men we have on the bench in the southern states, and I said:

"Judge, you are a man of wide reading and broad sympathy and general information; tell me if you can in a single sentence why it is that we are having such an increase of crime in this country."

He said: "I think I can do that. I think I can do it in a single sentence. Men have lost the consciousness of God."—*Len G. Broughton.*

Which Would be Better?

A poor woman stood near the magistrate who was hearing the case. Drunk, third arrest, was the charge against her husband. It was quickly decided, but somehow the pathetic face of the woman touched the judge, and he said to her:

"I am sorry, but I must lock up your husband."

She did not seem one who would be a deep thinker, but was there not wisdom in her sad and quick reply:

"Your honor, wouldn't it be better for me and the children if you locked up the saloon and let my husband go to work?"—*Selected.*

"Those That Do Not Count."

I remember when we had the census in London a minister near Rev. Sylvester Horne took for his subject—"Those that Were Not Counted." That was a large number; two at least out of every three were absent from our places of worship. Sylvester Horne said he wanted a subject for the next Sunday, so he announced outside the Whitfield Tabernacle this subject—"Those that Do Not Count." That is the trouble in all our churches.—*John Wilson.*

Saved at the Bottom of the Sea.

A professional diver said that he had in his house what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth. He detached it and commenced to read through the goggles of his headdress. It was a Gospel tract, and coming to him thus strangely and unexpectedly it so impressed his unconverted heart that he said:

"I can hold out against God's mercy in Christ no longer, since it pursues me thus."

He became, while in the ocean's depths, a repentant, converted, and (as he was assured) a sin-forgiven man—saved at the bottom of the sea.—*Exchange.*

A Pulse from Calvary.

I was walking along the shores of Scotland, and I came on a piece of water. I could not tell whether that water were sea water or soft. In the scorching summer's noon I climbed down the steep bank, meaning to dip my finger in the water and taste whether it were salt or not.

Suddenly on my left I saw a wave that seemed a few inches high, a pulse of water coming across the mere, and it broke in a ripple on the furthest shore. Then I knew that, though I could not see the opening, it was an inlet of the ocean, communicating with the great Atlantic. That wave

was a pulse from the bosom of the ocean.

Such is Calvary! It is an inlet into human life of the ocean of the redemptive love of God. But we must open our hearts that there may come a pulse of it into our souls each day, a wave of the passion of Christ.—*F. B. Meyer.*

The Bible Brings Light.

A few years ago a Bible colporter went to a Bohemian village. One man in that village, a weaver, bought a Bible; it was the only Bible in all that village. When weary at the loom, he took down his Bible and read it, and then at their simple dinner he told his wife and children what he had read, and they talked about it. Two years ago I saw that Bible in the city of Cleveland, O., an old Bible, without cover and well worn, and the oldest son of that household told me this story:

"This Bible has changed the character of our family. We are eight children. We were born in darkness. This Book, blest of God, saved my parents and saved us eight children. Where are we today? I am pastor of a Bohemian church in Cleveland, my brother is a pastor of a Bohemian church in Minnesota, a third brother is a professor in a Christian school, and the fourth is a Y. M. C. A. secretary, and the sisters are Bible readers. The whole family, eight children, are all devoting our time and talent to the work of God, and this old Bible, without cover, was the beginning of that glorious work."—*A. W. Clark.*

Not So Funny Then!

"'F I should die 'fore I wake," said Donny, kneeling at his grandmother's knee, "'f I should die 'fore I wake,——"

"I pray" — prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying down-stairs. In a brief space he was back again, and dropping down in his place took up his petition where he left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

Bands of Love.

PAUL GERHARDT.

A homeless Stranger amongst us came
To this land of death and mourning;
He walked in a path of sorrow and shame,
Through insult, and hate, and scorning;
A Man of sorrows, of toil and tears,
An outcast Man, and lonely;
But He looked on me, and thro' endless years
Him must I love—Him only!

Then from this sad and sorrowful land,
From this land of tears He departed,
But the light of His eyes and the touch of His hand
Had left me broken-hearted;
And I clave to Him as He turned His face
From the land that was mine no longer,
The land I had loved in the ancient days,
Ere I knew the love that was stronger;
And I would abide where He abode,
And follow His steps forever,
His people my people, His God my God,
In the land beyond the river;
And where He died would I also die,—
Far dearer a grave beside Him
Than a kingly palace 'mongst living men,
The place which they denied Him!

Then afar and afar did I follow Him on
To the land where He was going,
To the depths of the glory beyond the sun,
Where the glowing fields were glowing;
The golden harvest of endless joy,
The joy He had sown in weeping;
How can I tell the blest employ,
The songs of that glorious reaping,
The recompense sweet, the full reward
Which the Lord His God has given;
At rest beneath the wings of God,
At home in the courts of heaven!

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear round in the mornin'. But 'f I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

Our Gifts to God.

1. Our bodies. Ro. 12:1.
2. First-fruits. Prov. 3:9; 1 Cor. 16:2.
3. Thanksgiving. 1 Th. 5:18.
4. Glory. Ro. 5:20.—*A. C. M.*

Bible Rivers.

The River Nile; Beside the still waters. Ex. 2:1-10.

The River Jordan; Into the promised land. Josh. 3:1-17.

The River of Babylon; Thoughts of the home land. Ps. 137:1-9.

The River at Philippi; A critical prayer meeting. Acts 16:13-15.

The Pure River; Out of the throne of God. Rev. 22:1, 2.

Serving and Seeing. Revelation 22:3, 4.

We shall see Him, and *want* to serve. We shall be like Him, and be *able* to serve. We shall know, and be *prepared* to serve.

Inspiration for service in vision; equipment for service in correspondence; preparation for service in knowledge.

Thus God Himself will be the reason of all the service of the new life, and therefore His will will be the plane of heaven's activity.—*G. Campbell Morgan.*

Reasons for Our Lord's Delay.

(1) The longsuffering of the Lord, which means the salvation of lost souls. 2 Peter 3:15.

(2) The evangelization of the world. Matt. 24:14.

(3) The gathering of the Bride out of all nations. Matt. 23:20; Acts 15:14.

(4) The intercession of Christ in heaven for all who shall believe on His name. Acts 3:10-21; John 17:6-9.

(5) The historical development of the church, the seed time and the growing. Rev. 2 and 3.

(6) The ripening of the apostasy, and of the tares for the sickle of judgment. Matt. 13:30, 40-43; Rev. 14:15.

(7) The allotted period for Jewish unbelief, and the restraint of the final outburst of lawlessness until the man of sin is revealed. Matt 23:39; 2 Thess. 2:1-8.

During this whole period of delay the church is commanded to watch, work and wait in hope every moment for the coming of the Lord. So Old Testament saints waited and watched for the first coming of Christ although the Lord told them the empires of Assyria, Egypt, Babylon and Greece must first pass away, and 500 years elapse between Daniel and the Babe of Bethlehem.

Four Sins Against the Spirit.

Blasphemy against the Spirit—Matt. 12:31.

Resisting the Spirit—Acts 7:51.

Grieving the Spirit—Eph. 4:30.

Quenching the Spirit—1 Thess. 5:19.

The *blasphemy* was the national sin of the Jews when they imputed the works done by the Lord in the power of the Spirit to the agency of Satan.

Resisting the Spirit is the sin of all unsaved people.

The Spirit is *grieved* when Christians allow the flesh to act, but He never leaves the child of God. He abides forever, but when He is grieved Christians lose their joy.

The Spirit is *quenched* when Christians do not listen to His promptings, either in themselves or others.

May we be ever *filled* with the Spirit!—*J. J. S.*

Promises to Overcomers.

"Nay, in all these things we are more than conquerors through Him that loved us."—Ro. 8:37.

"To him that overcometh, will I give of the hidden manna."—Rev. 2:17.

"To him that overcometh, will I give to eat of the tree of life, which is in the Paradise of God."—Rev. 2:7.

"He that overcometh, and he that keepeth My works until the end, to him will I give authority over the nations"—Rev. 2:26.

"He that overcometh shall thus be arrayed in white garments"—Rev. 3:5.

"He that overcometh, I will make him a pillar in the temple of My God"—Rev. 3:12.

"He that overcometh, I will give to him to sit down with Me in My throne"—Rev. 3:21.

"He that overcometh shall inherit all things; and I will be his God, and he shall be My son"—Rev. 21:7.

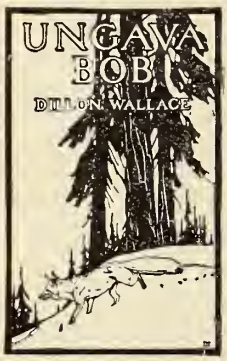
BOOK NOTICES

Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

Purposeful Stories.

UNGAVA BOB, by Dillon Wallace.

Here is a wholesome story that holds the interest of young or old. The characters are sturdy, honest, God-fearing Labrador folk. Bob and his friends are just starting out upon the winter's trapping when the story begins. The villian of the story, a half-breed Indian who is envious of Bob, gets chewed up by wolves about page 100, after he has misled Bob and got him lost in the trackless interior. Thereafter the plot is free from men's sins and crimes, introducing life among Indians and Esquimaux, adventures on land, ice and water, with a happy outcome next spring. Of course there is the spice of love in the story, while Bob's crippled sister brings out the tender elements of character.



342 pages, 8x5¼ inches, decorated cover. F. H. Revell Co., New York City. $1.50.

ROSA'S QUEST, by Anna Potter Wright.

Stories of the enduring type of *Christie's Old Organ* are rare, but this is one of them. It is true and plain in its Gospel message, yet it is not impossible or unctuous.

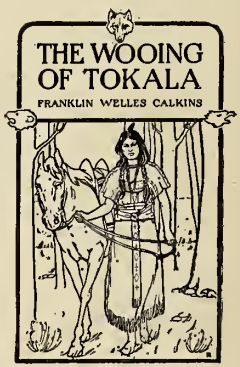


It is a story of the city. Rosa is a child of the slums. Her poverty-stricken mother dies, and the child is left upon the hands of a neighbor whose character is anything but amiable. In fact, Rosa and "grandpa" can't stand her, but slip away to find "the beautiful land" of which they have heard. They find "the way," after several cruel disappointments, by the help of a pastor and his daughter, and many hearts are touched and drawn out in sympathy and service as the story unfolds. In the cheaper edition this book will serve well as a helpful gift for S. S. classes, hospital visitation, etc.

123 pages, 7x5 inches, illustrated. The Bible Institute Colportage Association, Chicago. Paper covers, 15 cents, eight for $1.00; cloth covers, 50 cents.

THE WOOING OF TOKALA, by Franklin Welles Calkin.

This book exhibits the best art of the story-teller both as to the outworking of the plot and the knowledge of Indian life and customs, and inner moods. Perhaps it may seem a little heavy to the superficial reader, for it takes time and thought to perceive and fully appreciate the subtleties of reference and description it contains. But it is a truly interesting story, one that gives much information and stimulates the reader's best sentiments, being on the high moral level of the uncorrupted Indian in touch with nature.



Tokala is a beautiful girl, loved by several Indians and by a French trader in the course of the story. Her real "affinity" is the best and noblest of them all, and the mishaps and misunderstandings that obstruct the course of true love are all survived. The way Tokala met the missionary's effort to teach her of the white man's God is sadly rebuking.

340 pages, 8x5¼ inches, decorated cover. F. H. Revell Co., New York City. $1.50.

DOCTOR FORESTER, by Mrs. O. F. Walton.

Mrs. Walton is known chiefly as a writer of children's religious stories, but this is

not a child's story, although it is religious in tone.

Dr. Forester feels down and out after being jilted, so he goes to an out-of-the-way seaside resort on the west coast of England to forget the past. There he unexpectedly finds some of his old school friends, with their sisters and a cousin, and the latter becomes his fiancée before the summer ends. A puzzling mystery in the ruins of an ancient castle, and a dastardly act which nearly ended in a tragedy, help to keep things stirring.

287 pages, 7¾x5 inches, illustrated. The Union Press, Philadelphia. $1.25.

POLLY PAT'S PARISH, by Winifred Kirkland.

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224 pages, 7½x5 inches, illustrated, decorated cover. F. H. Revell Co., New York City. $1.00.

A PROPHET IN BABYLON, by W. J. Dawson.

This would be a dangerous book if it should have any influence. It is able and false. Able in its literary features: well-woven plot, fine diction, full of bright phrases and epigrams, such as—"fatty degeneration of the soul"; "satire is a sort of moral astigmatism which fatally distorts all the real values of things"; "life has its revelations, but disillusions must precede them"; "his cynicism was but the reverse side of his moral earnestness"; "prestige is merely the mirage of false pride"; "like most men who lead a busy public life he had gradually ceased to have any real acquaintance with himself." False in its interpretation of the person and work of Christ, in its suggestions of the Gospel message and method, in its representation of the church. It is the new theology dramatized, and as such will not cause more than a temporary ripple of curiosity as a novel. But it would be misleading if taken seriously outside the realm of fiction.

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THE MEDIATOR, by Edward A. Steiner.

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The reader who might expect chiefly poetry and oratory from Dr. Gunsaulus will

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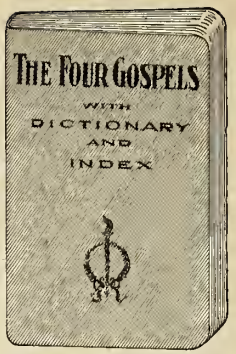
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EMPHASIZED GOSPEL OF JOHN WITH S. S. HELPS.

Cloth covers, round corners, 4¼x2¾ inches. 4c. (postage 1c. extra); 12 copies for 45c. (postage 8c. extra); 100 copies for $3.50 (postage 55c. extra).

These two publications have helps for the S. S. lessons next year, and are so inexpensive that schools can afford to buy copies for all the scholars, or individual teachers for their classes. They promote the habit of using the text of God's Word in class, while the helps increase their interest and value.

The Bible Institute Colportage Association, 250 La Salle Ave., Chicago.

Other Books Received.

WHAT THINK YE OF CHRIST?, by F. Bettex. (Translated from the German.)

102 pages, 8½x5½ inches, paper covers. The German Literary Board, Burlington, Iowa. 50 cents.

THE CROSS OF CALVARY, by Jessie Penn-Lewis.

158 pages, 7¼x4¾ inches, paper covers. Marshall Bros., London, England.

GOD'S PLAN FOR SOUL-WINNING, by Thomas Hogben.

105 pages, 7½x5 inches. Ward, Lock & Co., London.

HYMNS OF HIS GRACE, by P. P. Bilhorn.

193 pages, 8x5½ inches. Bilhorn Bros., Chicago. 20c. and 30c.

Held for Later Notice.

ANGUS-GREEN BIBLE HAND-BOOK.

832 pages, 8½x6 inches, with index. F. H. Revell Co., New York City. $1.50 net.

"As a Fire."

127 pages, 7¼x5 inches. H. J. Latham, 400 Pacific Street, Brooklyn, N. Y.

Waifs of the Slums, and Their Way Out, by Leonard Benedict.

234 pages, 7¾x5¼ inches, illustrated. F. H. Revell Co., New York City. $1.00 net.

On the Trail of the Immigrant, by Edward A. Steiner.

375 pages, 8½x6 inches, with illustrations and index. F. H. Revell Co., New York City. $1.50 net.

The Mastery of Memorizing, by James P. Downs and others.

120 pages, 7½x5 inches. James P. Downs, New York City. $1.00.

The Analyzed Bible, by G. Campbell Morgan.

220 pages, 8x5½ inches. F. H. Revell Co., New York City. $1.00 net.

Lifting the Latch, by Elijah P. Brown. 90 pages.

The Raven and the Chariot, by Elijah P. Brown. 112 pages.

Each 7½x4¾ inches. Jennings & Graham, Cincinnati, O. 50 cents net.

Converted through Reading.

While doing mission work in the Harrison Street district of Chicago, a few years ago, I came across a family in need and distress. The father was an invalid, suffering with consumption. He was formerly a member of the Baptist church, but was in a backslidden condition and thought that under his present trying circumstances he could not live the Christian life. I called on him and his family a number of times, and as I continually pressed upon him the need of accepting Christ he became irritable.

One day, however, I heard that he had taken Jesus as his Saviour and I called to see him the next Sunday. As soon as I saw him I knew there was a change. Then he told me how it was brought about. He had been reading the Colportage book, *The Shorter Life of D. L. Moody,* and was deeply impressed by the account of the death of this saint of God. It was the desire that his latter end should be like Mr. Moody's that caused him to return to the Lord. He showed every evidence of a change of heart and was pleased to let us come and read, pray and sing with him. He patiently endured all the trials in his home, and a short time after fell asleep in Jesus. Just before he died, his wife, who was ministering to him, asked if there was anything more he wanted, and he answered sweetly: "Only heaven," and passed away.—*Wm. T. Schultz.*

Foreign Editions of Mr. Moody's Books.

Not all users of foreign literature are aware that a number of Mr. Moody's books have been translated into foreign languages, printed by The Bible Institute Colportage Association of Chicago and are offered for sale at the same rates as for the English editions—15c each, eight for $1.00, or twenty-five or more taken at one and the same time at the rate of twenty-five for $2.50, postpaid.

The titles are as follows:

SWEDISH.

Vagen Till Gud (The Way to God).
Himmelen (Heaven).
Segervinnade Bon (Prevailing Prayer).
Forborgad Kraft (Secret Power).
Udvalda Predikningar (Select Sermons).

GERMAN.

Der Himmel (Heaven).
Verborgene Kraft (Secret Power).
Der Weg Zu Gott (The Way to God).

DANISH-NORWEGIAN.

Himmelen (Heaven).
Seirende Bon (Prevailing Prayer).
Forborgen Kraft (Secret Power).
Udvalgte Praedikener (Select Sermons).

SPANISH.

El Camino Hacia Dios (The Way to God).

Since March, 1906, Osaka, Japan, has been the scene of a sustained effort on the part of the colporters on the staff of the British and Foreign Bible Society and the National Bible Society of Scotland. The last census returns show in 1905 a population of 1,069,458 inhabitants in Osaka, occupying 244,065 houses, and the intention is to visit every home in the city. In January and February of this year over 5,000 copies were sold.

WORLD NEWS AT A GLANCE

Dates Worth Remembering.

Dec. 3, 1901—H B. Gibbud died.
Dec. 14, 1799—George Washington died.
Dec. 21, 1775—Robert Moffat born.
Dec. 22, 1899—D. L. Moody died.
Dec. 29, 1876—P. P. Bliss died.

Laborers in the Harvest.

Mr. and Mrs. Henry Varley celebrated their golden wedding on Oct. 20, 1907.

Dr. Geo. F. Pentecost is to serve the First Pres. Church of Bridgeport, Conn., as preacher during the coming year.

The king of Sweden has created the Rev. C. H. H. Wright a Knight of the Royal Order of the North Star for his services to Biblical literature.

Rev. James B. Wasson, assistant rector of St. Thomas' Prot. Epis. Church, New York City, has been appointed "chaplain to strangers" in that city. Strangers who are in need of a clergyman may call on Mr. Wasson.

Dr. G. Campbell Morgan has resumed his work at Westminster Chapel, London, greatly refreshed in health. He has entered upon two courses of Bible study, one given Friday evenings on "The Messages which the Books of the Bible Have for Our Own Age," the other on Sunday mornings on "The Acts of the Apostles."

Dr. F. E. Clark recently celebrated the 21st anniversary of his entry upon editorial work. Describing his experiences in connection with *The Christian Endeavor World,* he says: "I have not been glued to the editorial tripod, by any means. For the first two years I was a pastor, and a busy one, and during the last fifteen I have averaged journeys that would have taken me around the world once each year, actually going around this old globe four times, across the continent eight times, and to Europe as many more."

From Foreign Fields.

During 1906 the Church Missionary Society missionaries in Uganda baptized 6,173 persons, of whom over 4,000 were adults.

The China Baptist Publication Society's output for 1906 was over 700,000 separate volumes, a total of over a million pages.

The Pope forbade the usual October pilgrimages to Rome on account of the hostility displayed to the Catholic church by the Italian people at present.

Beluchistan was practically closed until recently to missions, but now the C. M. S. Medical Mission has entered and commenced work amongst the Pathans, Kurds, etc.

There are said to be 9,241 factories in Japan, with 526,403 employees, of whom 318,407 are females. The Church Missionary Society has for years sought to carry on work amongst the females, having entrance to fourteen factories. The workers are heartily welcomed.

The Shanghai Council of the China Inland Mission recently modified the requirement of native dress for its missionaries, leaving it optional with the individual, in view of the fact that foreign dress is no longer so uncommon among the Chinese as to handicap their efforts.

The Christian Literature Society for India, whose offices are in London, is planning for its jubilee next year. During the 49 years in which this Society has been at work it has issued 3,830 different publications in 23 languages, of which more than 37 million copies have been circulated.

Much anxiety is felt in India owing to the shortage of crops following a partial failure of the monsoon. In the United Provinces the harvest is a failure, and distress will probably be widespread, necessitating relief measures on a large scale. In the Punjab the prospects are also gloomy. In the Northwest Frontier Province the harvest is a failure. And reports from Central India and Gujarat also tell of a dark outlook.

The colporter of the National Bible Society of Scotland who visited the Loochoo Islands some time ago, met with remarkable success, having sold 2,517 Scriptures. A missionary who followed him says he had the most wonderful week in his life, baptizing 150 people, the result of the colporter's labors.—*Life of Faith.*

Some of the prayers of the South Sea Islanders are very touching, simple, and childlike. This is one: "Grant, O Lord, that the good words which we have heard may not be like our fine Sunday garments, which we soon take off and put in a box till Sunday comes, but let this truth be like tattooing, which remains till death."

Telegraphic advices from St. Petersburg state that the Jewish Emigration Bureau published statistics showing that more than 500,000 Jews have emigrated from Russia to the United States since 1899, the number being increased from 24,275 in that year to 200,000 in 1906. In addition many Jews emigrated to England, Canada and South America.

Slave labor still exists on the Portuguese Islands of San Thomé and Principe, Africa, where one-fifth of the chocolate and cocoa used throughout the world is produced. 4,000 slaves are said to be shipped each year on an average from the Portuguese province of Angola, Central Africa. English and American cocoa firms are refusing to purchase the results of slave labor and are endeavoring to secure reforms from Portugal.

"In the last three months," says Rev. Albert Norton of Dhond, India, "I have learned more about the prevalence of infamous and horrible sins amongst the Hindus and others of India than I have known the entire 35 years since my missionary life in India began, and I now understand that there is power in the Holy Ghost both to search out and to uncover these hidden plague spots in the lives that bear the name of Christian—power in the blood of Jesus to purge and cleanse, power in Pentecost to establish and transform the life of the individual."

Writing from Quito, Ecuador, C. S. Detweiler of the Regions Beyond Missionary Union says: "I was greatly surprised in one small town to see the fruit of seed sowing by mail. A postmaster in whose heart the seed had found lodgment, got Bibles, resisting the priest, and by his activity in distributing tracts won several and partly convinced many others, so that when I arrived some fifteen persons were ready to welcome me. It was a precious privilege to find this open door to preach to hungry souls in such a country."

Captain H. A. Wilson, writing in the *Nineteenth Century* takes a very gloomy view of the Moslem menace in Africa. He says that the Senuosia, a comparatively modern Mohammedan sect, is deliberately and persistently carrying on a secret propaganda that has as its ultimate object the expulsion of Christians from Africa. Its agents are being educated in France and England to fit them for the position of leaders and organizers. Its emissaries are at work in every part of Africa winning adherents and making preparation for the coming struggle.

The present condition of Roman Catholic missionary work in the Congo Free State is given as follows in the *Pilot* (Boston):

"Missionaries, more than 350; fixed mission stations, 61; temporary stations, 40; chapel farms in charge of native catechists who at the same time teach elementary reading, writing and arithmetic under the control of a missionary who visits them at regular intervals, 834; churches and chapels, 143, apart from the oratories included in all chapel-farms; secondary schools, 3, including a large and a small seminary in charge of the white fathers; primary schools, 112; elementary schools, 8 (as a rule every catechist is put in charge of an elementary school); orphanages, 21; workshops, 22; hospitals and asylums, 51, not to mention that every missionary establishment includes a dispensary visited daily by the Christian and heathen natives; Christian villages, 96; baptized Christians, 42,171; catechumens, 70,478; total, 112,649. There are 77 Protestant establishments.



By courtesy of *The Baptist Missionary Magazine.*

LISTENING TO THE GOSPEL IN A PHILIPPINE MARKET.

Rev. Bruce B. Corbin of the Methodist Mission, Pegu, Burmah, recently wrote: "A mere registration of baptism in the regulation church record has proved too wooden, and soon becomes valueless for practical purposes. Having caught the idea from your registration card, I have worked out a system whereby a complete record can be made of each individual convert. By grouping the cards in sections under workers, and subdividing into towns and villages under these workers, I can keep track of an individual convert as he may move from village to village, simply by shifting a card, and in three minutes' time I can give statistics bearing on the men and the work in any part of the field."

Otto J. Scheibe, missionary at Humaco, Porto Rico, writes: "I am building a church here in Humacao, which will be ready in a few weeks. My field is large. I have three organized churches and something like 20 preaching points. I do a great deal of open-air work, and find it pays. I have a cornet, and, riding into a small town, I find a shady corner and play. A crowd soon gathers. Then from my horse's back I sing the old Gospel songs (we have them in Spanish), and preach the Word. I have four native helpers (lay preachers) and am instructing them. I am translating Dr. Torrey's book, *What the Bible Teaches,* and find it an excellent thing to teach them. More and more am I convinced that a Roman Catholic field is the hardest one to work. The sin, the immorality, the utter disregard for God and His holiness and the Lord's Day is more than I can tell. It is a worship of saints and the Virgin, filled with superstitions. That and spiritualism are what we have to contend with here, and only the Bible training that I have received at the dear old Institute is what is enabling me, with the grace of God, to do the work."

Quarrier Orphan Homes.

The Orphan Homes of Scotland, founded by William Quarrier, report another year of blessing. "We have not had one moment of anxiety as to the financial provision for the large family," says Miss Quarrier. Over $185,000 was received in voluntary contributions, *without personal solicitation or appeal.* The family of boys and girls numbered 1300. One hundred boys were emigrated to Canada last April, and 86 girls in June. Forty-five young men were admitted to the Colony of Mercy for Epileptics, and about 120 men and women to the Consumption Sanatoria. Four missionaries were supported from donations and missionary gifts of the children and workers, one each in China, America, Brazil and Peru. "Our heavenly Father knows what things we have need of. It is no vain thing to trust in the Lord." The managing editor visited these Homes in 1905, and considers them one of the finest monuments of God's readiness to honor the prayer of faith he has ever seen.

NOTES AND SUGGESTIONS

The headquarters of the International S. S. Association are now installed at 140 Dearborn St., Chicago.

Henry W. Stough's third article in the *Home Herald* on amusements is entitled "The Real Tragedy of the Theatre."

According to a recent census bulletin at least a million divorces were granted in the United States between 1887 and 1906.

The Bible League of North America held a Bible conference at Pittsburgh Nov. 4-6, and another conference at St. Louis Nov. 11-13.

Six hundred ministers of the Cumberland Presbyterian church, in 13 synods and 77 presbyteries, with about 80,000 church members, oppose union with the Presbyterian Church North.

A Roman Catholic edition of the boys' brigade was recently started in Glasgow and aroused some opposition from Catholics, who feared the effect of copying Protestants in this respect.

Chicago Theological Seminary is planning to celebrate its jubilee next year. During the past fifty years it has sent out 1,200 graduates, besides some 600 more who studied one or two years.

Dr. Asher Anderson, secretary of the Cong. Council, stated in his annual report to that body at Cleveland recently that in 1906 there was a net loss of 8 churches, while over 1,000 churches are vacant.

An advertisement in the *Tablet* (London) announces—"A Medal for Motorists: Medals of St. Christopher, the patron saint of travelers, have been specially adapted for adjustment to cars. In bronze or silver, from 6s. 6d. to £2 10s."

The Student Volunteer Movement is organizing a "Candidates' Department," by which it is hoped to maintain a closer relation with the foreign mission boards and thus send a larger percentage of volunteers to foreign lands.

The United Society of Christian Endeavor has organized a Christian Endeavor Builders' Union for the purpose of promoting a building to serve as international headquarters. Whoever takes one share or more at $5 each secures a membership for life.

A scholarship for Indian Christian girls has been established in connection with the Baltimore Woman's College, covering a four-year course in that institution. Candidates are to be nominated by the faculty of the Isabella Thoburn College, Agra, India.

In the *Grand Magazine* one who signs herself "An Actress" frankly confesses that it is next to impossible for a woman to attain success on the stage without paying a heavy price, "promotion, more often than not, being at the cost of all a true woman holds most dear."

A missionary pastor in Wyoming says: "Believe me when I declare that after service in central Africa and five years' missionary service in Chicago, this is the most difficult field I have ever entered. Our people come and go equal to any tenement quarter of a great city."

The Episcopalian vicar at Blackburn, England, has started a Children's Church, which is meant to take the place of all the existing services for boys and girls. A parish room will be assigned to children under 12 every Sunday morning and evening. The church officers, choir, etc., will be children.

The total population under twenty years of age in the United States, according to the census of 1900, was 31,764,182. The International Convention at Toronto in 1905 reported a total enrollment of 11,329,253 scholars in the Sunday schools. Allowing about 5,000,000 for young children between the ages of one and four, the result shows that over 15,000,000 between the ages of four and twenty are not under Bible instruction.



W. S. Colegrove, Supt. Kalamazoo (Mich.) Rescue Mission,
Holding a Street Meeting.

The Girls' Letter Guild in England has for its object the giving of friendship, sympathy and counsel for daily life to workingwomen and girls, by correspondence between cultured Christian women and themselves. Is there not here an inexpensive and helpful suggestion for Christian women in America?

A Christian Workers' Training Department is being organized in connection with Dr. Campbell Morgan's church in London. Its course will include classes in Doctrine, Greek, First Aid, Hygiene, Psychology and Child Study, as well as the Bible lectures given by Dr. Morgan himself in the church.

Some time ago it was reported that a plant had been discovered in the Malay Peninsula which is able to cure the craving for opium. After satisfactory experiments the Society for the Suppression of the Opium Trade, whose address in 181 Queen Victoria Street, London, England, has arranged to sell the medicine at small cost.

Dr. Leslie E. Keeley's definition of inebriety is: "A condition wherein the nerve cells have become so accustomed to performing their duties and functions under the influence of alcohol that they are dependent on it and will no longer perform those duties and functions properly, and painlessly except when under its influence."

In New York City the Protestant Episcopal church has recently established a new center for city mission and social work called Bronx Church House at Fulton Avenue and 171st St. The main features are the auditorium (seating 1,300), two gymnasiums, separate club rooms for men and for girls, with rooms for the clergymen's clubs, etc.

Last Christmas 32,333 letters, all written by hand and containing the good news of the Gospel and salvation by Jesus Christ, were sent out by Mrs. Meredith's Letter Mission (London, Eng.) to prisoners at home and abroad. These letters were in twelve different languages, and by their means foreigners of many nationalities received the message.

President Eliot of Harvard is quoted as having spoken as follows at the International Congress of Religious Liberals recently held in Boston: "What is the true definition of religion? It is to walk humbly with thy god, not with the god of another but *thy* god. The individual god is different for every individual. The gods of different men and of great religions differ, and all that religion requires is that each one shall walk humbly with his own god." This is not only a blasphemous exegesis of the passage in Micah, but is the most extreme polytheism that man can invent.

Dr. John Balcom Shaw, of the 2nd Pres. Church, Chicago, has planned the following subjects for the mid-week services by quarters throughout the ensuing year: first quarter, "Thirteen Favorite Chapters"; second quarter, "Thirteen Bible Conversions"; third quarter, "Thirteen Bible Doxologies"; fourth quarter, "Thirteen Favorite Promises."

A million dollars was contributed in behalf of the general missions of the Protestant Episcopal church, and especially the permanent advance of work that is in charge of the whole church, by the men's and women's organizations at the recent tercentenary gathering. The men propose to make their offering a feature of the triennial General Convention.

There are said to be 300,000 fallen women in America. One half of them come from Christian homes or Sunday schools, three-fourths from country homes. Their average life is five years, which means that in order to keep up the ranks 60,000 are dragged down to this traffic every year, 5,000 every month, or 164 every day—a young life blasted every eight minutes!

Dr. Isaac Prince of Lancaster, Pa., sends a suggestion for reaching prisoners in different languages. His idea is to have hymns, portions of Scripture, brief addresses, prayers, etc., reproduced by means of the graphophone, in any language. Not only might such records be used in this country, but also in foreign lands where any missionary might operate a graphophone even before he learned to speak the language himself.

"O merciful God, who has made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all criminals, drunkards and outcasts, and take from them all ignorance, hardness of heart and contempt of Thy holy Word, and fetch them home to Thy flock, that they may be saved through Jesus Christ, our Lord. Amen."—*The Church Army's "Collect for the Outcast."*

An interesting statement is made in a recent number of *The Bible in the World,* the monthly magazine of the British and Foreign Bible Society, concerning the Scriptures which have been provided by that Society for circulation among the Jews: in Hebrew, including the Massoretic text of the Old Testament—1,480,000 volumes; in Yiddish, including the dialects spoken by the Jews in Central Europe—450,000 volumes; transliterations, including Arabic, Persian, Tunisian and Spanish in Hebrew character—65,000 volumes; diglots, including Hebrew interleaved with English, French, German, Hungarian, Italian, Polish, Bulgarian, Russ and Turkish—405,000 volumes; a total of 2,400,000 volumes.

A proposition was brought before the General Convention of the Protestant Episcopal Church, which met in Virginia last month, to select a presiding bishop. Such an official would practically be an archbishop, since the following suggestions regarding his office were given: that the General Convention should choose a man in the prime of life; that it would be unjust to any diocese to take the time of the diocesan bishop to look continuously after the general interests of the church; that such added work would be an undue burden to place upon any diocesan bishop; that the presiding bishop should be the actual as well as the nominal head of the church, whose life work and exclusive effort should be the extension and unifying of the church's efforts.

Pastor's Reminder for December.

Select carefully and subscribe early for 1908 periodicals.

Order a new diary and engagement memo. book for 1908.

Get ready for Christmas services.

Keep in mind the "Watch Night" meeting and services on the first Sunday of the new year.

Plan for the week of prayer (Jan. 5-13, 1908) appointed by the Evangelistic Alliance.

Select and order Sunday school and other supplies for the coming quarter.

Get into shape reports for end of quarter or year.

The religious, charitable and benevolent corporations of New York City would make a powerful financial interest under one management. Altogether they own in the city $280,000,000 of real estate exempt from taxation.

Professor Sellin and Herr Nieman, who are excavating in Asia Minor, are reported to have discovered on the site of Jericho a 17-roomed Canaanite castle in excellent condition. The castle is three stories high, and a stone staircase leads to the upper rooms. Another castle more massive still is being explored in an adjoining tumulus. The excavations have also laid bare the celebrated wall of Jericho, which joins both castles and which is described as resembling that of Babylon. A most interesting collection of relics has been unearthed.

Week of Prayer Subjects.

JANUARY 5–12, 1908.

Sunday, Jan. 5. The Promises of God, 2 Cor. 1:20; Luke 11:9.

Monday, Jan. 6. Things Unseen and Eternal, 2 Cor. 4:17, 18.

Tuesday, Jan. 7. The Triumphs of Faith. 1 John 5:4; Heb. 11:27; Ro. 8:37.

Wednesday, Jan. 8. The Church Made Truly Glorious. Eph. 3:20, 21; Rev. 2:7.

Thursday, Jan. 9. Missions, Home and Foreign. Acts 10:34, 35; Matt. 28:19.

Friday, Jan. 10. Intemperance the Master Social Curse. Hab. 2:15; Prov. 23:20; 1 Cor. 6:10.

Saturday, Jan. 11. Christian Unity. John 17:21, 23.

Sunday, Jan. 12. God Revealed. Ps. 62:11, 12; Heb. 1:1, 2.

It is proposed to celebrate the founding of the first temperance society in America by a World's Temperance General Congress to be held at Saratoga Springs, N. Y., June 14-30, 1908. Churches and temperance societies are invited to correspond with Rev. J. H. Durkee, Rochester, N. Y.

Young People's Topics.

DECEMBER.

1. The beauty and utility of gratitude. Ps. 111: 1-10. (A Thanksgiving consecration meeting.)
8. Lessons from an old love-story. The book of Ruth. Read in the meeting Ruth 2: 10-20.
15. Confident testimony for Christ. Luke 12: 11, 12; Acts 4: 13-33.
22. The Magnificat: A Christmas song. Luke 1:46-55.
29. Foreign missions: The coming triumph of the Cross—How may we hasten it? Isa. 11: 1-10.

JANUARY.

5. Songs of the Heart. I. What is true blessedness? Ps. 1; Matt. 5:3-12. (A New Year's consecration meeting.)
12. The true center of life. John 15: 1-10.
19. Songs of the Heart. II. How God speaks to men. Ps. 19.
26. The home-mission work of our denomination: a survey. Is. 58: 1-14.

International S. S. Lessons.

9. Dec. 1. The Death of Samson. Judg. 16:21-31. Commit vs. 28-30. Golden Text: Eph. 6:10.

10. Dec. 8. Ruth's Wise Choice. Ruth 1: 14-22. Commit vs. 16, 17. Golden Text: Ruth 1: 16.

11. Dec. 15. The Boy Samuel. 1 Sam. 3: 1-21. Commit vs. 8-10. Golden Text: 1 Sam. 3: 9.

12. Dec. 22. Samuel the Upright Judge. 1 Sam. 7: 1-13. Commit vs. 12, 13. Golden Text. 1 Sam. 7:3.

Christmas Lesson. Matt. 2: 1-12. Commit vs. 10-12. Golden Text: Luke 2: 11.

13. Dec. 29. Review. Golden Text for the Quarter: Ps. 65: 11.

1. Jan. 5. The Word Made Flesh. John 1: 1-18. Commit v. 3. Golden Text: John 1: 14.

2. Jan. 12. Jesus and John the Baptist. John 1: 19-34. Commit vs. 29, 30. Golden Text: John 1: 29.

3. Jan. 19. Jesus and His First Disciples. John 1: 35-51. Commit vs. 35-37. Golden Text: John 1: 45.

4. Jan. 26. Jesus Cleanses the Temple. John 2: 13-22. Commit vs. 15, 16. Golden Text: Ps. 93: 5.

Throwing Out the Life-line.

HOW SEAMEN MAY BE WON TO CHRIST.

Eternal Father! strong to save,
* * * *
Oh, hear us when we cry to Thee
For those in peril on the sea!

These lines of a familiar and beautiful hymn refer primarily to physical danger, but it is just as true that the sea-faring man is in peril of soul-destruction—in fact, more likely to be spiritually ship-wrecked than that the vessel on which he has shipped shall go down.

The most of our population is inland, and there are other reasons why the seaman may be regarded as one of the great neglected classes in the ministration of the Gospel. Certainly all will agree that because of natural isolation the sailor is beyond the ordinary reach of the usual evangelical agencies that minister to the needs of the landsman.



READING ROOM OF THE CHRISTIAN ENDEAVOR HOME FOR SAILORS AT NAGASAKI, JAPAN.

Yet God, in His great love, has touched the hearts of some Christian friends of the seamen, and with loyal devotion they have set out to win the sailors to Christ, chiefly by prayer, personal work and the wise use of the Gospel in print. The work of these consecrated agents may be extended and re-enforced by generous consignments of helpful religious reading; hence, this notice to TIE readers.

The Bible Institute Colportage Association of Chicago, who administer the SEAMEN'S BOOK FUND, are in constant touch with reliable Christian workers who are eager for books for the sailors and stand ready to place them judiciously. The volumes of the Moody Colportage Library are especial favorites, being helpful in matter, attractive in appearance and inexpensive (easily replaced).

A hundred Colportage Library books can be put on board ship, where they will be sure to be read, for only ten dollars, 50 copies for five dollars, and so on. Two dollars will pay for and send a hundred *Emphasized Gospels of John,* pocket edition.

Among the seamen themselves there is occasionally an earnest, devoted Christian, and from the letter of one of these—a carpenter of the British ship "Chelmsford," we quote as follows:

"I have a place to put all my reading, so any time our men want to read they know where to get them without asking. **I often drop a book or tract in with them, and it often starts the subject for a talk.** It is surprising how well learned some of our men are, but when the Bible is spoken of how far back they see they are in spiritual learning. I am about the poorest scholar of all, but thank God for the Holy Scriptures He has caused to be written for our learning. Our men, in an argument, often come to me to settle it when it refers to the Scriptures, and **with a silent prayer I have often been surprised how the Lord has favored me with a message.**"

TIE readers interested in this form of Christian work and willing to lend a hand, may send their gifts in any bankable form to the address of the Association, 250 La Salle Avenue, Chicago, when the contributions will be promptly acknowledged.

THE EVANGELISTIC FIELD

Oh for a passionate passion for souls!
Oh for a pity that yearns!
Oh for a love that loves unto death!
Oh for the fire that burns!
Oh for the pure prayer-power that prevails,
That pours itself out for the lost,—
Victorious prayer in the Conqueror's name!
Oh for a Pentecost!

Recent Meetings.

A. R. Brown at Sumner, Ill.

Wm. Asher at Holyoke, Mass.

J. W. Erskine at Bloomington, Wis.

Davis and Mills at Binghamton, N. Y.

Frank McCarty and wife at Elgin, Ore.

A. B. Hobbs at Alton, Ill., and Carthage, Mo.

R. W. Lewis at Amarillo, Tex., and Alva, Okla.

John H. Fazel at McLain and Anthony, Kans.

Chester Birch at California, Pa., and Carmi, Ill.

O. A. Miller at Alexandria, Mo., and Milledgeville, Ill.

Milford H. Lyon and Clifton Powers at Salamanca, N. Y.

L. R. Williamson at Downington and West Chester, Pa.

Chas. N. Crittenton at Nashville, Tenn., and Clarksdale, Miss.

C. Fenwick Reed and C. C. Grant at Cambridge City, Ind.

George L. Barker at Florence, Waldwick and Sandy Hook, N. J.

G. A. DeFlone and A. J. Fitt at Superior, Neb., and Oxford, Kans.

Robt. L. Layfield, wife and singer at Great Bend, Kans. Meetings held in a tabernacle specially built.

Brief Mention.

NOTE:—News from evangelists ought to be in the hands of the editor by the 15th of the month to secure insertion in the next month's issue.

Louis Olenslayger is conducting a three weeks' series of meetings at Dennison, Ia.

Dr. Tilman Hobson's meetings at Elwood, Ind., received large notice in the *Call Leader* of Nov. 1.

F. E. Morehouse has been obliged to cancel all engagements because of nervous exhaustion.

H. M. Morey spent September and October among the mountaineers of Kentucky in the interests of the Amer. Inland Mission.

A special revival edition of the *Chillicothe Bulletin*. was issued daily during Hicks and Galloway's meetings in that town.

Dr. John Feltwell held a mass meeting in the court house at Bellefonte, Pa., under the auspices of the Y. M. C. A. and local churches. Many confessed Christ.

Harry L. Maxwell assisted the pastor of the First M. E. church of Joplin, Mo., last month. In addition to a large chorus he had a "sunbeam choir" of 100 children.

B. C. Montgomery writes: "We are having a glorious meeting in the Bowman M. E. Church, (St. Louis, Mo.) About 60 accepted Christ on Sunday, and four more came out last night."

John McNeill recently conducted evangelistic meetings at Londonderry, Ireland. The largest buildings were taxed to the utmost to accommodate the crowds, and there were many converts.

George Soltau is in southern California holding meetings in many churches, to which large numbers are attracted and a real hunger for the Word manifested. He expects to remain in Los Angeles until Christmas.

Lovic P. Law held meetings recently in the historic Kensington M. E. church, which is the oldest but one of the Methodist churches in Philadelphia. He also had an invitation to conduct services in the St. George M. E. church where John Wesley held his first conference in the United States. Mr. Law expects to attend the third Midwinter Conference in January.

Walter Holcomb was director of Sam Jones' Bible Conference at Cartersville, Ga., Sept. 15-22. He held a union meeting at Mansfield, La., Sept. 29 to Oct. 12, and at Leeville, Miss., Oct. 18-27. This month he labors in Arkansas.

The Eighth Midwinter Bible Conference for New England is announced by A. C. Gaebelein of New York to be held in the Park Street Cong. Church, Boston, Feb. 10-13, 1908. Programs on application to *Our Hope,* 80 Second Street, New York City.

Lawrence Greenwood, writing of his evangelistic work at Bath, Me., says: "There is a very gracious spirit abroad here in this conservative old Maine city. Hundreds of men literally pour in at the iron works at noon to hear the songs and the preaching. Tomorrow night we introduce a church parade, with the town crier and his bell. God is richly blessing and saving sinners."

James W. Patterson began work on Oct. 6 under appointment of the General Conference Commission of Aggressive Evangelism of the M. E. Church. He worked with Rev. Hugh E. Smith at Topeka, Kans., where God blessed their efforts. On October 20 he went to Indianapolis, Ind., to arrange for meetings embracing 28 churches when Dr. T. S. Henderson of New York, Hugh E. Smith of Los Angeles, W. H. Morgan of Newark, N. J., F. W. Hannon of Brooklyn and Charles Bovard of Chattanooga, Tenn., held simultaneous meetings.

Does Evangelism Pay?

The annual report of the Rev. William Thorne, home mission evangelist of the synod of Tennessee, proves that evangelism pays abundantly. During the year he preached at 34 different places, regularly supplying 10 weak churches in addition to those that were under his care. Nine new Sunday schools were organized and supplied with literature. He preached 451 sermons, traveled 5,345 miles, made 405 visits to the homes of the people, and in all these homes he prayed and read God's Word. On several occasions he saw entire families converted. Over 200 homes that were without God were supplied with testaments and Bibles at his own expense. He administered and witnessed the baptism of 940 adults and 210 infants. During the year there were 1241 conversions and 805 additions to the churches, among them 7 persons above 80 years of age. Four churches were organized, two houses of worship built and dedicated free from debt, and three other churches thoroughly repaired. He presided over 44 sectional and 10 congregational meetings, and held 36 communion services. These statistics doubtless bring into view only a fractional part of the good done by that one man during the year.

Dr. Torrey in Chicago.

A. P. F.

On account of going to press earlier than usual this month, Dr. Torrey's letter about his meetings in Chicago closing Dec. 1 must be delayed until our January issue.

Chicago has never witnessed such meetings before. Some of the features that impress the writer with devout thankfulness to God are:

(1) The courage and consecration of the business men composing the Laymen's Evangelistic Council. It is a new thing in Chicago to see business men spare neither time nor money nor personal effort in a prolonged, direct evangelistic effort. Here the "trade mark" is—"to win men to Christ."

(2) Perhaps this is why it is so decidedly a movement among men. The women and children may be afraid of a tent in the raw fall weather; anyhow there is always a preponderance of men at the evening meetings, while there are only a handful of women in the balcony at the Great Northern Theatre noon meetings. What splendid audiences of substantial business men these are!

(3) The chance for a systematic presentation of the Gospel in the city by a competent Bible teacher. Think what it means for Dr. Torrey to have been able to give his addresses on "The Bible the Word of God," "The Resurrection of Jesus Christ" and other themes, in addition to his sermons, to large audiences from day to day. The Gospel and the Bible have never had such a chance before in Chicago.

Kalamazoo (Mich.) Rescue Mission.

One man had been a salesman for a large house in New York, and was married to a young lady of a prominent New Jersey family. While traveling on the road he got in the habit of going to the bar room occasionally for a glass of liquor. Gradually the drink habit fastened itself upon him. Soon he became a confirmed drunkard, and lost his position.

He got other positions, lost them and deserted his wife and two small children. His wife concealed his condition from the children, telling them papa was sick and was away from home, and she hoped he would be cured some day and come back. Every night the oldest child knelt by the bedside and prayed God to help papa to get well that he might come back home.

With his voice trembling with emotion the man said: "The little child's prayer has been answered." Four weeks ago he came to Kalamazoo. He had gone to the depths of sin and was about to give up. Wife, mother, friends had lost all hope for him. He walked the streets in search of work, but found none that he could do. He stopped in front of a jewelry store and looked into a mirror. It was the first time he had seen his face for three months. He was startled at his own appearance. He thought of what he had been—of the prosperous days in the years gone by, of the once happy home, of the dear wife and the two sweet children. He asked himslf: "Have I fallen to such depths?" He went on down the street, and dropped into the Rescue Mission, knelt at the feet of the Saviour and found forgiveness. All desire for drink was now gone. He had opened up correspondence with his wife, and she and the dear children were coming to him. Rescued from the verge of ruin he was now to begin life anew.

Another man, a confirmed drunkard for fifteen years, was now clothed and in his right mind. The appetite for liquor was gone, his wife converted, the drunkard's home transformed into a Christian home. And so the blessed work goes on. Men of God who read this article please remember this work in your prayers.

A New Phase of Evangelistic Work.

JOHN H. ELLIOTT.

For some time I have felt that one of the greatest results of an evangelistic campaign should be not only the winning of the unsaved to Christ but the arousing of the church membership to a deeper sense of its responsibility for the really aggressive spiritual work and life of the church and the tying up of every boy and girl, man and woman in the church membership to some definite soul-winning, faith-building, heart and head instructing effort. In conferring with my friend and co-laborer, Dr. J. Wilbur Chapman, with whom I have been so long and so happily associated in evangelistic work under the auspices of the General Assembly's Committee, and as a neighboring pastor, I found he was feeling strongly in the same direction. He said:

"I mean more than ever this season to tie my work up to something definite and permanent in the churches."

My own method is to begin early in the evangelistic campaign to assist the pastors to organize their workers and give them actual and definite work to do in looking up delinquent church members, persons interested in the meetings and such others as pastors may list from a city canvass, etc. It will be seen that such a course will make toward permanent rather than spasmodic results from meetings, developing workers and lightening the labors of the pastors.

On the last Sunday morning of the meetings we arrange for an early morning meeting for church members and beginners in the Christian life in some central church. The sacrifice necessary and the interest already awakened will insure an audience that will fill the room. As to the conduct of such a meeting, I cannot do better than describe the meeting in one of our smaller engagements (if it would work in a place of 1,400 it will work anywhere). At precisely seven o'clock Sunday morning the people filled the auditorium of the Presbyterian church (three churches uniting). For fifteen minutes the streets were black with the people who came quietly

and reverently to the place of worship. Under the leadership of Mr. E. W. Naftzger we sung old hymns such as "Oh for a Closer Walk with God," "A Charge I Have to Keep," and the newer hymn—"Bring Peace to My Soul Today." Then the leader arose and in a few words called the company to prayer. As heads were bowed reverently and in perfect silence, he asked all who desired to make audible requests for themselves to do so in a few sentences, while the whole company continued to pray silently. It was a time of blessed and conscious fellowship in prayer. After possibly fifty or more had expressed a personal or other need, audible prayer followed, definite and warm hearted and for the things needed as the Holy Spirit had revealed them to one and another. The leader then read from a copy of Dr. Weymouth's *Modern Speech New Testament* 2 Corinthians 5:1-21 and 6:1-10. The impression was so marked and profound that the quiet could be felt. Then followed some carefully chosen remarks concerning the privilege and duty of the Christian and the solemn responsibility of a church membership. So striking was the effect that suppressed sobs and sighs came from many a convicted heart. When the leader said: "Let us again go to prayer," all knelt instinctively. As the company arose the leader in a quiet voice said: "Will the pastors please stand around the platform?" Then he added:

"Now will every churchmember and every one who is henceforth going to walk with the people of God, who has surrendered his all to God and means to stop petty criticism and faultfinding of pastor and fellow Christians, and who means with God's help to stop all inconsistency and assume what God makes plain as duty, joining hands with his pastor from this time forth in loyal loving service for the King, come forward and take the hand of his or her pastor and tell him so?"

The scene that followed was indescribable. Surely the Holy Spirit was leading and moving hearts as we have seldom or never seen them moved before! Some sobbed, others asked forgiveness, others with glad faces gave their hand with a warm grip and word that made the pastors' hearts leap for joy. Then slowly and reverently the company went to their homes. The entire service did not last over forty-five minutes. One of the pastors said: "I never saw anything like it in my life!" After results have proved its depth and value.

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

KARL B. ALEXANDER—Dec., Crary, N. D.

WM. ASHER—Dec. 2-19, Fall River, Mass.; Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 5, Meriden, Conn.; Feb. 6-26, Providence, R. I.; Feb. 27-Mar. 11, other cities in R. I.; Mar. 12-April 19, Philadelphia, Pa.; April 20-May 15, Richmond and Norfolk, Va.

RALPH ATKINSON—Dec. 20, Liverpool, Eng.; Jan. 19, Philadelphia, Pa.

HAY BELL AND H. M. FISHER—Jan., Vincennes, Ind.

W. E. BIEDERWOLF AND HOMER RODEHEAVER—Nov. 27-Dec. 23, Ottawa, Kans.; Jan. 5-28, Amsterdam, N. Y.; Feb. Reading, Pa.

CHESTER BIRCH—Nov. 21-Dec. 8, Columbus, Kan.; Dec. 9-22, Corydon, Ind.; Jan. 1-14, South Charleston, Ohio; Jan. 16-29, Defiance, O.; Feb. 2-14, Ipava, Ill.; Feb. 15-28, Olney, Ill.; Mar. 3-28, Ashtabula, O.

BROOKS BROS.—Dec., Akron, O.; Jan., 1908, Los Angeles, Cal.; Feb., Covina, Cal.; March, Riverside, Cal.

H. N. BUNCE AND C. A. POTTS—Dec. 1-22, Summerfield, Kans. All union meetings.

JOHN CALLAHAN—Jan. 19, Massey Hall, Toronto, Ont.

J. WILBUR CHAPMAN AND PARTY—Dec. 2-19, Fall River, Mass., including Beverly; Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 5, Meriden, Conn., including Wallingford and Yalesville; Feb. 6-26, Providence, R. I.; Feb. 27-March 11, other cities of R. I.; March 12-April 19, Philadelphia, Pa.

E. E. DAVIDSON—Dec. 8, Interlaken, N. Y.

JOHN A. DAVIS, F. A. MILLS AND GEO. H. CARR—Dec., Brooklyn, N. Y.

G. A. DEFLONE AND A. J. FITT—Dec., Oxford, Kans.; Jan., Clay Center, Neb.

E. R. DOW—Nov., Tiffin, O.; Dec., Pittsfield, Ill.; March, Kenton, O.; April, Bellefontaine, O.

JOHN H. ELLIOTT AND E. W. NAFTZGER—Dec. 4-21, Johnstown, Pa.; Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 4, Kingston, N. Y.; Feb. 6-26, Providence, R. I.

W. J. ERDMAN—Nov.-Dec., Central Y. M. C. A., Philadelphia, Pa.

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A. C. GAEBELEIN—Dec. 1-7, St. Louis Bible Hall, St. Louis, Mo.; Dec. 10 and 17, Port Mission, Baltimore, Md.; Dec. 13, Fourth Ref. church, Albany, N. Y.; Dec. 18, Philadelphia, Pa.

H. L. GALE AND J. W. HATCH—Nov. 3-Dec. 22, Toronto, Ont.; Dec. 29-Jan. 21, Caribou, Me.

ANNA GLEASON AND ELIZABETH MERRITT—Dec. 3-22, Fort Worth, Tex. (probably); Jan. 5-19, Mason City, Ia.

R. A. HADDEN—Nov.-Dec., Bible institute work in Los Angeles, Cal., preparatory to Torrey meetings in January.

HART AND MAGANN—Dec., Boise, Idaho.

O. E. AND B. H. HARVEY—Evangelistic meetings in various Presb. synods along the Pacific coast.

J. R. HEMMINGER—Dec., Carlisle, Pa.; Jan., Parkesburg and Shenandoah, Pa.

A. B. HOBBS—Dec. 1, Springfield, Mo.; Jan. 5, Mansfield, O.

T. C. HORTON—Nov.-Dec., Bible institute work in Los Angeles, Cal., preparatory to Torrey meetings in January.

R. E. JOHNSON AND PARTY—Nov. 8-Dec. 8, Pierre, S. D. All union meetings.

KERR BROTHERS—Sarnia, Ont.; Big Rapids, Mich.; Kokomo, Ind.; Tipton, Ind.; Shelbyville, Ind.; Rantoul, Ill.; Vincennes, Ind.; Boyne City, Mich.

LOVIC P. LAW AND PARTY—Dec. or Jan., Houston, Tex.

OSCAR LOWRY AND GEORGE MOODY—Nov. 17-Dec. 15, Livingston, Mont.

M. H. LYON AND CLIFTON POWERS—Nov. 17-Dec. 15, Napoleon, Ohio; Dec. 29-Jan. 26, Geneseo, Ill.; Jan. 30-Feb. 9, Berea, Ky.

J. W. MAHOOD—Nov.-Dec., Southern California.

E. P. MARVIN—During the fall months, in Western New York.

H. L. MAXWELL—Nov. 16-Dec. 6, Presb. church, Winfield, Kans.; Dec. 8-22, Y. M. C. A., Joplin, Mo.; Jan. 1-30, First M. E. church, Fremont, O.; Feb. 4-18, First M. E. church, Ashland, Ky.

FRANK MCCARTY AND WIFE—Dec. 8, Oaksdale, Wash.; Dec. 29, Starbuck, Wash.; Jan. 19, Colfax, Wash.

J. L. MCKINSEY—Nov. 25-Dec. 15, Joplin, Mo.

O. A. MILLER—Jan. 19, Naperville, Ill.

C. B. MONTGOMERY—Dec., Cherry Vale, Kans.

FRENCH E. OLIVER—La Crosse, Russell, Harper and Lyons, Kan.; Selma, Ala.; Cedartown, Ga.

PAUL PRICE—Dec. 1-12, Beckley, W. Va.

C. FENWICK REED AND C. C. GRANT—Dec., 5, Remington, Ia.; Jan. 8, Brazil, Ind.; Jan 23 Kendallville, Ind

C. W. REEDER—Nov. 20-Dec., McDonald, Kans. Union meetings.

LE ROY ST. JOHN—Dec., Redlands, Calif.

DAN SHANNON—Manistee, Mich.; Hammond, Ill; Garrett, Ind.; Jackson, Mich.; Chicago.

C. C. SMITH AND B. M. RICE—Dec., Litchfield, Minn.

MELVIN E. TROTTER—Dec. 8, Toronto, Ont.

G. R. TURK—Dec., Paris, Ont.

CHARLES T. WHEELER—Dec., Davenport, Iowa.

GEO. H. WILLIAMS—Dec. 1, Lacon, Ill.; Jan., Rensselaer, Ind. All union meetings.

L. R. WILLIAMSON—Dec. 5-23, Charleston, Pa.

G. H. WORDEN—Beaver Crossing, Neb.; Iowa City, Iowa; Norton, Kansas; Bad Axe, Mich.; Delphos, Oberlin and Calvert, Kans.

A. H. ZIMMERMAN—Dec. and Jan., Utica, N.Y.; Feb., Clinton, N. Y.; March, Rome, N.Y.

Forthcoming Conferences, Etc.

THIRD MIDWINTER EVANGELISTIC AND SOUL-WINNING CONFERENCE, Chicago, January 1 and 2, 1908. A. P. Fitt, sec., 80 Institute Place, Chicago.

Late Mention.

J. W. Hatch at Brockton, Mass.

L. E. Coad and F. E. Lindgren at Terre Haute, Ind.

Chas. T. Wheeler at Jewel City, Kans., and No. Vernon, Ind.

Rev. D. M. Tompins, D.D., pastor of the First M. E. Church of De Kalb, Ill., reports that of the 120 members received into his church at the close of the Lyon evangelistic meetings last spring every one has been found faithful at the close of six months' probation, and worthy to be received into full connection. And still some say that evangelistic conversions are not genuine!

The Moody Bible Institute

Fourteen Students Sail for British East Africa.

A LETTER FROM MR. MARSHALL.

Africa Inland Mission,
Kijabe, British East Africa.

Dear fellow students:—

I arrived here September 14 after rather a hard journey of over two weeks from Jerusalem. From Port Said to Aden I had five days of fever on shipboard. After leaving Aden I suffered an accident from which I have not recovered, being so crippled that I had to be carried except on short distances.

My coming here was a great blessing to me, for this a very healthful place, like a summer resort. And then to meet so many of our former students—it was one of the blessings of my life! When our ship arrived at Mombasa a man came on board with a letter of welcome and greeting from the missionaries here. Of course I looked at once for the names of our students. I discovered the men, but where were the women? I ran up and down the list anxiously, as strange thoughts of their possible death or returning home from sickness passed through my mind, but could not find them all. Then lo and behold! I saw that every one of the boys had wives, as it was "Mr. and Mrs." all down the list, and that was what had become of the girls. I had to heartily congratulate them all, for as I associated with them daily I could see that every boy had a fine wife and every girl had a splendid husband, and they are all so happy together in their work. The director of the mission kindly gave me his home one evening that I might gather the students together for a meeting and for dinner. Ten of us sat at the table and enjoyed sweet fellowship together. They have an appeal for Africa they are going to send you in a few days, and I trust you will give it a hearty response. We had a group picture taken, which I hope will turn out well so that you can see how we look in Africa.

My heart is full of gratitude for the privilege of being able to visit this section. I have never seen missionary work like this before. In other countries many were able to read and write and do business. Here is nothing but ignorance, poverty and nakedness. I feel that I have never understood missionary work as I do now, nor been able to fully realize its need. God has truly enlarged my vision and filled my heart for this work as never before.

I am going to Uganda tomorrow by train for a two weeks' stay. After returning here I may visit some of the stations of our students.

With love from us all,

(Signed) E. A. MARSHALL.

Interest will be added to the reading of this letter from Mr. Marshall by the fact that on November 2 the North German Lloyd Steamship Co.'s ship "Fredrich Der Grosse" sailed from Hoboken, N. J., with the following 14 students of the Moody Bible Institute:

A. E. Barnett	L. S. Propst
Miss Laura Collins	J. E. Raynor
Miss Clara Cook	Miss Carrie Schonheit
Miss Cleo. Myers	Miss Hulda J. Stumpf
Amos Oyer	Mr. and Mrs. Waechter
Miss Julia Oyer	William Wight

Miss Anna E. Zimmerman

This is the largest band of Institute students that has ever gone out to one field at one time. They are bound for Kijabe, British East Africa, where they will take up work under the Africa Inland Mission. They are sent out by various denominations, the Mennonites leading with 7.

The hand of God has been manifest in this matter in very real ways. Take the testimony of Mr. Wight:

"On the 8th of March last I gave myself definitely to God for Africa, after hearing an address by Dr. Kumm on the conditions in the Sudan. On the same date a year previous I had signed the Student Volunteer card, which seemed quite a coincidence. Now that my eyes were turned towards Africa I began to shape my plans and purposes to get to that field as soon as the Lord would permit. So in July I offered

myself as a missionary, and applied for acceptance under the Africa Inland Mission. Within a month's time I was accepted, and as I knew of a party of missionaries who expected to sail under the same board in November I began to pray that the way might be opened up for me to go with them.

"By the time I graduated from the Institute in September I had received several offers of pastorates in different states with good salaries, but I did not wish to take up permanent work here as I believed the Lord would have me in Africa as soon as possible, and so I kept praying and waiting for Him to supply the funds necessary for my outgoing and support on the field. On Oct. 15 I received a letter from the secretary of the board in Philadelphia, saying that I must wire at once if they were to book my passage, if I intended going with the November party. He said further in the letter that the board would pay my passage if I had my outfit and support. I was at a loss to know what to do, but I had come out that morning asking God to give me a token of the supply of my needs, and I took this promise of my passage money as an earnest of the supply of my needs. So with that note of assurance in my soul I went down town and telegraphed as follows: "Book my passage, Luke 1:37," although at the time there was not a cent in sight for either my outfit or support; but the supply was in God's hands, and I dared to venture my faith in Him with whom nothing shall be impossible.

"I did not have to wait long, for God very soon attested the faith that was willing to put Him to the test. That same afternoon it was suggested to me that I go out to Elgin and call on a gentleman who had left word at the Institute a week before that he wished to support a missionary. With hopes that this might be the Lord's way for me to help answer my own prayers I took the train to Elgin, and arrived there to find there had been some misunderstanding about the message. But God's plans overlooked all men's mistakes, and I was finally put in touch with the gentleman who had expressed his desire to have a representative in Africa. After an interview of about one hour he decided I was the man he had been looking for, and asked me to be his representative on the field, promising to send me out and support me."

What a high honor God puts upon the Institute to call so many choice students at one time to go to labor among the heathen! Our interest and prayers will center more largely now than ever in that part of the map of Africa where so many of our friends are on the firing line.

J. E. Jansen is now pastor of the Cong. Church of Alvord, Ia.

Jos. J. Ehrstein has become pastor of the First Pres. Church, Jefferson, Ia.

Joseph Peters has accepted the pastorate of the Cortland Cong. Church, Chicago.

Charles R. Shepard is now assistant pastor of the Second Baptist Church, Macon, Ga.

E. M. Rittenhouse, recently ordained, has become assistant pastor of the First Pres. Church, Fairmount, W. Va.

Chas. N. Barton, who is finishing his studies at Trinity College, Dublin, teaches a class in synthetic Bible study at the city Y. M. C. A.

Herbert J. Bryce is taking a course at McMaster University, Toronto, Ont. He expects to return later to the Institute for further study here.

Dr. A. I. Berninger has given up his office and practice and residence in Indianapolis, Ind., to do medical missionary work among the lumbermen of northern Wisconsin.

E. H. Bancroft has resigned his charge at Silver Lake, Wis., to enter the So. Baptist Theo. Seminary, Louisville, Ky. Mrs. Bancroft is at the same time a student in the Women's Training School of that city.

Henrietta I. McMahon, writing from Shoshone, Ida., says: "I am in a small town here in Idaho. Have two Japanese boys to whom I am giving lessons. One is a Christian. He is taking lessons in Bible study. I want to organize two mission bands, a mission study class and a class for Bible study among the girls."

J. H. Means is working with Rev. B. L. Adair at Chillicothe, Texas.

Miss A. Schroer is helping Rev. J. T. Cherry in meetings at Athens, Ill.

J. H. Henderson is assisting in the singing in union meetings at Sac City, Ia.

Miss Lottie Wands reports successful meetings at Petersburg, Ill., where she has had charge of the music.

E. A. Armacost and Bert Atchison were recently added to the list of ordained Baptist ministers at Muskegon, Mich.

J. F. Scholfield is in union meetings at St. Joseph, Mo., under the direction of Evangelist W. W. Hamilton of Atlanta, Ga.

H. McEwen, formerly in charge of the Abercrombie (N. D.) Cong. Church, has accepted a call to the Cong. Church at Nekoma, N. D. Adams, near by, is also a preaching point for him.

John A. Logan, who recently visited the Institute, is pastor of the Wellington (Ill.) Pres. Church. He began his ministry last year and has received several new members. The outlook is encouraging.

A. E. Martin is on his way to Philadelphia, New York and England where he joins Dr. H. Karl W. Kumm. They leave England early in December for Northern Nigeria in the West Central Sudan, where it is the purpose of the Sudan United Mission to establish a missionary farm colony of which Mr. Martin is to have charge as superintendent.

News has been received of the death of Miss Grace Lynch, from typhoid fever and appendicitis, after less than a year of service at Wei-Hsien, China, where she had charge of a girls' boarding school under the Presbyterian Board. Miss Lynch was one of the most promising women who ever passed through the Institute, and her loss (humanly speaking) is to be deeply deplored.

About 30 students of the Chicago Theological Seminary, accompanied by Professors Graham Taylor and H. M. Scott and Mr. Hunter, visited the Institute on October 29 as part of their practical work in connection with their study of evangelistic methods. Mr. Fitt explained the aim and methods of the Institute to the students, who remained as guests to supper, and after fellowship meeting they took part in an open air meeting with our students and then attended Dr. Torrey's meeting in the Big Tent.

The Reader in a recent issue had an illustrated article entitled "The New Justice," giving a description of the methods pursued by one of our new trustees, Judge McKenzie Cleland, in the Maxwell Street branch of the Municipal Court of Chicago. "He is not a radical," the author says, "but simply wise, patient and courageous. He paroles drunkards to the men that sell them liquor, while a volunteer organization of business men finds employment and becomes responsible for other offenders. Prison is the last resort."

Extension Department.

During Dr. Torrey's evangelistic campaign, the Thursday Conference in the Moody Church has been discontinued.

One of the problems that concerns the Institute today is how to meet the demand for workers, men and women, such as the Institute trains.

Fourteen calls were from the Baptist denomination, ten from the Presbyterian, six from the Methodist, and four from the Congregational, the remaining being from smaller denominations and independent boards.

During October no less than 82 calls were received. Forty-two of these were for evangelistic workers and the remaining forty for permanent workers, such as Y. W. and Y. M. C. A. workers, home, church and rescue mission workers, pastors, pastor's assistants, Sunday school supts., etc.

During November Dr. Gray's outside engagements included a series of addresses in St. Louis in the interest of the Bible League of North America, Bible conferences in Altoona and Indiana, Pa., a weekly Bible class under the auspices of the Logan and Palmer Squares Gospel Union of Chicago, and another in Grand Rapids, Mich., organized by Melvin A. Trotter. This last is one of unusual size and interest practically filling the old Opera House of that city.

Mrs. Elsie C. Bartlett is teaching at Las Vegas, Nevada.

Miss Anna Lavery visited the Institute this last month.

Miss Pearl Walker is assistant in the Pres. Church at Danville, Ill.

Miss Mae Adams is now serving as supt. of a home for children in Denver, Colo.

Miss Caroline Bowen has recently taken a position as pastor's assistant in Bement, Ill.

Mrs. Dora Harding is working in connection with the city mission in Crawfordsville, Ind.

Miss Carolyn Smith is serving several mission churches in Michigan, making her headquarters at Watermeet.

Miss Camilla Bangs has accepted a position to work among the mountaineers in Cedar Creek, under the Home Mission Board of the U. P. Church.

Miss Bessie Haupin has accepted a position as matron at the Bethel Home, Duluth, Minn., associated with Miss Jessie Mauch, who has been supt. of that home for the last year.

Mr. W. H. Morrison expects soon to move to South Dakota to take charge of a new work among railroad men in connection with the Y. M. C. A. He has been engaged in a similar work in Colorado.

"I was a student at the Bible Institute during the year 1897 and a part of the year 1898, and met you there. My time spent there as a student is a continual blessing to my life, as I find I can work more effectively in our Sunday school, missionary society and in all lines of church work where I am needed. I am a better mother for my two boys because of my opportunities there, so I can most earnestly and sincerely pray for God's richest blessings upon the work."—*Mrs. A. W. Roth.*

"Enclosed please find $1.00 for your work. When I saw the work of Mr. Hicks and Mr. Galloway in our fossilized, rum-soaked city last summer, I thanked God anew for the Bible Institute and wished I had hundreds of dollars to give you. Such a waking up this city never had, and it needs to have it repeated. Oh that I could help to increase the number of those who cry out at sin and spare not! When I think of Brother Moody's humble beginning, and how that force has augmented as the years pass on, our individual lives may mean, oh! so much for the welfare of others, and I can only pray for the power of God to rest upon all who cross the threshold of your busy school."—*S. D. La R.*

A. G. Voight, pastor M. E. Church, Norwood, Colo., writes: "I was ordained deacon at the recent session of the Colorado Conference. We were returned to Norwood for another year. The work of saving souls is much on our heart, and in answer to prayer and the result of personal work, and the direct preaching of the Word we are saving souls right along in our regular Sunday services. One of the first things I did on our return from Conference was to administer the rite of baptism and receive the class of probationers into full membership. Among those received was a grandmother, mother and grand-daughter, comprising three generations. The grandmother was over 70 years of age. They had all been converted in the meetings held during the winter."

Correspondence Department.

By the present enrolment of 374 students more than forty states are represented, and fifteen foreign countries.

New members added during October:

Bible Doctrine	9
Practical Christian Work	5
Bible Chapter Summary	1

Three certificates have been given to members satisfactorily completing a course. Ten students are contemplating coming to the Institute as regular students for further study and preparation for their life work.

Some pastors and Bible teachers are using sections of the Bible Doctrine course as instruction for their classes.

Many are the words of encouragement we are receiving from those who are pursuing this home study. One can begin the work at any time, and complete the course as quickly as their time will permit.

Colportage Department.

"The colportage work is succeeding splendidly, far beyond any thing we expected. Of late one girl has started to sell the books in a handkerchief factory, and yesterday she sold 40 copies."—(*Rev.*) *R. C. Rengier, Mount Joy, Pa.*

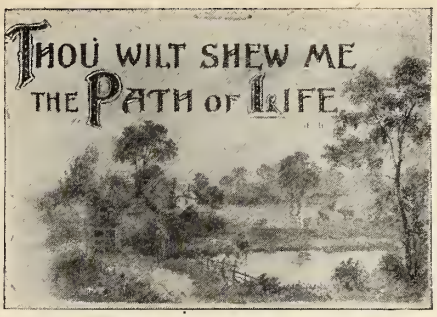
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"Yesterday I started to look for a place to sleep at 6 o'clock, and it was 9:30 before a farmer took me in, after a long and fast drive; my horse could hardly go any further."

"I felt happy to see my territory the other day that I have worked already, and as I went by I couldn't see one house where I have not been in and made a sale, and hope that by the time I am through every home in this country will have our books."

Notes from My Bible, a unique and valuable book containing the notes, marginal comments, etc., from Mr. Moody's numerous Bibles, is now issued in a special low-priced but unabridged edition by the Bible Institute Colportage Association. It holds a mine of suggestions for those who have to teach, make addresses, etc. Comments are printed in the order of Scripture reference, from Genesis to Revelation. New edition, cloth bound, net, 30c.

A neat folder (four pages) with the above title, prepared by Mr. John H. Hunter, has just been offered for sale by the Colportage Association. On the first page is a form to be signed indicating the "purpose" of the user to pray daily for those whose names are mentioned on the inside pages. Besides a place for the names, there are blanks to fill in (if desired), showing the date when prayer was begun and when the answer came. Appropriate suggestions and timely Scripture passages occupy the fourth page. Price, 12 copies for 25c; 50 for 85 cents; 100 for $1.50, post paid.



A Wall Motto makes a tasty, useful and permanent Christmas gift or reward. The above costs only 25 cents, size 13 x 9 inches.

Mr. Moody's Book Funds.

The following contributions have been received from Oct. 16, 1907, to Nov. 15, 1907 inclusive:

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O holy Babe of Bethlehem,
Almighty God, our King!
Our heart's best love, an offering,
To Thee we humbly bring.
"We praise and laud Thy holy name,"
The hosts of heaven sing;
"All glory to the great I AM!
All hail, O Babe, our King!"

We praise Thee, blessed Gift to man,
Our Prophet, Priest and King!
Let starry hosts their joy proclaim,
And earth, rejoicing, sing!
Oh praise the Father, praise the Son,
And Holy Ghost! Oh sing
And shout for joy, all men, and say:
"All hail, our Lord and King!"

Born.

To Mr. and Mrs. J. E. Jansen, a son, Peter John, at Alvord, Ia.

To Mr. and Mrs. Wade Pinckney, a daughter, Oct. 12, 1907, at Pittsford, Mich.

Married.

Marguerite Towner to Philipp Jaeger, Jr., Nov. 12, 1907, at Chicago.

Chas. R. Shepherd to Ellen Douglas Hildebrand, Oct., 1907, at Alton, Ill.

Anna W. Marhenke to J. A. Dawson, Oct. 23, 1907. At home, 1180 23d Ave., East Oakland, Cal.

Some September-October Visitors.

Rev. F. B. Cutler, Orion, Mich.; C. T. Truby, Greeley, Colo.; F. D. McKinley, Winnipeg, Man.; Rev. E. Wesley Halpenny, Indianapolis, Ind.; R. C. Norton, Bradford, Pa.; F. R. Sarver, Kummler, Ill.; Rev. C. P. Pledger, Chicago; Rev. J. Izard, Zeerust, Transvaal, So. Africa, en route to Topeka, Kans.; Mr. and Mrs. F. S. Wrede, Appleton, Wis.; T. O. Angell, Atkinson, Neb.; Mr. and Mrs. D. W. Reinhart, Ord, Neb.; Rev. W. S. Jacoby, Guthrie Center, Ia.; Dr. R. A. Torrey, Philadelphia, Pa.; J. F. Habbe, Indianapolis, Ind.; E. E. Strother, E. St. Louis, Mo.; Wm. Hay, Ross, Ind.; C. E. Havener, Gray's Lake, Ill.; Rev. J. W. Hagerty, Hortonville, Wis.; E. T. Munns, Peoria, Ill.; Clifton D. Powers, New York city.

Some October-November Visitors.

Mr. and Mrs. Harry Richardson, Northampton, Ont.; Miss Edith Torrey, Philadelphia, Pa.; Mr. and Mrs. Robt. Whitaker, Oakland, Calif.; Mrs. David Calhoun, Saginaw, Mich.; Dr. T. H. P. Sailer, New York City; Rev. and Mrs. D. M. Conn, Sandwich, Ill.; Mr. and Mrs. Ezra W. McCaslin, Spring Grove, Mich.; E. K. Christianson, Parkville, Mo.; W. T. Matters, Neosho, Mo.; W. H. Sargent, Carroll, Iowa; Dr. A. I. Berninger, Buswell, Wis.; Wm. Steensma, Chassell, Mich.; J. R. Hemminger, Carlisle, Pa.; Walton Gorsuch, Portage, Wis.; George F. Hannaman, Wooster, Ohio; E. H. Edgar, Birnamwood, Wis.; Major J. H. Cole, Adrian, Mich.; Agnes Williams, Williams Bay, Wis.

W. E. Lyon has accepted a call to the pastorate of the Honor (Mich.) Cong. Church.

The vacation home for invalid and working women at Sea Breeze, Irondequoit, N. Y., of which Miss Iona Brosius is missionary, closed Sept. 27 after a very successful summer's work.

TIE readers having knowledge of a good "story" concerning the use with especial blessing of any Colportage Library books will confer a great favor upon the Colportage Association (and many others) by communicating it to Mr. Fitt.

Eugene A. Speer, Bellingham, Wash., writes: "My work for the ensuing year will be evangelistic, and in Oregon and Northern California, under the Am. Bapt. Home Missionary Society. Our first engagement will be a union meeting of four churches at Roseburg, Oregon."

Student Arrivals

J. D. B. Adams, Columbus, Ind.; C. W. Bassett, Alton, Ill.; Oren H. Belknap, Chinook, Wash.; Earl Chapman, Pardeeville, Wis.; Fred W. Christ, Gorden, N. D.; Chas. L. Christenson, New Briton, Conn.; E. C. Geeding, Robt. R. Gyles, Brooklyn, N. Y.; Elias Grasley, Sycamore, O.; P. S. Galloway, Monmouth, Ill.; E. C. Judd, Wolcott, Vt.; C. F. Johnson, Kansas City, Mo.; J. S. Lefevre, Spokane, Wash.; Edw. P. Leick, Brooklyn, N. Y.; Edw. Lewis, Lisburne, Ireland; W. R. Mentzer, Juniata, Pa.; John L. Osborne, Chicago; M. G. Papazian, Rowley, Mass.; J. E. Perry, Cape Girardeau, Mo.; Jacob Quiring, Newton, Mass.; John D. Runkle, St. Paris, O.; J. H. Richert, Golebo, Okla.; Mr. and Mrs. O. B. Stone, Vinton, La.; F. L. Showers, Ypsilanti, Mich.; G. C. Waite, Clinton, Wis.; Martin A. Wood, Smithfield, O.; J. C. Wall, H. A. Wheeler, Sumner, Nebr.; Miss Mamie J. Baker, Hot Springs, Ark.; Miss Mabel Hagar, Cleveland, O.; Miss Jessie L. Hagerty, Mansfield, O.; Mrs. L. L. Harper, Miss Emily Kautz, Freeman, S. D.; Miss M. Alice Lathers, Inkster, Mich.; Miss Lulu Miller, Korea; Miss Hulda Potts, Bellaire, O.; Miss Agnes Richert, Okla.

Student Departures

G. C. Booth, O. H. Belknap, Blair, Nebr.; J. S. Brownell, St. Ann, Ill.; Mr. and Mrs. A. E. Bashford, Chicago; E. J. Burton, Gomer, O.; Mr. and Mrs. R. E.; Bradford, Pawnee, Ill.; Mr. and Mrs. Clift, Lexington, Ky.; A. R. Corn, Chicago; W. A. Canaday, Siloam Springs, Ark.; E. C. Geeding, Fairfield, Ill.; J. W. Henderson, Sac City, Ia; Mr. and Mrs. B. D, Hulse, Tiffin, O.; Mr. and Mrs. A. F. Klein, Peoria, Ill.; J. S. Lefevre, Spokane, Wash.; Carl W. McCully, Camden, Ala.; J. R. Meeks, Riverside, Ia.; W. R. Mentzer, Juniata, Pa.; C. W. McCully, Bowling Green, S. C.; A. Mos. Oyne, Meadows, Ill.; M. G. Papazian, Rowley, Mass.; J. W. Potter, Pittsburgh, Pa.; J. D, Runkle, St. Paris, O.; C. B. Roberts, Walker, Minn.; H. A. Wheeler, Sumner, Nebr.; W. Young, Chicago; Miss Anna Burdette, Erie, Pa.; Miss Ola Boyd, Chicago; Miss Flora Dyer, Chicago; Miss Mary Fitzsimmons, Cleveland, O.; Miss Grace Curtis Glenn, Chicago; Miss Emma Paige, Toledo, Ia.; Miss Hattie Rood, Chicago; Miss Adele Shover, Athens, Ill.; Miss Laura Slayton, Portland, Me.; Miss Blanche Starnes, Bethany, Pa.; Miss Grace Whitney, Richland Center, Wis.; Miss Jennie Wedicson, Chicago; Miss Mary Wrightson, Scranton, Pa.

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A MONTHLY MAGAZINE

FOR THE PROMOTION OF BIBLE STUDY AND CHRISTIAN SERVICE

Published on the first of each month by The Moody Bible Institute

R. A. TORREY, JAMES M. GRAY, } *Editors-in-chief*
A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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Teachers of adult Bible classes will do a good thing if they will recommend our magazine to the members of their classes. The Bible courses, Bible studies and other helpful matter cannot but be an inspiration and stimulus to anyone who reads or studies the Word.

Have you ordered your magazines for 1908 yet? If not, let us call your attention at once to some exceptional clubbing offers (THE TIE clubbed with various periodicals), particulars of which are given on the *pink* pages of this issue. Please show these offers to your friends.

The publisher of *The Missionary Witness* Toronto, Ont., will be glad to send the *Witness* for 1908 free to any former students of the Moody Bible Institute who are foreign missionaries and unable to subscribe for themselves.

Several back numbers of the enlarged TIE are out of print. We are being asked continually to supply them as separate copies, or to "date back" a subscription to include them. Don't miss the good things in *present* issues by delaying your order for THE TIE. Subscribe *now!*

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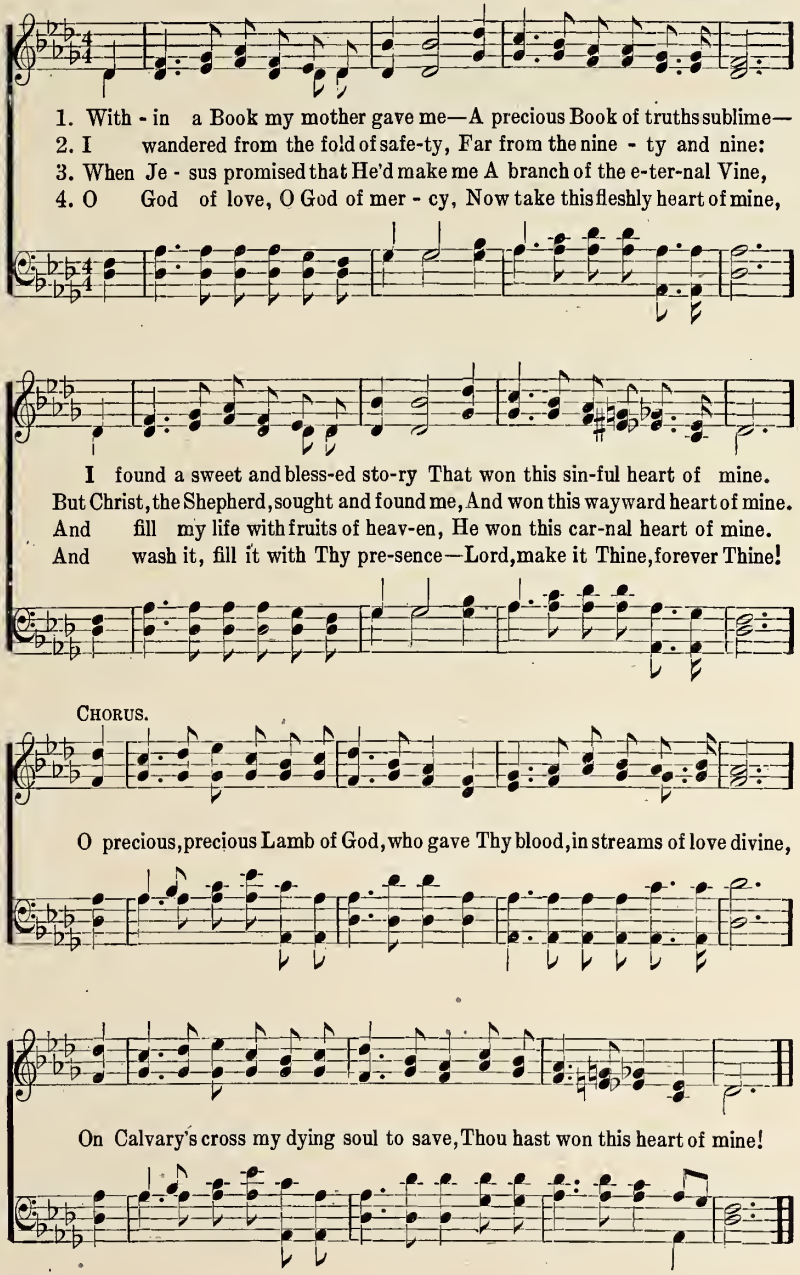
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K. B. A. KARL B. ALEXANDER.



Dr. Torrey's Studies (Continued from page 268)

the Word, 2:24; blind to their own real and grievous violations of the teachings of the Word, 3:4 (Matt. 12:7); without pity, full of murderous and implacable hatred, on the watch for violations of the law, without real love for the law for which they professed such intense loyalty, presumptuous in recognizing the divine power of our Lord but yet unhesitatingly questioning the moral character of Hic acts, sought to entrap Christ, dogged His footsteps, 3:2; baffled by His wisdom and power, 3:5; joined hands with their sworn enemies to compass the death of their common foe—Jesus, 3:6.

3. *The sabbath.*

Made for man—God's gracious provision for man's need, of universal necessity and so of universal validity, its true use that which best promotes man's welfare, 2:27; the Son of Man the supreme legislator as to its right use, 2:28; its true use will regard (a) man's distress, 2:23, (b) man's suffering, 3:4; works of necessity permissible, 2:23-25; work of mercy obligatory, 3:4, 5; ceremonial prescriptions which God has made to promote man's welfare must give way before the demands of that welfare which they were made to promote, 2:23-27; the demands of divinely begotten compassion superior to the demands of divinely ordained ceremonies, 2:23-26; 3:4.

4. *The man with the withered hand.*

Helpless, 3:1 (Luke 6:6); no pity from man, the tool of man's malice, 3:2; our Lord had compassion upon him, spoke to him, commanded him to do the impossible, 3:3, 5; believed that what our Lord commanded him to do He would give him the power to perform, obeyed, was healed, 3:5.

LESSON 26.

The Appointment of the Twelve Apostles. Mark 3:7-19. (See also Matthew 12:15-21; 10:2-4; Luke 6:12-19.)

DISCOVERY OF THE FACTS.

1. *"Thou art the Son of God," vv. 7-12.*

In the verses that immediately precede this lesson, what had our Lord done? How would we naturally expect that this miracle would affect those who saw it? What was the effect upon some (v. 6)? To what did this miracle give rise (v. 6)? Was this the only conspiracy that was ever formed against our Lord (John 11:53; Luke 6:11)? Who are parties to this conspiracy? To what extent did they purpose to go in their intense hatred (v. 6)?

What did our Lord do (v. 7)? Why did He not stay and face His enemies in their plots? (Matt. 12:15.) Was it not cowardly on His part? Did the time ever come when He did face His enemies and let them do their worst? Did He escape the multitude by going to the sea? What two multitudes were there at the sea? Were these people attracted by His wonderful teaching? Which attracts the average man most today, the wonderful teaching of our Lord or His wonderful deeds? What kind of things had He done? Does He do great things today? What are the greatest things that He does? How far did these multitudes go? How did they know of the great things which He did? From whom did they hear? Of what then have we an illustration here? If we wish to get men to come to our Lord, what should we do? Was He pleased with the notoriety He was getting? (Matt. 12:16-21.) Was this crowd in earnest? How did they show their earnestness (v. 10, R. V. margin)? Who was it pressed upon Him? Who is always most eager to get to Him? Are men usually as concerned about their spiritual plagues as they are about their physical plagues? Why not? How many of those who had plagues pressed upon Him? What led them to press upon Him? What was it their great desire to do? Is there healing in the touch of our Lord? How can we touch Him? What did the greatness and eagerness of the throng necessitate His doing (v. 9)?

Who else besides the crowd recognized

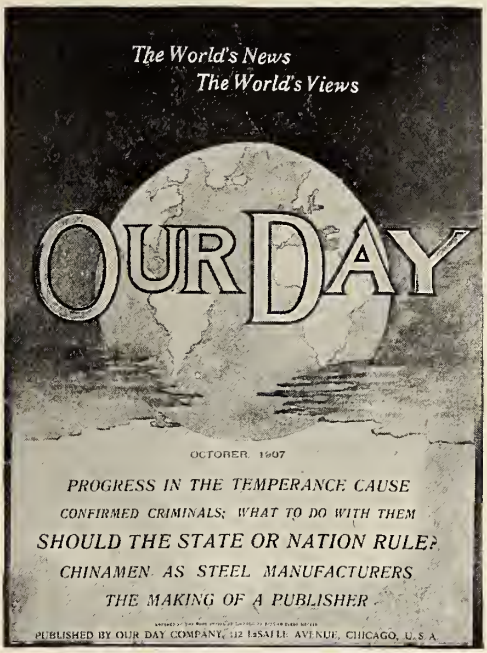
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Christ's power (v. 11)? What did these unclean spirits do? Why did they do that? What drew them to Him? Who did they say that He was? Were they right? How did they know it? Did their knowledge do them any good? Why not? Of what is their falling down a sort of anticipation? (Phil. 2:10.) What did our Lord say to these unclean spirits? Why did He say that? (Acts 16:17, 18.) Did He charge any besides the unclean spirits not to make Him known? Why? (Matt. 12:15-20.) Did Christ regard the great crowd as a help or hindrance to His work? Are popularity and crowds ever a hindrance to a man's work today?

2. The appointment of the Twelve, vv. 13-19.

In the 13th verse what do we see our Lord doing? What mountain was it? Why did He go to the mountain? (Luke 6:12.) Why did He wish to get away from the crowd? When on the mountain, what did He do? Were there only twelve that He called unto Him in the mountain? Whom did He call? Who were those whom He willed to call? How did those whom He called show their fitness for the call (v. 13)? Was this wise on their part? What is the wisest thing that any man can do when our Lord calls? Was this a call to salvation or to service? Was there any inner circle among those He called? Of how many was the inner circle composed? Why twelve? Was there any inner circle in the Twelve?

What did He do with these twelve? What does "ordain" mean (R. V.)? To what did He appoint them first of all? Why were they "to be with Him"? Must one "be with Him" before he can be wisely sent forth to preach? (Acts 4:13.) How can we be with Him today? (1 John 1:3.) Were these apostles whom He sent forth uneducated men? Did our Lord wish them with Him for His own sake? (Luke 22:28, 29; Matt. 26:40; John 14:3; 17:24.) Why did He choose the Twelve at just this time? What did He send them forth to do (R. V.)? (Matt. 10:5-15.) Who was to be first called? Why? By whom were these men sent? By whom must any true preacher be sent? By whom are many preachers sent forth? What preparation had our Lord made for the selection and sending forth of the Twelve? (Luke 6:12, 13.) How many lists of the apostles have we? Do they agree? Is the order the same? Why are there changes in the order? What new name did our Lord give Simon? How did Simon become Peter? (Matt. 16:16-18.)

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   - A Man of prayer, 13 (Luke 6:12).
   - What He did: drew crowds, 7, 8; great things, 8; healed, 10; cast out demons, 11; ordained others to be with Him and carry on His work, 14-18; read the hearts of men, 16, 17; avoided notoriety, 12, 13.
   - How He was treated: misunderstood, even by His friends, slandered, regarded as insane, 21.
2. *Workers in God's harvest.*
   - Qualifications: must be chosen by Christ Himself, 13; must be ordained by Him, must be with Him before they can tell others about Him, 14; must have power for their work from Him, 15.
   - Their work: preach, 14; heal sicknesses, cast out devils, 15.
3. *The multitude.*
   - Their crying need, 8, 9 (Matt. 9:36); awakened Christ's compassion, 10, 14, 15; all their needs met by Christ, eager for the help of Christ, 8-10.

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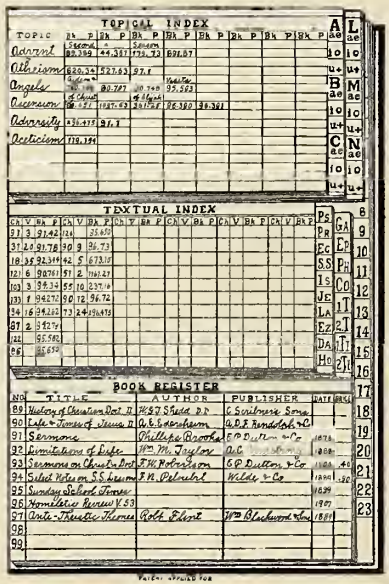
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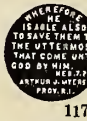
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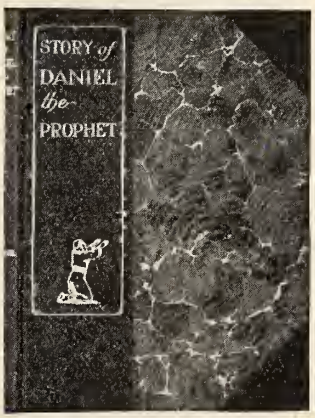
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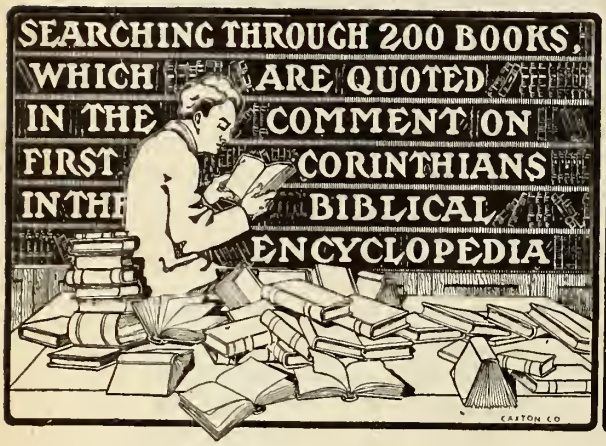
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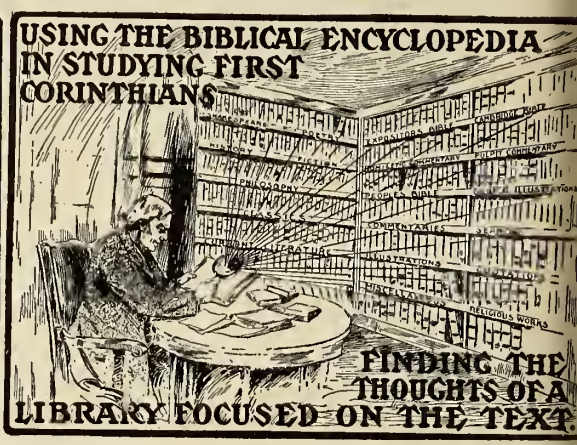
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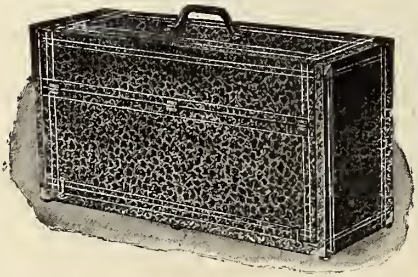
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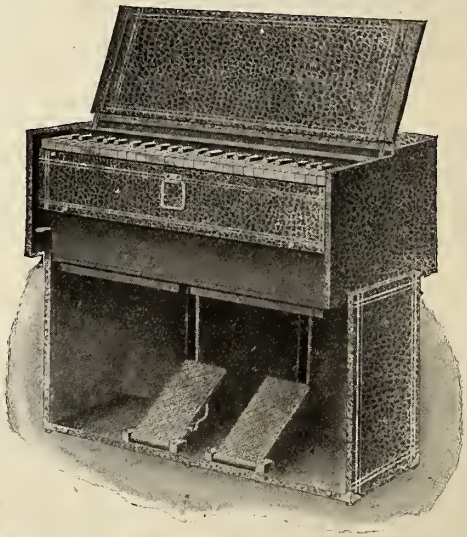
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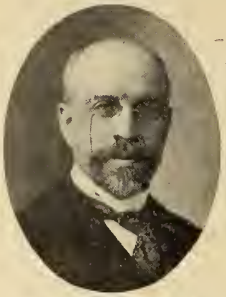
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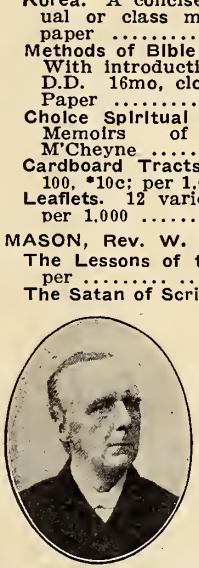
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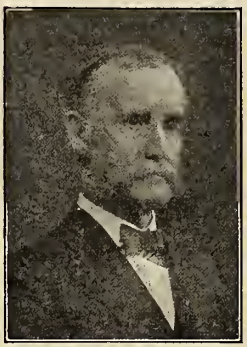
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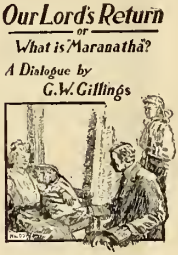


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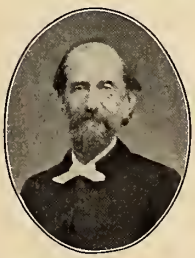
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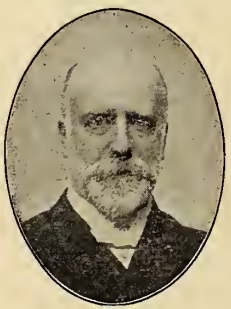
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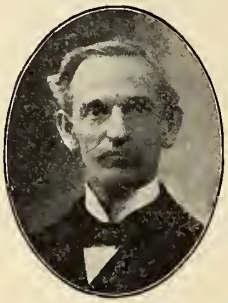
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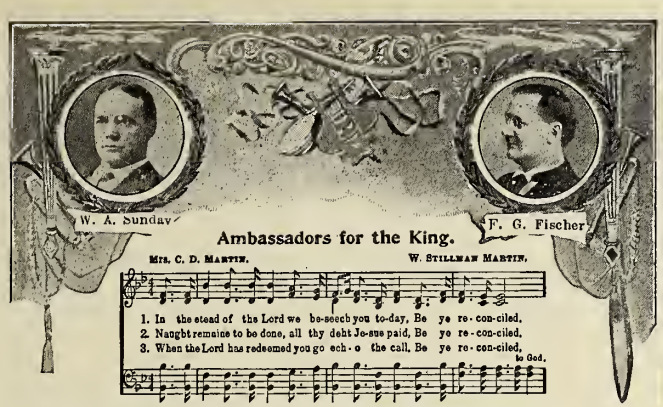
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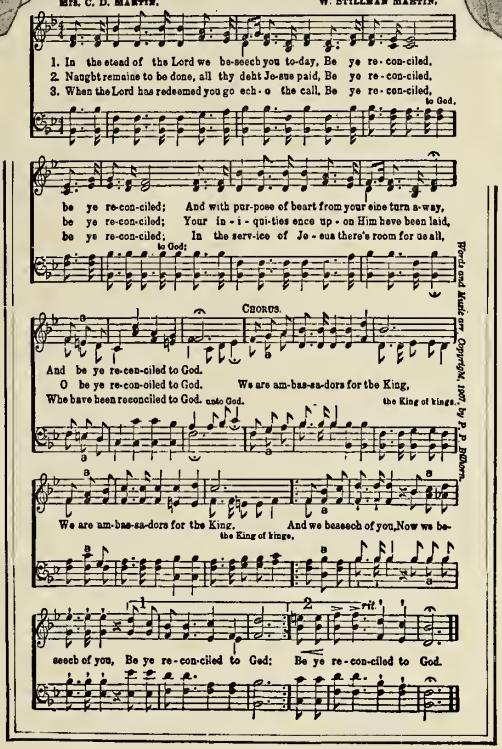
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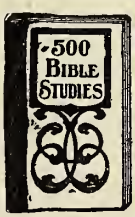
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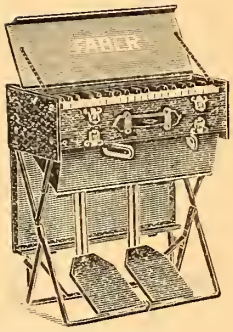
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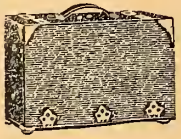


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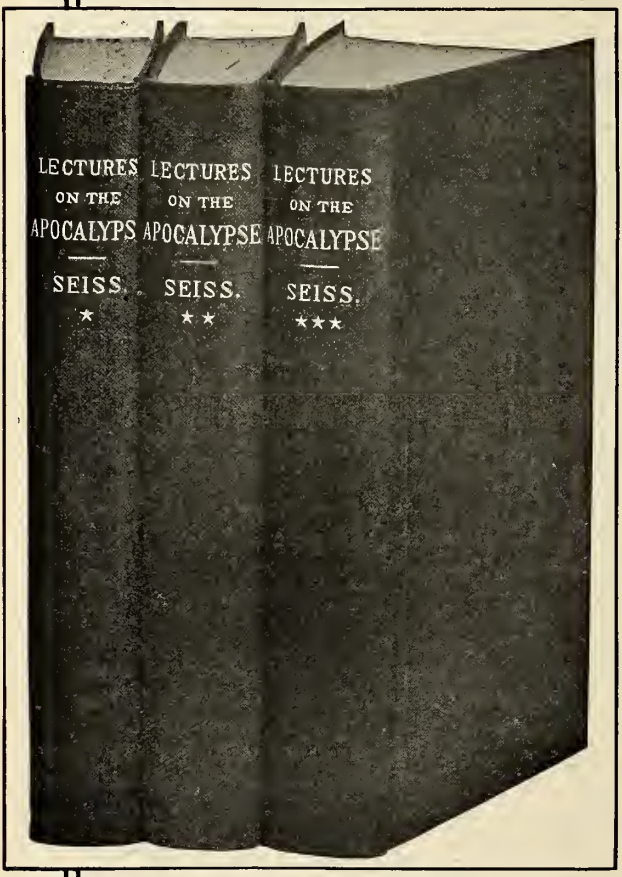
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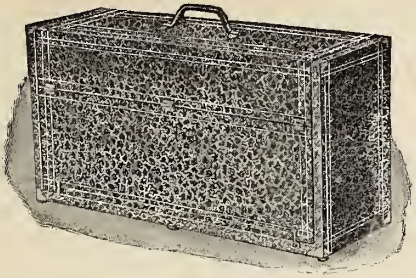
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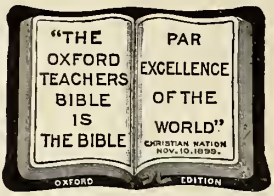
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Cut from the Loaf.

Not if we ask forgiveness of our sins, but if we *confess* them. One might ask forgiveness of his sins every day without the assurance of an answer so far as this promise is concerned, but when he confesses them it is not only his privilege but his duty to believe that he is forgiven and cleansed.

And this because God is faithful and just. Not merciful merely, but *just*. He has covenanted with His Son to put away sin through the sacrifice of the cross, and promised them that believe the benefit of this covenant. It was mercy on His part to think of us in making the covenant and offering the promise, but having made the one and offered the other it is justice that keeps both.

What a text for a new year! On the basis of it, let us draw near with a true heart in full assurance of faith! No matter what the past has been, let us begin anew!

Statisticians tell us there is food enough in the world to last only a twelvemonth. What if seed-time and harvest and summer and winter should fail just once!

"Our Daily Bread."

And now the President gives us another jolt in the warning that our natural resources, both in the earth and the water, are suffering depletion, and some of them are practically exhausted. The governors of all the states are summoned to Washington next spring to consider what may be done about it.

And what *may* be done, if God should withhold His hand? How the thought gives new meaning to the words in the Lord's prayer: "Give us this day our daily bread"! Even Christians are inclined to limit this to spiritual food, ignoring the material, but who does this unwittingly robs God of part of His glory and denies himself the exquisite experience of those who are obliged to wait on Him for each day's supply.

It is hard to believe it, and yet we are entering upon a new year in which considerably more than one half the area of the United States is governed by some sort of prohibition law, the sale of liquor being forbidden either by statute or local option enactments. And the end is not yet. Marvelous would it be should this generation see a prohibitory amendment in the Constitution, and yet the wisdom and courage of our temperance leaders may do much to hasten it!

Hopeful Signs for 1908.

The year opens, too, upon the progress of a great ethical revival in the nation, so that almost no matter who receives the plurality next November we shall have a chief magistrate believing in a cleaner government and backed up by a constituency of aggressive sympathizers.

And a spiritual revival is in the air. We cannot prophesy as many large evangelistic meetings this year as last, but the churches are awakened, especially along the line of individual work for individuals, and through the influence of the laymen's movements it will be found easier than heretofore to approach one's neighbor on the subject of his salvation.

And best of all, God is with us! His blessings never grow old, and His promises never fail. There is a freshness about them at the beginning of this new year, a buoyancy communicated to the heart in their contemplation, that passes all understanding. We offer as a new year motto the promise of the Lord by Jeremiah (33:3): "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not."

The Reign of Certainty.

During our financial stringency we have been impressed by the ignorance of the nation's leaders as to the causes for it. On a question so vital to our comfort and welfare one might expect a definite and satisfactory answer, and yet statesmen, financiers, captains of industry and publicists of different schools, have all been heard from, and one says this, and another that, for the data are too vast for the human intellect to compare or even comprehend. The situation will right itself by and by,—is righting itself now,—and we shall go on again until another "flurry" tells us we are off the track once more.

We have been thinking how we should feel did the same ignorance and uncertainty exist with reference to matters correspondingly vital to the life to come. What if we knew not the cause of spiritual unrest and its remedy? What if heaven had never revealed the way of salvation, and if all the race were still groping in darkness?

How moving the reflection to awaken pity for the far-off millions who have never heard the certainties of the Gospel, and deeper pity for the nearby who having heard reject it! But "what language can we borrow" to tell the peace of our hearts who, "amid all the changes and chances of this mortal life," have come in Christ to put our trust under the wings of Jehovah, the God of Israel!

Death of Lord Kelvin.

In no generation of men has God left Himself without witness. He has not been careful to have the majority on His side, but His minority has been potent.

Lord Kelvin, who passed away on December 17, is yielded the place of the foremost scientist of the age, comparable with Newton and Faraday. Mathematics, mechanics, the physics of light, sound and heat, thermo-dynamics, magnetism, electricity, telegraphy, geology, astronomy and navigation are all indebted to him, and he might well have been called the most useful man of his time, as well as the greatest scientist.

But Lord Kelvin was a great bulwark for the truth in all these years, and a constant and consistent offset to the infidelity and agnosticism of Huxley, Spencer and their satellites. To him the Bible was the infallible Word of God, and there were no "contradictions of science" which undermined that faith.

We are grateful to God for Lord Kelvin, and now that he has been taken home another "prophet like unto him" will be raised up from among his brethren, we need not fear.

The Value of Accuracy.

Paul exhorts us to "hold the truth in love," and this is the prime and all-pervasive spirit in which discussion ought to be carried on. Unfortunately, however, we find that in the consideration of the highest and holiest themes evangelical Christians sometimes display an acid and vituperative spirit which discredits their Christian profession and disgusts their opponents.

The next desideratum is honesty, moral and intellectual, sincerity on his own part and fairness to his opponent. Next come accuracy and thoroughness. Without these, a good case cannot be made out, no matter how

good the cause. Professor Arthur S. Peake, himself a "so-called" higher critic (see below), lucidly states this in relation to the criticism of the Bible in an article in the *Contemporary Review*.

"The term Higher Criticism, though already familiar in other branches of literary science," he says, "was first used with reference to Scripture by Eichhorn in the closing years of the 18th century. It was intended to distinguish one form of investigation from another. The *Lower,* or *Formal,* or *Textual Criticism,* was concerned with restoring to its original state, so far as might be, the text of an author. When the student proceeded to investigate the questions of date and authorship, the structure and literary analysis of his documents, the name given to the field of science that he cultivated was the *Higher Criticism.* As it turns out, the introduction of this name has led to much misunderstanding. . . . It has been foolishly supposed by many to express the attitude of a conscious superiority arrogantly assumed by those who have broken with traditional views. Hence, we often read of the 'so-called Higher Criticism.' This reminds us of the popular preacher who ruined his glowing peroration by a scathing reference to 'the boasted progress of the so-called 19th century.' And it has come to be so commonly identified with opinions opposed to the traditional views that when I have asked beginners to define Lower and Higher Criticism, my experience is that nine out of ten, never having heard of Lower Criticism before, imagine that it means the set of opinions as to the authorship of Biblical books that has been common in the church, and that Higher Criticism implies the rejection of those views. The truth is, of course, that if a man seeks by scientific scholarship and reasoned argument to prove that Moses wrote the Pentateuch, he is practicing Higher Criticism just as much as the man who seeks by the same methods to disprove its Mosaic authorship."

The contrasted spirit and attitude of the scholar would therefore be better described by such terms as devout or rationalistic. But let us be precise in our use of terms and accurate in all our statements lest we offer vulnerable spots to the sneers of those who themselves made a boast of superior scholarship.

Divided!

It's well I know ye, Slieve Cross, ye weary, stony hill!
An' I'm tired, och! I'm tired to be lookin' on ye still;
For here I live the near side, an' he is on the far,
An' all your heights and hollows are between us, so they are,
Och anee!

But if 't was only Slieve Cross to climb from foot to crown,
I'd soon be up an' over that, I'd soon be runnin' down;
Then sure the great ould sea itself is there beyont to bar,
An' all the windy wathers are between us, so they are,
Och anee!

But what about the wather when I'd have ould Paddy's boat?
Is it me that would be fear'd to grip the oars an' go afloat?
Oh, I could find him by the light o' sun or moon or star,
But there's colder things than salt waves between us, so they are,
Och anee!

Sure well I know he'll never have the heart to come to me,
An' love is wild as any wave that wanders on the sea;
'Tis the same if he is near me, 't is the same if he is far,—
His thoughts are hard an' ever hard between us, so they are,
Och anee!

—*Moira O'Neil.*

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From a Stenographic Report.

GIPSY SMITH.

OH to pray as that woman prayed the other side of the water, at the opening of this century! I was conducting a wonderful mission right under the shadow of the cathedral, and hundreds and hundreds of people were brought to Jesus Christ. Among those present in the first meeting was a woman and her husband. He was a blasphemer, and she was a nominal Christian. As they went home from that service, walking to their cottage for tea, she looked at him and said:

"Holt, what do you think of that man?"

"Well," he said, "if he is right I am wrong. That is all there is to it."

And she walked the rest of the journey in silence, for she felt if her husband was wrong with no profession, where was she? Over the tea table she said:

"Are you going to church tonight?"

"No," he said, "I must go on duty at ten." (He was in the signal box.)

"Well," she said, "you can dress in your uniform and go with me."

"No," he said, "I won't go in my uniform."

"Well," she said, "you may have to be converted in your uniform."

That night she was wonderfully converted. You could see it in her face, and you can see it now when you get near her. Monday night, Tuesday, Wednesday, Thursday and Friday night that woman brought somebody to Christ. When Saturday night came, we had a meeting for testimony and prayer. It was my rest night, but I couldn't keep away. I came into the meeting, and that woman got up, after others had spoken, and she said:

"God has done great things for me this week. God saved me last Sunday, and five of my children have been brought to Christ this week, and a young motherless boy who lives with me, but," she said, "I am praying for my husband, who does not know I am praying for him. He is a blasphemer, but (and she held her Bible up above her head) tomorrow, tomorrow he will be saved! I know it, God has given me the promise, and if God doesn't keep His promise, then this Bible is not true."

I cannot tell you the thrill that went through that house as the woman made that statement. As she sat down I leaped to my feet, for I couldn't sit still any longer, and I said:

"We will pray for that man."

It seemed as though everybody in the church fell upon their knees to pray for him.

Sunday morning came, a bright, clear, crisp, beautiful January morning. Holt left the signal box for his cottage, and when he reached it and opened the door there was no fire. His wife was always ready for him, but this morning with the worry of the husband and the praying for him nearly all night, she overslept. He called up stairs.

"O husband, I am so sorry I overslept," she answered. "I will be right down."

When she got down, she found the fire was lit (something unusual) and the kettle was over the fire, and she saw a change in his face.

"I thought first I would ask him what was the matter," she said, "but then I thought no, I will wait."

And he said to her: "Wife, I want you to get breakfast as soon as you can, for I want to get what rest I can. I am going to hear Gipsy Smith."

"That's right," she said, "we have been praying for you."

"What time was it?" he asked.

"As near as I can remember it was half-past eight when we were on our knees praying to God for you."

"Wife, at half-past eight last night the line was clear, and I thought of you and my children, and of my Godless life, and of that message we heard

last Sunday afternoon, and of my Lord's claims upon me, and of His love for me, and I said to myself: I ought to be saved—why not now? And," he continued, "I fell on that cabin floor at half-past eight, and while you were praying for me, God saved me."

If you had seen them in the meeting! They were in the gallery that night. I saw her first and telegraphed her a look as much as to say: "Is he there?" and she telegraphed back: "Yes, he is here." And when the invitation was given he stood up and said:

"Sir, God saved me while you were praying for me last night, and I am coming out publicly to let the world know that I am not ashamed to own Him."

Pray like that and you will have your friends converted. Ye receive not because ye ask not, or ask amiss.

Professor Alexander Simpson's Valedictory.

ONE of the best known and most honored names in Scotland is that of Professor (now Sir) Alexander Russell Simpson, M. D., D. Sc., dean of the faculty of medicine of the University of Edinburgh, one time president of the Royal College of Physicians of England. On July 28, 1905, he gave the commencement address to the graduating class of the university—it was the jubilee of his own graduation 50 years before. From this brilliant scientific address we reprint two paragraphs which show his sterling Christian character:

"Now the era I have spanned has been one of those 'once more' epochs which the Hebrew mind has taught us to discern, when we see the Supreme Power 'shake the heavens, and the earth, and the sea, and the dry land' (Haggai), 'that those things that cannot be shaken may remain' (Hebrews). I do not know in what mood of pessimism I might have stood before you today had it not been that ere the dew of youth had dried off me I made friends with the sinless Son of man, who is the well-head of the stream that vitalizes all advancing civilization and who claims to be the First and the Last, the living One who was dead and is alive for evermore, and has the keys of death and the unseen. My experience compels me to own that claim. For to me, as to the reformers who founded this university and to a countless throng throughout the centuries of all sorts and conditions of men, He has established a vivid and vivifying correspondence with our supersensuous environment. He has made us 'see' that at the heart of all things there is a Father's heart. He has made us 'know' that in the complex play of circumstances the reins of progress are in the hands of a Circumstant who makes all things work together for our good. Held by His pierced hand, I have witnessed on my way through the shifting panorama of a shaking time some tremendous transformations.....

"It may chance that some July day far down the century, when I have long been in the ether, one or other of you will talk with child or grandchild of the years when the century was young. Among its unforgotten scenes there will rise before your mind the memory of the day when at last you burst the chrysalis shell of pupilage to lift free wings into the azure..... You will say to the child, 'He told us that the great lesson he had learned on his way through life was the same that the disciple who learned on Jesus' breast at supper taught to the fathers, the young men and the little children of his time when He said: "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."'"

In a Spanish Fishing Village.

KATHERINE E. WYKES.

AUGUST in Spain is not a month one cares to think much about. The country is seething under an almost tropical sun. People of means are away enjoying cool and invigorating breezes. Probably they are telling their friends what a beautiful city Barcelona is. They will dwell upon its fine Ramblas and churches, its commercial activity, its politics and money-market. They may even make casual references to the sea of moral corruption that threatens to swallow up all classes of society.

But we doubt whether they will speak of its back-ways, of the toiling, under-paid masses, or of the Protestant missions that have been working quietly year after year, teaching the Gospel of Christ, and carrying enlightenment, comfort and joy into many a sad or sinful home.

Oh, how hot the day was when we left Barcelona! Soon we began to inhale the fresh sea breezes as we journeyed along, just skirting the Mediterranean. How quaint and picturesque seemed the villages, with their flat-roofed and whitewashed cottages, in comparison with the dirty and squalid homes in the slums! In a little over an hour's ride we reached our destination. For a peseta (19 cents), an intelligent-looking Spaniard offered to accompany us to the boarding house we wanted, which lay at some distance from the village. For many weeks there had been no rain, and white dust lay inches thick on the road; but what cared we for dust? Were we not going to spend a whole week in God's pure air, away from the moan of breaking hearts? Our spirits rose above the dust, and we thought only of the cool dip awaiting us on the morrow.

About an hour after our arrival, I met our landlady walking in the garden. Soon we were conversing together, and she, taking me by the arm, said:

"Come into this side-walk where we shall not be interrupted, for I have something to tell you."

No sooner were we alone than she began:

"Senorita, you are a follower of the living Christ, are you not?"

I was so surprised that I could only answer: "Yes; why do you ask?"

Instead of replying, she raised her eyes to heaven, exclaiming: "*Senor, te doy las gracias* (Lord, I thank thee)!"

She then continued: "Listen to me. Twenty-two years ago I had a small *fonda* (hotel) in the south of Spain. One day a man came carrying a number of books. He stayed for the night, and when he left gave me one of his Bibles, asking me to read it. Fortunately I had learned to read, and at once began, but oh! I found it such dry work, and there was so much I could not understand, that I soon gave it up. My husband is a wicked, idle man, and he told me to burn the 'rubbish.' However, I hid it, and for a long time forgot all about it. Then I fell ill, and was unable to walk for many years. I remembered the Bible, and began to study it again. I read and re-read, day after day, every word that Christ had said, and soon I began to pray. For a long time I found no comfort, and was in despair. I told myself that the Book was only like many others, written by someone as a commercial speculation. Thus I went on for weary weeks and months, realizing that my soul was in utter darkness and longing for the light.

"Finally we were able to rent this place, and the change did me no little good. I was so glad to be away from evil sights and sounds, and to be able to live in a purer air. I began taking the baths, (the place is noted for its

hot springs,) and would sit in the water from four o'clock in the morning until seven, praying and pleading with the Lord to heal me. Oh, the agony my soul was in! I cried again and again: 'Lord, I will not let Thee go unless Thou bless me.' Finally, one morning the Lord appeared to me. *You* will say perhaps that it was a dream. He told me many things I could not understand, and said that I should soon be quite well. Sure enough, that very day I was able to walk upstairs, a thing I had not done for years."

Here the narrative was interrupted by the maid coming to say that her mistress was wanted. I continued my walk, not a little perplexed, fearing I had come across a visionary. Subsequent intercourse, however, proved that this was not the case.

The following day she said to me: "Be outside the big gate to-night at nine o'clock. I must talk to you again, for God has sent you here in order that we may help one another. Maria and Innocencia (two servants) will come too, for I have had the privilege of leading them also to the Saviour."

At the appointed hour the three women appeared, and in the darkness I spoke to them for some time about our heavenly Father's love, and why He sent His only Son to be a Teacher and Saviour for us all. I soon found that all three were well acquainted with Scripture, though the landlady's interpretation of some portions would scarcely satisfy a theological professor. She affirmed that she was accustomed to pray for an explanation of every verse of Scripture that she did not understand, and then accepted her first thoughts on the subject as the divine answer. We talked on into the early hours of the morning. Each had much to say and many questions to ask. It was pitiable to see the fear they had of being seen or heard. The poor landlady said that her husband was so wild that he had threatened to have her removed to a lunatic asylum if ever he found her teaching her crazy ideas to the children or visitors. Each one assured me that I was the first Protestant they had ever spoken to on the subject, and begged me to talk with them in secret during my stay.

The following day the landlady asked me, as a pretext for further talk, if I would like to visit a very old Moorish stronghold in the neighborhood. It was arranged that her daughter and a young servant should accompany us. Being a stiff climb, ever and anon we were obliged to rest and admire the glorious view around us, while we talked about God's Word. It was passing strange to hear this self-taught woman tell of her happiness in the perfect knowledge of her Saviour's love. Bitterly she bewailed the sins of her beloved country, wondering how God could be so long-suffering towards a people steeped in fanatical ignorance and indifference.

"Look," she added, pointing to the grey walls of the old castle, "centuries ago the builders of that place openly denied Christ. And where are they today? A fallen and dying nation. So also, unless something be done for Spain, who is mocking the Almighty God with her images and pardons, her dispensations and artificial religion, her downfall will be even greater than that of the Moors. Don't you think so?"

"Alas!" I replied, "we cannot look into the future, nor would we if we could. We must go on doing our best, seeking fuller light, teaching the truths contained in the Word, and leave the rest in God's hands. Have not four of you been brought to His feet by the power of His Word alone? Let us walk in the Master's footsteps, carrying the light where at present darkness reigns, and sooner or later the true light will prevail."

The Efforts of One Insignificant Boy.

Told at the Midwinter Evangelistic and Soul-Winning Conference by

LEN G. BROUGHTON.

WHEN I began my ministry it was with a heart on fire for the salvation of men, and it hasn't burned out yet. When I cease to be on fire for salvation, I want God to arrange some way to get me out of the pulpit. You say: "Well, He will do it." I don't know about that, for thousands of other men in the pulpit have no special burden for souls, and God somehow lets them stay there. I was invited one day to hold a meeting with a brother pastor in a town where I had never been. I had never seen any of those people, and they had never seen me. Perhaps it was better that we never had seen each other, or we might never have had that pleasure on this occasion. When I got there I was never so overcome in my life with the lack of concern on the part of the church as expressed by their conversation. I would talk to them about the meetings, and they did not seem to care a thing. Finally we came to our first service. I stood on the platform, thoroughly conscious of the fact that I had a cold congregation and that I was young and not prepared to deal with a situation like that. So I felt my way very carefully. I used in those days to have people stand up and down, and down and up, until they didn't know whether they were up or down. I have learned better since then. I have learned to rely less upon human manipulation and more upon the Holy Ghost in gripping the congregation.

When I got through with that sermonette, I began with my usual proposition: "Those of you who are fathers and have sons and daughters you want saved, stand up, and let us see you and join with you in prayer."

Not a soul budged, until at last I saw a little boy about thirteen years old get up. I said:

"That will do, sir, sit down."

I wanted him to sit down before anybody saw him. I turned to the mothers and asked the same question, and not a soul moved. But that little boy moved. Everybody looked and everybody laughed. I said:

"That will do, sit down."

Then I turned to the brothers and ran through with them. That little boy got up. Then I took the sisters, and he got up again, representing four different classes and two different sexes. I said to myself: "That boy is a monstrosity, without a doubt." And the people got to laughing. I didn't think there was anything to laugh about.

I dismissed the crowd and went to the hotel feeling whipped. The next evening I proceeded with the same invitation, and every time I would put it that boy would pop up, and every time I would pop him down just as quick as I could. And thus it went on for three days, until I began to feel that I had a problem on my hands. Finally one of the deacons came to me and said:

"Do you know what is the matter with your meetings?"

I said: "No, I don't."

"You know that little boy who keeps popping up and down?"

"Yes," I said, "I know him; he is the only one I do know."

He said: "He is the cause of all your trouble. The fact is, he is half idiot. The people are all coming to see that boy perform and make a fool of you."

"Well," I said. "he isn't making a fool of me. He is making a fool of you."

He said: "Stop him."

I said: "No, indeed, I wont stop him. Do you think I will put out the only spark of life I have seen in this church? I will pay him to keep on."

He said: "I see you are inclined to make a joke of it. He is throwing a damper on these meetings."

"You can't throw a damper on an ice house," I said.

The thing went on that night and the next day. He continued to rise. Finally the pastor left to preach somewhere else on Sunday, and said to me before he left:

"Open the doors of the church today."

I said: "What for?"

"To receive members."

I said: "I haven't seen any sign of anyone ready to join church."

"Well," he said, "you do it."

I got to thinking about it, and I said:

"Yes, I do know of one person who will join, and that is a good starter always to have one to lead off."

I went to the church, and one of the officers said:

"Don't you open the doors of the church today. We love to hear you preach. You just preach, and don't take any time about church-joining."

I said: "Look here, deacon, look square at me. Are you telling me the truth?"

He hung his head and said: "What do you mean?"

"You say you don't want me to open the door for the reception of members because there is nobody to join, and the very reason that you don't want me to open the door is because there is somebody to join. You know that idiot will join the church today if I let him, and you are trying to pack this thing off on my shoulders. You just vote no when he comes."

"Oh, well," he said, "go on."

I got through preaching and gave the invitation. Immediately that boy started down the aisle and took a seat. I asked him a few questions. He answered them as intelligently as anybody. I said:

"Those who are in favor of receiving this child into the membership of the church manifest by saying 'Aye.'"

Two or three people who came in from the country and didn't know about the boy voted "Aye." Then I put the other side of the proposition, and nobody voted no. I extended him my right hand.

That afternoon we had a men's meeting. As I stepped onto the platform, I saw an old man who afterwards said he was eighty-five years old sitting right by the side of my idiot friend. I started to preach, and a man reached over and said:

"Brother Broughton, my heart is about to break. There is a man in this house who hasn't been in a church for twenty-five years. He is one of the most honored citizens of this county, but is not a Christian. It has almost broken my heart with the thought that perhaps he will be saved. I want everybody to join me in prayer."

And we all prayed for an hour. After we got through praying that old man got up. He put one hand on the shoulder of that little idiot, my friend, and he put the other on his cane, and stood there, a venerable-looking man with long white beard and as fine an eye as you ever saw in a man's head, and said:

"You know I buried my wife three months ago, and it has been a mighty lonesome time since. I have been a skeptic all my life, but," he said, "you know this boy, you know he is an unfortunate lad; he hasn't a very bright mind, and we have loved him more than all the rest of the children. He stays

with us. I did not know he was thinking of joining the church. He came home today and said: 'Grandpa, I have got religion, and I am the happiest boy in town. I have joined the church, and they took me in, too. I wish you would get religion, too, grandpa, and meet grandma in heaven.' I said: 'Go on away.' But when he was gone my heart began to beat with something that I hadn't felt for years, and so I am here. I believe in your religion—always have. If you can pray the religion of God into such a heart as mine, do it."

And we prayed another hour until that man was saved, and the happiest one in that house was that little fellow.

He went the next morning and put his little arms around his father's neck in a barroom and said:

"Grandpa and me have got religion. Won't you come and hear the preacher? He is the funniest man you ever heard."

The father said: "Get out of here. Don't bother me."

But the boy pleaded: "Won't you come?" until he said: "Yes, I will go tonight."

And that night he came, and the pastor and myself and that barkeeper stayed there and wrestled over the problem of that man's salvation, and at 2:30 in the morning he gave his heart to God, and the next morning walked down town and knocked a hole in the head of every whiskey barrel he had, and said: "I am going to be a missionary to every saloon in this town," and he never stopped until he had got every saloon keeper to close up his business except one, who had to leave shortly because he couldn't make a living. The fire leaped out in the surrounding counties, until without a single vote in less than twelve months there was absolute prohibition in all that county, and so far as I know has been to this day, and they have never taken a vote on that subject.

The last thing I saw was

THREE GENERATIONS LED DOWN TO THE WATER

and baptized. I said to the pastor: "Put that little boy in front, for a little child shall lead them," and he was baptized first.

How did it come about? Not by great preaching, for they didn't have it. Not by great organization. Not through the fire of the church itself, for it was the coldest thing I ever saw. Not only the salvation of that family, but the greatest revival I ever saw, came through a boy, the efforts of one insignificant idiot boy, that had no better sense than to trust God and do his dead level best. If he could do it, why cannot we do it? You are a merchant, a banker, a lawyer, a doctor, a preacher, a school teacher, a mother, a servant—there is not one in this house that is not far ahead of that boy in preparation.

"Your Heavenly Father Knoweth."

"The child leans on its parent's breast,
Leaves there its cares and is at rest;
The bird sits singing on its nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

"He has no store, he sows no seed,
Yet sings aloud, and doth not heed;
By flowing stream or grassy mead
He sings to shame
Men who forget in fear of need
A Father's name."

—*Selected.*

The Study of the Bible

Ruth, The Heroine of Love.

A. C. Dixon.

THIS book of Ruth is an oasis in the desert, a fragrant rose in the midst of many thorns. "The days when the judges ruled," which marked the close of the Book of Judges, gives us the blackest chapter in the history of Israel. "Every man did that which was right in his own eyes," and as a result every man did wrong. Anarchy held high carnival.

In the midst of this desert of evil we come upon a garden of home life. Always hope for a people so long as the family life is kept pure. No man can completely run away from the influences of a good home, and it may be, after all, that God is more interested in the private affairs of people than He is in great public events. The greatest tragedies are heart tragedies. The great battle fields of earth may not be Marathon and Austerlitz, but the kitchen and the nursery. The unseen conflicts of soul may interest God and the angels more than booming cannon or marching armies. Certainly the bread question is the burning issue of all ages. The battle for bread has no truce, and the great army of bread winners have few furloughs.

Abimelech and his wife Naomi live with their two sons, Mahlon and Chilion, in Bethlehem, "the house of bread," but famine has made the name a misnomer. The drought or the mauraders have cut off the crops, and the people are in want. It is easier to run away from the difficulties of making a living than to remain and surmount them. The land of Moab is the enemies' country, but it has bread, and bread just now is the important matter. The sacredness of home, the associations of childhood, the promises of God are all forgotten in the pressing want for bread. To repent of sin which brought the famine and turn to God for supplies is not thought of. To attempt to better one's condition by change of environment does not always succeed. It is specially dangerous to leave the land of promise because for the time being it is not a land of plenty. Some people forsake the church for the world because the church is not what they would like it to be; it does not give them what they want. Israel lusted for the flesh pots of Egypt while the manna from heaven was falling about them. The manna was given, but it was not to their taste, which had been vitiated by eating Egyptian onions and garlick. They were dissatisfied, not because the manna failed to supply their needs, but because it did not gratify their lusts. What we want is not always what we need. God has promised to supply "all our needs according to His riches in glory by Christ Jesus," but He has not promised to satisfy our selfish desires.

We are not told that there was an exodus from Bethlehem to Moab. Others remained and survived the famine. They were willing to bear the punishment for their sins until God should see fit to relieve them. They doubtless suffered, but they were willing to suffer rather than to forsake their land for the enemy's country. It is better in the long run to bear evil and surmount the difficulties we have brought upon ourselves than try to escape them by flight. Abimelech really fled from a lesser evil to a greater. He escaped suffering by famine to find death by disease. His short cut to prosperity was the nearest way to adversity. In saving his life he lost it, and the lives of his two sons. In his attempt to protect his family

from want he led them into the direst distress. By marrying his sons to heathen women he disobeyed God, and the result was sorrow for all. Naomi, now a widow and childless, finds herself in a foreign land, lonely and impoverished. Her heart turns to her home, and she determines to go back.

Thus God often uses sorrow to bring us to the way of obedience. If the darkness turn us to the light, thank God for darkness. If sorrow make us seek the sanctuary, sorrow is a minister of mercy. If poverty leads us back to God's house, poverty is our enrichment. Naomi's decision to return to Bethlehem alone brings Ruth before us as the heroine of love, who in her hearty devotion illustrates what our love for Christ should be.

I. We See Love Sympathizing with Love. The hearts of Naomi and Ruth have been fused into one heart in the furnace of affliction. They have suffered together, and now it is a relief to weep together. Tears are the safety valve of the soul. Elizabeth Browning wrote:

> "Bless God, all ye who suffer not
> More grief than ye can weep over."

If the hot furnace of our grief be not cooled by falling tears, it will soon consume us.

II. There is Love Cleaving to Love. Naomi urges Orpah and Ruth not to go with her, on the ground that she could not furnish them with a husband, whereupon Orpah kisses her mother-in-law and returns.

Like some young women of the present day she seems to have thought that marriage was the most important thing in the world, and we may excuse one who has been happily married from shrinking from the loneliness of widowhood. Let it be said just here that the traditional joke about the disagreeableness and selfishness of mothers-in-law does not apply to Naomi. Like most mothers-in-law of today she was gentle, kind and loving, anxious to do the best she could for those whom her sons had loved. Ruth did not kiss Naomi a second time, but she "clave unto her." The silent cleaving, doubtless, pleased Naomi better than the affectionate kiss. To give a token of love is not like giving oneself.

And now Naomi adds another reason for Ruth's return. She may follow her sister's example, and go back to her people and her gods. The reply of Ruth is an apple of gold in a picture of silver: "Intreat me not to leave thee, nor to return from following after thee: for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried."

III. This Brings us to Love Sacrificing for Love. "How dear to the heart are the scenes of my childhood," and Ruth left them all for love. Every hill, valley, tree, flower and brook of Moab were doubtless dear to her heart. But she turns away from them all for love. For the last time she lays a wreath of flowers upon the grave of her dead and turns away from that for love. The religion of her people she leaves for love. She gives a fine illustration of Dr. Chalmers' sermon on "the expulsive power of a new affection." "They forsook all and followed Him." Country, home, religion and the sacred associations of the dead, many a faithful Christian has left for the love of his Saviour.

IV. There is Love Sharing with Love. Ruth gives up and takes up. She gives up all that Moab was to her, and takes up all that loyal devotion to Naomi requires. "Where thou lodgest I will lodge, thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried."

Naomi was poor, and for love Ruth shared her poverty. Naomi was lonely, and for love she would share her loneliness. Naomi was just beginning a perilous journey from Moab to Jerusalem, but love cares not for danger. Naomi worshipped Jehovah the true God, and Ruth was glad to say: "Thy God shall be my God." In life and death fervent love delights to share whatever may come.

V. Love Serving Love. Gleaning the wheat after the reapers was the portion of a pauper, but Ruth willingly accepts the position that she may serve the object of her love. Gladstone reading and praying by the cot of the old street sweeper seems nobler than Gladstone ruling Great Britain. Queen Victoria ministering to the wants of the poor peasant woman in Scotland looks more royal than Victoria, Empress of India. Humble service is the token of true love. Jesus came "not to be ministered unto but to minister" because He loves us. And the reason for His girding Himself with the towel, and washing His disciples feet, is given in the words—"He loved them unto the end." The most menial service is glorified by love. Murillo's master painting which represents a woman in the kitchen cooking dinner for her family, while the angels assist, makes the kitchen a vestibule of heaven. It is love of country that makes the patriot bear with cheerfulness the long march, the bloody conflict, and the lingering pain in the hospital. He who loves well alone can serve well.

VI. Love Obeying Love. Naomi told Ruth what to do, and she did it without questioning. She acted contrary to the customs of Moab, where she had been trained, but she had such confidence in the loving wisdom of Naomi that she was willing even to act contrary to her own judgment. "This is the love of God that we keep His commandments." Obedience is love. The feeling which melts one with emotion, but does not prompt to obedience, is sometimes mistaken for love. It is only a counterfeit, and when we consider how much Jesus Christ loves us it ought to be easy for our love to obey His love. We obey authority because we must; we obey love because we delight to do so.

VII. There is Love Receiving all That Love Will Bestow. Naomi warned Ruth on leaving Moab that she need not expect a husband in Bethlehem, and Ruth came not for the husband but for her love to Naomi. Through the loving ministry of her mother-in-law Ruth becomes the honored wife of Boaz, and the ancestress of our Lord Jesus Christ. The love that denied itself for Naomi is now willing to receive all that Naomi can give. And the God who asks of us self-denial, lovingly urges us to receive all the riches of grace and glory that He can bestow. The honor, the power, the happiness that come through our relation to Jesus Christ, our Father delights to give us, and our love for Him makes us gratefully receive them from His hand. And if we shall prove as loyal to Christ as Ruth was to Naomi, the time is coming when we shall be exalted to a place on the throne with our royal Husband. The hand that offers the cross delights to give the crown.

Historical Order of the Books of the Old Testament (concluded).

John M. MacInnis.

In the following list the books are approximately placed. Naturally some of them overlap, and regarding the exact date of some others there is a difference of opinion.

1. *The call and preparation of the nation.*

(a) History: Gen., Ex., Lev., Num., Deut. (b) Poetry: Job.

2. The people in the promised land.

(1) The theocracy. (*a*) History: Joshua, Judges and Ruth.

(2) The monarchy. i. Undivided—(*a*) History: 1 and 2 Sam., 1 Kings 1 to 11, and 1 Chron. (*b*) Poetry: Psalms 1 to 90: Prov., Ecc., Song. ii. Divided—(*a*) History: 1 Kings 12 to 22; 2 Kings, 2 Chron. (*b*) Prophecy (Assyrian period): Hosea, Amos and Jonah in northern kingdom; Joel, Obadiah and Isaiah in southern kingdom; and Micah in north and south. (Babylonian period): Nahum, Habakkuk, Zephaniah and Jeremiah. (*c*) Poetry: most of the later Psalms; Lamentations.

3. The people under foreign rule.

(1) The captivity. (*a*) History: Ezekiel; Daniel. (*b*) Poetry: some of the later Psalms.

(2) The restoration. (*a*) History: Ezra; Nehemiah; Esther. (*b*) Prophecy: Haggai; Zechariah; Malachi. (*c*) Poetry: some of the later Psalms.

Epaphroditus. Philippians 2:25-30.

Notes of an address by

JAMES ORR.

THERE is a man we read something about in Philippians—Epaphroditus. You have heard his name; could you write anything of his biography?

This suggests a lesson in Bible study. How easy it is to read a book and not see things! Just as you may have traveled a country road and noticed nothing in particular, but one day a friend is with you who knows the people and the birds and the flowers, and he interests you at every turn. Seeing, we do not see. Hearing, we do not hear. It is amazing how much we fail to see or hear, though right before us!

Epaphroditus was one of that little band of faithful men whose presence and companionship did so much to cheer Paul at Rome, both in prison and in his hired house. We know nothing more than is contained in this epistle. He was evidently an officebearer in the church at Philippi, delicate in health, highly esteemed and greatly loved.

The occasion of his visit to Paul was to bring him the church's present. It was not like sending from New York to Chicago, with all your present facilities of travel. There were continents and seas to cross as best he could. Having reached Rome, he waited for a time to be of comfort to Paul and to help him in his ministry. As the result of all these travels and labors and privations he took ill, so seriously ill that "he came nigh unto death." Paul prayed earnestly for him, and God heard. Epaphroditus was mercifully restored to convalescence, and is now about to return home.

By the hands of this faithful man Paul sends this letter to Philippi. True, he will not let him go until in the heart of the letter he has expressed his gratitude for the labors of his friend. What a worthy testimonial it is! What a beautiful pen picture, not large, but rare and beautiful!

Verse 25 is like a gem, and in the gem a miniature where we see lineaments that ought to be seen in every Christian person. Here is material for months of edifying sermons. "My brother"—in grace. "Companion in labor and fellow-soldier"—after realizing brotherhood comes union for work and warfare. "Your messenger and minister to my need"—sympathy and mutual help. These are aspects of Christian character that are redolent with fragrance and sweetness of the purest kind.

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"What is meant by the expression, 'the keys of the kingdom of heaven,' used in Matthew 16:19?"

In Christ's time when one graduated in the schools of the rabbis he was given a key to indicate that he was now competent to unlock the secrets of the kingdom. Jesus refers to this custom in His words to His disciples. He gives "the keys of the kingdom of heaven," that is, He imparts to them that spiritual wisdom that makes them competent to open the kingdom of heaven to men. Peter used "the keys of the kingdom of heaven" when he unlocked the kingdom to the Jews on the day of Pentecost and 3,000 entered in (Acts 2:14-47). He again used "the keys of the kingdom" in the household of Cornelius when by his sermon there he unlocked the kingdom to Cornelius and his household, and the household of Cornelius entered in (Acts 10:28-48). Every one who understands the Gospel and how to tell it to others possesses "the keys of the kingdom," and we use the keys every time we preach the Gospel and open the door to men who will believe.

"What is the sin against the Holy Ghost?"

The sin against the Holy Ghost is mentioned in Matthew 12:31, 32, and if you will look at these verses carefully in the context you will see that it is blasphemy against the Spirit, that is to say, it is the deliberate attributing to the devil what is known to be the work of the Holy Spirit. The Pharisees knew in their innermost heart that what Jesus was doing, He was doing by the power of the Spirit of God (v. 28), but they were not willing to accept Jesus and His claims, and in their opposition to Him they deliberately attributed to Beelzebub what in their innermost heart they knew to be the work of the Spirit of God.

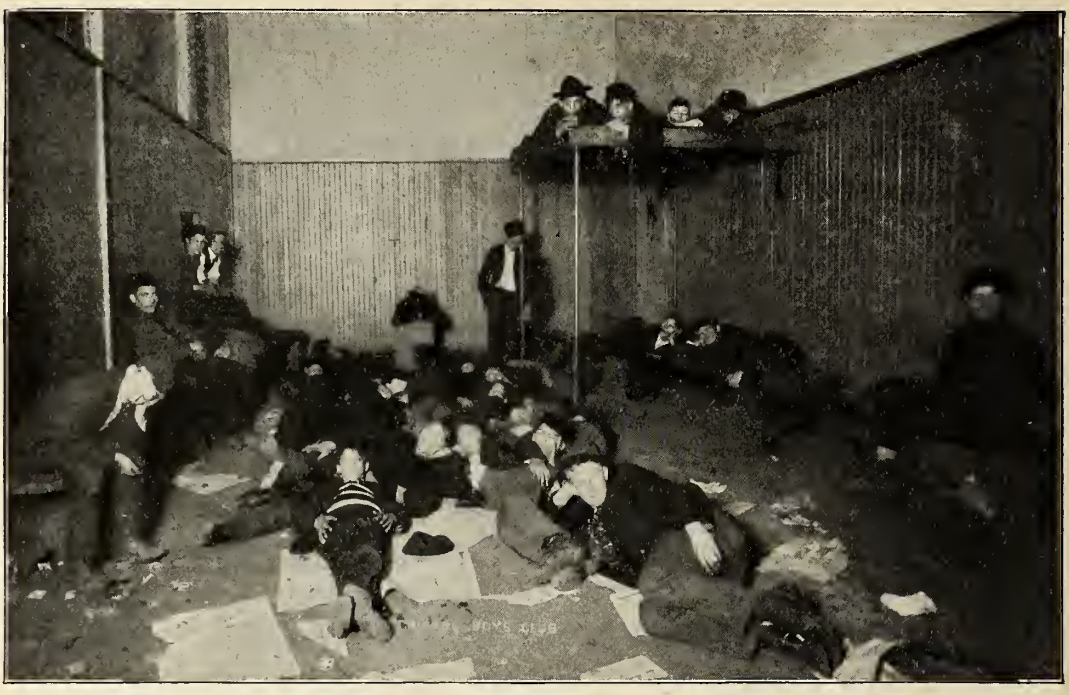
If one commits this sin, he passes beyond the possibility of repentance, he becomes so hardened in sin that he will not come to Jesus. His eternal destiny is sealed.

The great majority of people who fancy they have committed this "unpardonable sin" really have not. If any one has a desire to repent and turn to Christ, that of itself is a proof that they have not committed it. We have Jesus' own word for it that any one who will come to Him He will not cast out (John 6:37).

"Shall we recognize our loved ones in heaven?"

Most assuredly we shall. Paul in writing to the believers of Thessalonica tells them not to sorrow over their loved ones from whom they have been separated for a time as others who have no hope sorrow over them, for (he goes on to say) Jesus Himself is coming back again, and our loved ones who have fallen asleep in Jesus will be first raised, and then we who are alive will be transformed and caught up *together with them* to meet the Lord in the air. The whole basis of this exhortation is that when we are caught up *together with* our loved ones we shall have them again. Furthermore, Moses and Elijah appeared to the three disciples who were with Christ in the Mount of Transfiguration, and were recognized by them (Matt. 17:3 and following verses). If we shall recognize those whom we have never known in the flesh, how much more shall we recognize our loved ones!

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SCENE IN "DE ALLEY" AT ONE O'CLOCK IN THE MORNING. FROM "THE WAIFS OF THE SLUMS."
See page 376.

"Do the Scriptures teach that there will be one general, or several judgments?"

The Scriptures plainly teach that there will be several judgments. There will be first of all the judgment of the believer when he is caught up to meet the Lord in the air, a judgment not regarding his salvation, for that is settled the moment he accepts Christ (John 5:24, R. V.), but a judgment regarding his reward (1 Cor. 3:13-15). Then there will be the judgment of the nations living on this earth at the time that the Lord comes with His saints to it, described in Matthew 25: 31-46. But those who have not a part in the first resurrection will not be raised for their judgment for a thousand years (Rev. 20:4, 5). At the end of the thousand years, the millennium, the rest of the dead will be raised and appear before God at the judgment of the great white throne (Rev. 20:11-15).

In coming numbers Dr. Torrey will answer these questions:

"What is the Scriptural means of raising money for church or other Christian uses?"

"What six books (say) of the Bible should a young convert read or study first?"

"Is it ever right to ask unconverted though moral people to teach a Sunday-school class or do other definite Christian work?"

"Kindly explain Acts 13:48: 'And as many as were ordained to eternal life believed.' Are some born to be lost?"

"In prayer may I properly address Jesus and the Holy Spirit, or our heavenly Father only?"

"How would you prove the existence of God to an inquirer?"

"Please explain Psalm 139:8: I cannot conceive of God's presence in hell."

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by **JAMES M. GRAY**

LESSON 14.

From the Marriage of Isaac to the Death of Abraham. Genesis 24 to 25:10.

Traveling facilities were limited in Abraham's time, and there was no mail or telegraph, so that communications between families separated by long distances were few and far between. But he seems to have gotten news from his brother's home sometime after the birth of Isaac, as recorded at the close of c. 22, a circumstance linking that chapter to the one we are now considering.

1. Selecting the bride, 24:1-52.

Notice the preliminary preparation made by Abraham for Isaac's marriage (1-9), the form of oath he administers to his servant, the condition he exacts, the prohibition he places upon him, the assurances he gives him, the exemption he grants. It may not at first appear why Abraham is so solicitous that Isaac's wife shall be taken from his own people rather than the Canaanites, since both were idolaters. But the exceedingly evil traits of the Canaanites, which afterwards caused them to be driven out of the land by God, must have been apparent to Abraham even then; while moreover there may have been something in his people on the other side of the Euphrates making them more amenable to the plans and purposes of God with reference to the coming Seed, in whom all the families of the earth should be blessed. But it is always to be kept in mind that Abraham was under the guidance of God in all he did, and that there was more than merely man's wisdom or foresight in this transaction.

You will notice, also, the preparation made by the servant for his journey (10-14), and observe that the gifts he was bearing with him were in the nature of a dowry for the expected bride, to be paid, however, in accordance with oriental custom, not to her but to her father. How does the servant show his knowledge of the true God? How does his prayer illustrate Prov. 3:5, 6? And yet, while saying this, there is another side to the matter, for it is ill-advised to leave the important decisions of life to the arbitrament of signs, and grievous errors have sometimes arisen from accrediting God with the outcome of them. "When we have the Word of God, the Spirit of God and the providences of God for our guides, and the throne of grace always open to our appeals, it is expected and doubtless salutary that we bear the responsibility of our own decisions in difficult places." Indeed, we are likely to show more reverence for and confidence in God's guidance in this way than in the other.

Notice the facts about Rebekah mentioned in vv. 15-28. What natural disposition did she show? How did Abraham's servant express his gratitude to her? What effect would this be likely to have upon her so far as his mission was concerned? What spiritual lesson can we draw from the last clause of v. 27?

Notice the servant's faithfulness in vv. 29-52. Do we get a touch of Laban's character in vv. 30, 31? How does it impress you? How does the servant testify to Abraham and his son in vv. 35, 36? What is the result of the embassy so far as the father and brother of Rebekah are concerned? Which of the two seems to assume the more importance?

2. Accepting the husband, 24:53-61.

Notice the additional gifts now presented to Rebekah. But who else are also remembered? What objection is interposed, by whom, and why? Who settles the question, and how? What blessing is pronounced upon her? Do you think it has been, or will be, fulfilled?

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3. The marriage rite, 24:62-67.

Notice how Isaac is represented in v. 63. Was he thinking about his bride? Notice the action of Rebekah, which was an indication of the inferiority to men with which women were then regarded. It would have been improper for Rebekah to have approached her future husband either unveiled or riding, instead of walking. What title did the servant give to Isaac, and what report did he make to him? In what did the wedding ceremony consist? What must have been the significance to the whole camp in this act of Isaac in bringing Rebekah "into his mother Sarah's tent"? Did it not show that she had now come into that place of importance and authority theretofore occupied by Sarah, and belonging by right to her, who was the recognized wife of the head of the clan?

4. The symbolism of this transaction.

We have, in this beautiful story, among the finest in the Bible or in any literature, a striking type or symbol of the union between Christ and His bride, the church:

(1) Abraham arranged the marriage for Isaac, and so the Father has made the marriage for Christ (Matt. 22:1, 2);

(2) The servant selected the bride, and so the Holy Spirit calls out the church (1 Cor. 6:11; 12:3, 13);

(3) The plan of the servant was simply to tell who his master was, and how he had honored his son, and so the Holy Spirit takes the things of Christ and shows them unto us (John 15:26; 16:13-15).

See further the free agency of the bride in accepting Isaac, and the expression of her unchanging purpose in the words "I will go"; also, the separation from loved ones this entailed upon her, but the ample compensation for all in anticipation.

Observe, as well, Isaac's coming out to meet her in the eventide, with its suggestion of Christ's return for His church at the close of the present age (John 14:1-3); and even his leading Rebekah into his mother's tent, how it foreshadows the place of authority and glory which the church shall have when she reigns with Christ over the millennial earth, (Matt. 19:28; 1 Cor. 6:2; Col. 3:4; Rev. 20:4-6).

5. The death of Abraham, 25:1-10.

It is presumable that Abraham's relationship to Keturah mentioned in this chapter was entered into sometime before the marriage of Isaac, and indeed it may have been before his birth. This seems probable, since v. 6, as well as 1 Chron. 1:32, speaks of her as his concubine, and not his wife. The occasion for the allusion to the matter here is suggested by the servant's remark in the preceding chapter concerning the possessions of Isaac (compare 24:36 with 25:5). In other words, the gifts to the offspring of Keturah and the settlement of the latter in the east were matters that had been attended to before the marriage of Isaac and Rebekah.

Note the age of Abraham (7), and the way in which his departure from this life is designated (8), affording us an intimation of the conscious and sentient condition of the dead while awaiting the resurrection of their bodies.

QUESTIONS ON THE LESSON.

1. What connection do you see between chapters 22 and 24?
2. Can you give any possible reasons for Abraham's solicitude about the wife of Isaac?
3. Can you quote from memory Proverbs 3:5, 6?
4. Can you name four or five features in which the marriage of Isaac and Rebekah symbolizes the union of Christ and His church?
5. Recall three or four features in which Abraham's life-story illustrates Romans 4:20, last clause.

BOOK RECOMMENDED: F. B. Meyer's volume in his series on "Old Testament Heroes," entitled *Abraham, or The Obedience of Faith,* will be found interesting and helpful from a devotional point of view.

LESSON 15.

The Early Days of Jacob and Esau. Genesis 25:19 to 27:9.

1. The Defrauded Birthright, 25:19-34.

As we read the introductory part of this chapter, we are impressed with the fact that so many of the mothers of the notable men of the Bible were for a long while childless: Sarah, Rebekah, Rachel, and the mothers of Samson, Samuel and John the Baptist. Was this, in God's purpose, that their faith might be proved? We wonder, too, what is meant by the statement that Rebekah "went to inquire of Jehovah." Certainly there seems to have been some way, even in that early time, "by which individuals could communicate with God as certain and desirable as those by which God communicated with them." As Abraham was a prophet, and was living not very far from her, it has been suggested that in her perplexity she may have gone to inquire of the Lord through him.

In considering v. 23, let us be careful not to charge God with partiality in the choice of Jacob, and it will save us from so doing if we remember that (1) on the natural plane of things, if there be two nations one is likely to be stronger than the other; (2) God not only foresees this but has the right to pre-determine it, especially when the blessing of all the nations is involved therein; (3) this determination in the present case brought no necessary hardship upon the weaker nation as such, nor did it prevent any of its individuals from receiving all the blessings of the life to come.

And yet this by no means justifies the meanness of Jacob, any more than the recklessness of Esau. Neither brother distinguishes himself in the transaction, while Jacob's conduct is only another illustration of an attempt to assist God in the fulfillment of His promises. Patience would have gotten him the birthright with honor to himself as well as glory to God.

2. History repeating itself, 26:1-33.

How much the story of this chapter reminds us of the previous one in the life of Abraham! There is little to be explained, but the facts should be noted: Isaac's purpose to visit Egypt, and its cause; his detention in Gerar, and its cause; God's renewal of the covenant with him; Isaac's repetition of Abraham's falsehood; the commendatory action of Abimelech, probably a successor of the earlier king by that name; the temporal blessings of Isaac; his difficulties with the Philistines, showing his great meekness of spirit, almost approaching cowardice; an apparent absence of the deeply religious spirit of his father; his God-glorifying prosperity; and his final covenant of peace with his persecutors.

The well named Rehoboth still remains in that locality, strengthened with works of masonry of immense proportions and of great antiquity. It is believed that it is the same well which Isaac dug, although the country is now a complete desert, in contrast to its fruitfulness in his time. We may add that at present there are two extremely old wells in Beersheba, three hundred yards apart, the larger of which is twelve and a half feet in diameter, and the lesser five feet. They are in great part cut in the solid rock, and abound in the best of water. Dr. Edward Robinson, in his *Biblical Researches,* gives his opinion that the larger of the two may be the famous well of Abraham, while possibly the second may be that which Isaac dug when the former was stopped up by the Philistines. The locality still bears the same name, only in Arabic form. (Pratt.)

3. The defrauded blessing, 27:1-40.

The closing verse of c. 26 gave us a further insight into Esau's character, qualifying our sympathy for him very much. His purpose in marrying the daughters of the Canaanite princes was doubtless to increase his worldly importance, a circumstance in itself quite opposed to the divine purpose in the separation of Abraham and his seed from the other nations. "If the descendants of Abraham were the daughters of the heathen Canaanites, they would soon lose the traditions of their family and every trace of their heavenly calling. As a matter of fact, this became true in the case

of the pagan descendants of Esau, who were always the enemies of Israel and figure in the prophets as the type of the enemies of the true God."

We can hardly believe, however, that Isaac was entirely without blame in this case. Did his plan indicate an attempt to thwart the will of God? But who can justify Rebekah, to say nothing of Jacob? Surely the goodness of God is of grace, and not merit, and these things show that He has a plan of His own to carry out in which He is simply using men as He finds them, and subsequently conforming them to Himself as His sovereign will may determine. Notice that the blessings of Isaac on Jacob were a formal transmission of the original promise of God to Abraham (28:29), which when once transmitted could not be recalled (34-38). Esau is indeed blessed, but it is not THE blessing which he receives. Notice the differences between his blessing and that of Jacob. There is an intimation, indeed, that Esau—that is, the nation that should spring from him—would at some time break loose from his brother's yoke, but later prophecies show that this freedom would be only for a season. In connection with Esau's conduct here, compare the language of Hebrews 12:15-17.

It is well to note in passing that Herod the Great, the last king of Judah, was a descendant of Esau, an Idumean on the side of both father and mother, a circumstance, no doubt, which was the foundation for that irreconcilable hatred with which the Jews regarded him during his long reign.

4. Jacob's flight, 26:41 to 28:22.

What was the cause of Jacob's flight (27:41-45)? The excuse for it (27:46 to 28:5)? At what place is he next found (10)? What did he see in his dream? Whom did he see, and why? How did the speaker introduce Himself? Do you recognize the promise given him? What particular addendum of a personal character is attached (15)? What effect had this on Jacob? How did he express his feelings? What did he name the place? (Bethel means "The House of God.") Compare here John 1:51; Heb. 1:14; Luke 15:10, and recall that the beautiful hymn of Mrs. Adams, "Nearer, My God, To Thee," is based upon this impressive incident in Jacob's life. "For the pious servants of God this dream threw a flood of light upon the certainty of heaven, of which they had known little or nothing until that time, as well as the facile communication there might be between heaven and earth, and the profound interest which God and the holy angels felt in the affairs of men." What vow did Jacob offer? In the consideration of this vow, which was entirely voluntary on his part, observe that the word "if" does not necessarily express a doubt in his mind, since it might be translated "since," or "so then." It may indeed be regarded as his acceptance of the divine promise, so that from that moment Jehovah did in some sense become his God, as well as He had been the God of Abraham and of Isaac.

We are accustomed to speak of the exceedingly selfish proposition of Jacob in v. 22, last clause. But before casting the mote out of his eye, should we not rather cast the beam out of our own? With all the knowledge of God we possess does our character shine brighter than his? Do we not still use the "if" in the face of the promises? And do we give even as much as a tenth of our possessions to Him, notwithstanding the richer blessings we enjoy? Is it not still true that He is dealing with us on the principle of grace, and not merit? God sometimes consents to call Himself by the name of "the God of Jacob." What unutterable comfort it should bring to us!

QUESTIONS ON THE LESSON.

1. On what grounds is God released from the charge of partiality in the choice of Jacob?
2. In what ways does Isaac's life and character differ from that of Abraham?
3. What name is sometimes given to Esau's descendants?
4. What is the meaning of Bethel?
5. How should you explain God's patience with Jacob?

LESSON 16.

Jacob and Laban. Genesis 29 to 31.

1. Their first meeting, 29:1-14.

Jacob's journey to Haran, his mother's country, was first to the north and then the east, re-traversing the original course of his grandfather Abraham. As he nears its termination, his attention is attracted by the gathering of the shepherds with their flocks around a well, whose mouth is covered with a stone. Inquiry reveals that they belong to Haran, and are acquainted with his uncle Laban, with whom all is well. Rachel, his daughter and the keeper of his sheep, will be there presently, and indeed for her they are now waiting, since their custom is not to remove the stone from the well or water any of the flocks till all are gathered. Rachel appears, and it is a case of love at first sight on Jacob's part, if one may judge by his unexpected action in rolling the stone from the well and watering her sheep, to say nothing of the kiss he bestows upon her. As another observes, the morals of these simple folk were good, and the estimation in which they held the honor of women was high, for a young and beautiful girl like Rachel might expose herself to the hazards of pastoral life without risk. But the same writer reminds us that among the ancient Greeks it was also the custom for daughters of princes to perform this office, and even today among the Arabs unmarried women expose themselves without harm to the same class of dangers. The personal habits of people make a great difference in their national customs. (Pratt.)

Rachel's enthusiasm in carrying the news of Jacob to her father reminds us of that of her aunt, Rebekah, at an earlier time. Though Jacob calls himself her father's brother, we know after the oriental fashion he means his nephew. What a talk they must have had around the family hearth as he rehearsed the interesting story of the mother he loved so truly since she left her home long before! A month has passed before they settle down again to prosaic things (14).

2. Their first contract, 29:15 to 30:24.

The seven years Jacob serves for Rachel are a heavy burden in one sense, but a light one in another. But how he is deceived at the end of it, when he begins to reap what he himself had sown! All this, remember, is part of God's plan for his conviction, conversion, sanctification, and preparation for the execution of His great purpose on behalf of the nation of Israel and the whole world later on. Happily Jacob is not obliged to wait another seven years before marrying Rachel, but receives that part of his compensation in advance (27-28).

One cannot read this story without being impressed with the use God made of the envy of these two sisters for the purpose of building up the house of Jacob and of Israel. We meet with some indelicate things here, as we regard them, but we should remember that these histories were written not from our point of view but in the realistic style of the simple people of the past. It is desirable to familiarize ourselves with the names of the twelve sons of Jacob, since they become so prominent henceforth in the history of Israel and of the world. Notice specially who was the mother of Levi and of Judah, and also of Joseph (29:34-35; 30:24). The polygamy and the concubinage spoken of in this chapter are not only contrary to the Gospel, but not to be regarded as approved of God in any sense or at any time (Mal. 2:14-15; Matt. 19:3-9), but in accordance with the customs of those times. In this connection it is notable that Isaac seems to have remained a monogamist.

3. Their second contract, 30:25 to 31:16.

As one reads the story of this section he feels little sympathy for Laban, who deserved the punishment he received, but wonders at Jacob's smartness until he reads his explanation (31:4-13), and learns that God interposed on his behalf, and prompted him in what he did. This is in fulfillment of the original promise of blessing and cursing, which was carried out in the later history of Israel, and will be very markedly fulfilled at the end of this age and throughout that of the millennium. There is a

divine reason why the Jew of today holds the money bags of the world, and why he is such a factor in all our commercial centers.

O thou treacherous and crafty Laban, type of the Gentile oppressor of Israel in all time, dost thou think thou canst circumvent Jehovah by removing all the speckled goats and black sheep from thy flocks that Jacob may have none (vv. 34-36)? Place three day's journey between thyself and Jacob, but leave to Jacob God, and he will ask no more (31:5)!

It is interesting to see that Jacob has the sympathy of his wives in the issue between him and their father, and that they are ready to support him in his purpose to return to his own land. What was the inspiration and the encouragement of this purpose (13)?

4. Their separation, 31:17-55.

What advantage of Laban did Jacob take at this juncture (19, 20)? What shows Jacob's wives to have been idolators at this time? How does this further indicate the divine patience and longsuffering? How does it indicate that God has a purpose of grace He is seeking in the earth independent of the conscious and willing co-operation of His creatures?

Look on the map and determine what river it was that Jacob crossed in going from Haran into Gilead (a distance of probably 350 miles). How does God interpose for Jacob (24)? Where have we seen a similar revelation of Himself to a heathen? Do you think Laban was sincere in v. 27? What teaching do we obtain of the responsibilities and hardships of the shepherd's life in vv. 38-40? Notice Jacob's testimony to God's great favor to him (42), and the distinction of faith in Jacob's oath as compared with that of Laban.

It is perhaps desirable to add that the names which Laban and Jacob gave to the locality of their covenant means the same thing in the Aramaic and Hebrew tongues, "The heap of witness," while Mizpah means "The watch tower."

How does the conclusion of this story illustrate Proverbs 16:7?

QUESTIONS ON THE LESSON.

1. Rehearse the story of Jacob from the time of leaving home until he met Laban.
2. Try to recall the story he would have to tell Laban.
3. Give the substance of the references to Malachi and Matthew.
4. Of what is Laban a type in all the generations?
5. Memorize the last Scripture reference, with chapter and verse.

The Greatest Type of Salvation.

The greatest type of salvation in the Old Testament, the salvation of Israel from Egypt. This type contains all the fundamentals of our salvation, nothing lacking and nothing superfluous.

1. From God's side.

(1). By regeneration—Exodus 12:2, the beginning of Israel's national life. Compare John 3:7, the beginning of our spiritual life.

(2). By blood—Exodus 12:13. Compare Heb. 9:22.

(3). By power—Deut. 4:37. Compare 1 Peter 1:5.

Man cannot regenerate himself, atone for his sins, or find in himself power to live the Christian life. God must provide regeneration, atonement and power.

2. From man's side.

(1). By faith—Exodus 4:31. Compare Romans 3:28.

(2). By obedience—Exodus 12:28. Compare Heb. 5:9.

All man can do is to believe God and be willing to obey Him.

—*Arthur L. Cannon.*

The *Priesthood* of Christ is to sustain, strengthen and sympathize with God's people in their pilgrim journey to heaven (Heb. 2:18; 4:14-16).

Advocacy refers to Christ's intercession with the Father on behalf of erring Christians. The object is restoration to communion with God and the joy of salvation (Ps. 51:12; 1 John 2:1).

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by R. A. TORREY

LESSON 27.

The Sermon on the Mount. Matthew 5:1-16.

DISCOVERY OF THE FACTS.

1. True blessedness, and how to find it, vv. 1-12.

Where did our Lord speak these words? What was the occasion of speaking them? What attitude did He take when He taught?

Who are the first class whom our Lord pronounces happy? What does "poor in spirit" mean? (Ps. 34:18; 51:17; Prov. 29:23; Is. 57:15; 56:2; James 4:9, 10.) What is the blessedness that belongs to them? Are they the only ones who enter the kingdom of heaven? (Luke 18:14; Matt. 18:3; Luke 1:53.) What will make a man poor in spirit? Why did our Lord put this beatitude first? What position in life is most favorable to poverty in spirit? (1 Cor. 1:26-28.)

Who are the second class who may expect blessedness? Does the world usually regard it as very blessed to mourn? Why are they that mourn blessed? Who will comfort them? (2 Cor. 1:3, 4.) Which is better, never to have sorrowed or to have sorrowed and been "comforted of God"? Why are God's people bound to be mourners on this earth? (1 John 5:19; Phil. 3:20; Ro. 8:23; Matt. 21:5; 1 Peter 3:4, 5; James 1:21; 3:13.)

Who are the third class pronounced happy? What does "meek" mean? (1 Cor. 4:21; 2 Cor. 10:1; Gal. 6:1; 2 Tim. 2:24, 25; Titus 3:2.) What is the blessedness awaiting them? Does the gentle, yielding spirit that puts self and worldly ambition out of sight seem to be that which will gain the earth? Who really enjoy the earth even now, those who try to "get the earth" or those who put self out of sight? Where is this promise to the meek found elsewhere in the Bible? (Ps. 37:11; compare Is. 57:13.)

What form of intense desire is sure of abundant gratification (v. 6)? What is it to hunger and thirst after righteousness? Why is it so many men are not filled with righteousness?

Who are the fifth class whom our Lord pronounces happy? In what way does the exercise of mercy toward others bring abundant reward? What will be the result if we are not merciful toward our fellowmen? (Matt. 18:23-25.)

Who constitute the sixth class pronounced happy? What is meant by being "pure in heart"? What is the one condition of the unutterable blessedness of seeing God? Why? When and where shall the pure in heart see God? (John 14:19, 21, 23; 1 Cor. 13:12; Heb. 12:14.)

Who are the seventh class pronounced happy? Does a peacemaker mean merely one who reconciles differences between man and man? (John 14:27; Matt. 10:13; Luke 10:5, 6.) What is the peculiar blessedness that awaits the peacemakers? Why is it that they are called "the children of God"? (Ro. 15:33; 16:20; Phil. 4:9; Heb. 13:20. See too how often the expression "peace from God" is found in the New Testament. Col. 1:20.)

Upon whom is a twofold blessedness pronounced? What do vv. 10-12 presuppose as to the way the truth of the kingdom will be received by men? Who will suffer persecution for righteousness' sake? (2 Tim. 3:12.) Will any enter the kingdom who are not persecuted? (Acts 14:22.) Do men usually count themselves happy when they are "persecuted for righteousness' sake"? Ought they to? (James 1:2; Ro. 8:17, 18.) Between what is our choice, as regards persecution for Christ? (1 Tim. 2:12.) What are we to do when we are reviled, persecuted and all manner of evil is said against us falsely for His name's sake? Why rejoice? Is "a great reward

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in heaven" worth suffering all things on earth to get? (Ro. 8:18.) What examples have we in the Bible of men rejoicing in persecutions for Christ's sake? (Acts 5:41; 16:25; 2 Cor. 12:10.) To what glorious company may we account ourselves as belonging when we suffer thus?

2. The responsibilities of the kingdom, vv. 13-16.

What is the relation of the earth to those who know the blessedness of the kingdom? In what way are they like salt? If salt is to preserve anything from corruption or to impart to it flavor, where must it be put? Is there any lesson in that for us? What is the salt good for when it has lost its savor? What is the church or individual believer good for when the spirit of sacrifice is gone? What is the relation of those who know the blessedness of the kingdom to the world? What is the condition of the world if their light goes out? Why are they the light of the world? (John 8:12; Eph. 5:8; Ro. 8:9; John 14:20.) Is it truth in the abstract that is the light of the world? What are we all doing with the light that the indwelling Christ imparts? Where are we to let it shine? In what manner are we to let it shine? From what does God get His greatest glory among men?

CLASSIFICATION OF TEACHINGS.

1. Jesus.

His love for the multitude, 1; compassion on the multitude, 2; fearlessness as a teacher, 3-16.

2. Members of Christ's Kingdom.

(1). Their characteristics:

Poor in spirit, 3; mourn, 4; meek, 5; hunger and thirst after righteousness, 6; merciful, 7; pure in heart, 8; peacemakers, 9.

(2). Their blessedness:

Their's is the kingdom of heaven, 3, 10; comforted, 4; inherit the earth, 5; fully satisfied, 6; obtain mercy, 7; see God, 8; called the sons of God, 9; great reward in heaven, 12; companions of the prophets, 12.

(3). What they receive from the world:

Reproach, persecution, all manner of slander, 11.

(4). What they receive from God:

A kingdom, 3, 10; the earth, 5; full satisfaction, 6; mercy, 7; a vision of Himself, 8; a place as His sons, 9; an exceeding great reward in the world to come, 12.

(5). Their office in the world:

To season and save the earth, 13; to illumine the world, 14; to glorify the Father, 16.

LESSON 28.

The Sermon on the Mount—(Continued). Matthew 5:17-48.

DISCOVERY OF THE FACTS.

1. Our Lord's relation to the law of Moses, vv. 17-20.

What was our Lord's relation to the law? In what way did He fulfill the law? (John 8:46; Matt. 5:21, 22, 27, 28; Col. 2:17; Heb. 10:1; Eph. 2:15; Ro. 8:3.) How much of the law had absolute and divine authority in His sight (v. 18)? How does that bear upon the doctrine of verbal inspiration? How should the righteousness of the kingdom compare with the righteousness of the scribes and Pharisees? About what were the scribes and Pharisees particular? (23:23, 25, 28.) About what is God particular? (Luke 16:15.) What kind of righteousness is necessary to gain admission to the kingdom?

2. What the law of Moses required, and what the law of the kingdom requires, regarding our treatment of our neighbor, vv. 21-26.

By the old law regarding murder what was forbidden? By the higher law of the kingdom for which Christ legislates what was forbidden? What is meant by "the hell of fire" (v. 22, R. V.)? What must always precede acceptable service to God (vv. 23, 24)? What is meant by our brother having "aught against" us—does it refer to his having a grudge against us or to his having a just claim against us (vv. 25, 26)? Has the fact that others have just claims against us, which we have not settled, anything to do with God's not answering our prayers? How long

should one allow the just claim against himself to remain unsatisfied? Can we avoid settling just claims sooner or later (v. 26)?

3. What the law of Moses required, and what the law of the kingdom requires, regarding personal purity, vv. 27-32.

What was forbidden by the old law regarding sexual relations? What is forbidden by the higher law of the kingdom of heaven? Where does adultery begin (v. 28)? Has the man to whom the devil suggests an evil thought regarding a woman committed adultery with her? What word in v. 28 brings out the exact point at which sin begins? How does the law of the kingdom regard adultery even in this incipient form (v. 29)? What would we better do with our eyes than to have them looking upon a woman to lust after her? Why? Where will a lustful eye land a man (v. 29)? What had any one better lose than to go to hell? Is it necessary literally to pluck our eyes out in order to keep from looking upon a woman to lust after her?

What was the old law regarding divorce? What is the law of the kingdom regarding divorce? In what case alone has a man a right to divorce his wife? If he divorces her for any other cause, what does he make her? Of what sin is the man who marries a divorced woman guilty? Have legalized adulterers and adulteresses any right to be in the church of Christ?

4. What the law of Moses required, and what the law of the kingdom requires, regarding oaths, vv. 33-37.

What was the old law regarding oaths? What is the law of the kingdom regarding oaths? What is the fulfillment or higher application of that law in the kingdom (v. 37)?

5. What the law of Moses required, and what the law of the kingdom requires, regarding retaliation, vv. 38-42.

What was the law of Moses regarding retaliation for personal injuries? What is the law of the kingdom regarding the same? Are we to understand this literally, that we are never to strike back? If one acted up to this law, would he not soon be deprived of all his rights? (Ro. 12:19.) Where do we find the best exemplification of this law? (Luke 22:64; 23:34.) What made it easy for our Lord to live up to this law? (1 Peter 2:23.) How can we live up to it? (Phil. 4:13.) Are we to understand literally that a member of the kingdom should never go to law? What thought will enable us to take joyfully the spoiling of our goods? (Heb. 10:24.) What should we do to every one that asks of us? What shall we give to those who ask of us? (Acts 3:3-6; 2 Thess. 3:10.)

6. What the law of Moses required, and what the law of the kingdom requires, regarding love, vv. 43-48.

What did the law of Moses require regarding love? How is this law of love broadened out in the ethics of the kingdom? According to the latter, who should be the special objects of our love? How should we show our love for them? As soon as any one persecutes us, what should we do? What does such love show us to be? What does the absence of it show us to be? In whom have we the most wonderful exemplification of this law? (Luke 23:34; Ro. 5:6, 8, 10.) Whose character and action is the standard of perfection for the child of God? How alone can we attain unto this standard of perfection? (John 3:3, 5; 1 John 4:7, R. V.; Eph. 4:13-16.)

CLASSIFICATION OF TEACHINGS.

1. *Jesus Christ.*
   His superiority to Moses, the supreme Lawgiver, 21, 22, 27, 28, 38, 39; His relation to the law—came not to destroy but to fulfill, 17.
2. *The kingdom of heaven.*
   Conditions of entrance: Heart righteousness, not mere outward conformity to moral precepts, 20; no hate in the heart as well as no murder in the life, 21, 22; no lust in the heart as well as no impurity in the life, 27-32; truth in the heart as well as veracity in the oath, 33-37; love to enemies as well as reciprocity toward friends, 38-48.
3. *Love.*
   The supreme characteristic of the kingdom, 44; the one divine thing, 45; its object—our enemies, 44.

How manifested: by not killing, 21; by not being angry, 22; by not calling harsh names, 22; by making restitution, 23; by not committing adultery, 27; by not contemplating adultery, 28; by not divorcing a wife, 31; by not using oaths, 34; by not avenging injuries, 38-40; by giving to him that asks of us, by loaning to him that would borrow of us, 42; by praying for our enemies, 44.

4. Hell.

There is a hell, 22, 29, 30; a "hell of fire," 22; anything is better than going to hell, 29.

LESSON 29.

The Sermon on the Mount—(Continued). Matthew 6: 1-18.

DISCOVERY OF THE FACTS.

1. How to give alms, vv. 1-4.

What should be our manner of giving alms? Does this forbid all gifts in public? (1 Cor. 16:1, 2.) Did our Lord ever commend a gift made in public? (Luke 21:1-4.) Just what is forbidden? Who knows of the gift of which no man knows? Is that enough? Why does our Father know it (v. 4)? How much of what is done in secret does He see? (Heb. 4:13.) What will be the result if our alms are given to be seen of men? What will be the result of alms not given to be seen of men? When will God reward us? (Matt. 25:31, 32, 37-40; Acts 10:1-4.) What will the reward be? (Acts 20:35; Mark 10:21.) How large will the reward be? (2 Cor. 9:6.) Is the reward that God gives for well-doing a legitimate motive for well-doing? (Heb. 11:6, 26.) Is it the supreme motive for the Christian? (2 Cor. 5:14; 1 Cor. 10:31.) When we do our alms before men so as to attract their attention do we get any reward? When? What? Is that reward of much value?

2. How to pray, vv. 5-15.

How did our Lord teach His disciples that they should pray? Whose example should they avoid? What is the primary meaning of "hypocrite" according to its etymology? Are there many professed Christians today who are only "playing a part"? Where does the hypocrite love to pray? Why there? Did our Lord mean by these words to condemn all public prayer? (John 6:11.) What did He mean to condemn? Is there any of that nowadays? What did He say was the result of this parade of piety? What is "the reward" they have? Is that worth much?

To what place did Jesus tell His disciples to go and pray (v. 6, R. V.)? What are the advantages of secret prayer? Are there ever times when publicity in prayer is a duty? (Dan. 6:10.) To whom did our Lord tell us to pray in secret? Is there ever any prayer that is not to the Father? What thought of God lies at the foundation of all true prayer? (7:11.) What will be the result of this secret prayer to the Father? How will He reward? (Matt. 7:7; 1 John 5:14; Eph. 3:20.) When we are in the secret place where no man sees us, who may we be sure does see us?

Against what second mistake in prayer did our Lord warn His disciples (vv. 7, 8)? What is meant by "vain repetitions"? Are there any guilty of this today? Of whom did our Lord speak as making this mistake? What illustration have we of it in the Bible? (1 Kings 18:26.) What was the object of the Gentiles in these vain repetitions? Do people nowadays ever act as if they expected "to be heard for their much speaking"? Have we any illustration in the Bible of short prayers that were answered? (Luke 18:13; Matt. 14:30, etc.) Does our Lord condemn much praying? (Luke 18:1-8; 11:5-8; 21:36; Matt. 14:23-25.) Does He condemn all using of the same words again and again? (Matt. 26:44.) Just what did He condemn? What reason does He give why there is no value in mere repetition? If our Father knows what "we have need of" why does He not give it without our asking?

Following upon His warning against vain repetition, what does our Lord give His disciples? Is this properly called "The Lord's Prayer"? Where is the prayer to be found that may properly be called "The

Lord's Prayer"? (John 17.) Who alone has the right to offer the prayer given here? Who are the children of God? (John 1:12; Gal. 3:26; Ro. 8:14.) What are the rest of men? (1 John 5:19; 3:10; John 8:44; Eph. 2:3.) Is this intended as the exact form of prayer which the disciples of Jesus are literally to adopt? Is this a proper prayer for the Christian to offer? Is it the only prayer he should offer? (Jas. 5:14; Phil. 4:6.)

How is God addressed? By teaching His disciples to call God Father did Jesus mean to teach the universal Fatherhood of God? Whose Father is He? (Gal. 3:26.) What is meant by calling Him "Our Father who art in heaven"? (Ps. 115:3; Is. 66:1; John 16:28; Acts 1:9; Mark 1:11; John 12:28.)

Whose interests does this model prayer put first? Whose interest should be first in all true prayer? What should be our supreme motive in praying? What is the first wish this prayer expresses in regard to God? What does that mean? What should be our first thought in all our prayers? What is the second wish expressed in regard to God? Is God's kingdom coming now? When will God's kingdom fully come? (Rev. 11:15.) What is the third wish expressed in regard to God? Who alone has the right to offer that prayer? Where should we wish the will of God to be done? How far can we answer this prayer ourselves? Will God's will ever be done in earth? How fully should we wish it done on earth? Will it ever be done in earth as fully as it is done in heaven?

Whose wants are put second in the prayer? Is it right to pray for temporal things? How much food should we seek from God? How should a Christian live, according to v. 11? What second wish in regard to self does v. 12 express? What is meant by "debts"? Who are meant by "debtors"? Who alone can safely offer the petition of v. 12? If we are not forgiving our debtors and pray this prayer, what are we asking God to do? What is the next petition in regard to self? Does God ever bring men into temptation? For what purpose? What will a truly humble person's feeling be about temptation? What does this petition teach us as to our going into places of unnecessary temptation? If we think that we are really strong enough to resist all temptation, of what should we take heed? (1 Cor. 10:12.) What was the final petition in this model prayer? (See R. V.) Against whose wiles are we always to be on our guard? (1 Peter 5:8; Eph. 6:11, 12.) How alone can we overcome his power and wiles?

What great promise is held out in v. 14? What is the condition of that promise? If we do not forgive others their trespasses against us, what then? Is our forgiving others the ground upon which God forgives us? (Eph. 1:7.) Is it the fundamental condition upon which God forgives us? (Acts 10:43; 13:39.) What is the proof that we really have believed on Christ and accepted this forgiveness offered through His shed blood? (Eph. 4:32; Matt. 18:23-35.) Is the forgiveness for which the disciple is taught to pray in v. 12 forgiveness of the sin that excludes us from eternal life or of the sins that separate us from *communion* with Him who is already our Father? Upon what ground does God answer any of our prayers? Can He deal with us as forgiven sinners if we do not forgive others their trespasses against us? What then is always necessary when we pray? (Mark 11:25.)

3. How to fast, vv. 16-18.

What should be our manner of fasting? Whose example in fasting should we avoid? How do those merely playing a part fast? What is their motive? What do they get? In whose sight should we fast? What will be the result of fasting in that way? What reward will He give us? Ought there to be fasting in the Christian dispensation? (Acts 13:2, 3; 14:23.)

CLASSIFICATION OF TEACHINGS.

1. Our Father.

(1). What He is:

A Father, 4, 6, 8, 9, 14, 15, 18.

(2). Where He is:

In the secret place, 6, 18; in heaven, 9.

(3). What He does:
Sees in secret, 4, 6, 18; recompenses openly, 4; forgives trespasses, 14; knows what we need, 8; answers prayer, 6, 9-13; gives us our daily bread, 11; delivers us from the evil one, 13.

2. *God's children.*
(1). What they should be:
Different from the Gentiles, 7; not mere players of a part, 2, 5, 16; prayerful, 7, 9, 13; forgiving, 15; humble, self-distrustful, aware of the devil's wiles and power, 13.
(2). What they should do:
Seek the Father's glory supremely, trust Him, reverence Him, pray to Him, 6, 9; please Him, 18; seek the coming of His kingdom, delight supremely in His will, 10; depend upon Him for daily supplies, 11; seek His forgiveness, 12; fast in His presence, 17, 18.

3. *Prayer.*
(1). To whom to pray:
The Father, 6, 9.
(2). Where to pray:
In the closet, alone with God, 6.
(3). For what to pray:
The Father's glory, 9; the coming of His kingdom, the perfect doing of His will, 10; the supplying of daily needs, 11; the forgiveness of sins, 12, 14; to be kept out of the place of temptation, deliverance from the evil one, 13; for everything we need, 8.
(4). How to pray:
Reverently, 9; no unnecessary words, 7, 9-13; definitely, putting God's glory first, trustfully, 8, 9-13; to be heard of God and not to be seen of men, 6; with forgiveness to others, 12, 14; expectantly, 6, 9-13.

4. *Good works.*
Should be done without display, to please the Father and not to win applause of men, are seen by the Father, are rewarded by the Father, 4, 18.

5. *Fasting.*
Christians should fast, 6-18; they should not make a parade of their fasting, 16; their fasting should be in the presence of the Father and not to be seen of men, will be rewarded by the Father, 18.

LESSON 30.

The Sermon on the Mount—(Continued). Matthew 6:19-34.

DISCOVERY OF THE FACTS.

1. Where the disciple of our Lord should have his treasures, vv. 19-23.

Where does our Lord forbid our laying up treasures? For whose benefit should we not lay up treasures upon earth? Is it ever right to lay up treasures upon earth for the benefit of others? (1 Tim. 5:8.) Is it wise to lay up very large treasures even for others? What becomes of treasures laid up on earth? Is it right to lay up treasures for ourselves anywhere? Where? Why is it wiser to have treasures laid up in heaven than on earth? How can we lay up treasures in heaven? (Prov. 11:30; Dan. 12:3; John 4:35, 36; 15:16; Luke 16:9-12; Matt. 19:29; 5:11, 12; 2 Tim. 2:12; Ro. 8:18; 2 Cor. 4:17, 18.) What reason does our Lord give in v. 21 why we should lay up our treasures in heaven? If our treasures are upon earth where will we wish to stay? If our treasures are in heaven where will we always be willing to go? (Phil. 1:23.) Upon what should the believer set his affections? (Col. 3:1.) What is the light of the body? What in the soul corresponds to the eye in the body? (John 7:17, R. V.) What kind of a will must we have if the soul is to be full of light? If the will itself is perverted in darkness, what will be the result?

2. No man can serve two masters, vv. 24-34.

What can no man do? Why not? Do men ever try? What two masters are many men today trying to serve? Which one of the two do they always end by serving? Must every man serve some master? Who are the two masters between whom we must choose? Which one should

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FOR SERMON AND SCRAP BOOK

Epitaph on an Old Soldier's Grave.

"Here lies a soldier
Whom all must applaud,
Who fought many battles
At home and abroad;
But the hottest engagement
He ever was in,
Was the conquest of self
In the battle of sin."

Sabbath Vision.

A gentleman living in a factory district took his friend one Sunday to the top windows of his house, and said:

"Do you see those hills?"—hills distant some twenty or thirty miles. "We can only see those hills on Sundays."

"Why is that? Why only on Sundays?"

"Oh, because on other days the smoke of the factory makes the atmosphere so thick that it is impossible to see them."

There is a sense in which without a Sunday we should never see the hills of Zion. —*F. S. Webster.*

"Why Don't they let Him In?"

Amongst other sacred views Holman Hunt's picture, "Christ, the Light of the World," was thrown upon the sheet at a stereopticon service. A great hush fell over the assembly as they looked upon it and saw the ivy bush growing up the door, the pierced hand resting upon the panel, the thorn-crowned head of the Saviour, and those eyes so full of sorrowful, yearning, pitying love. Suddenly a boy's voice was heard.

"Dad, why don't they let Him in?"

"I don't know, lad; perhaps they don't want Him."

"No, dad, it isn't that; they must want *Him.*"

"Well, lad, perhaps they haven't heard the knock."

"That's it, dad; they are all living at the back of the house!"

Not to Give Up With!

Among a merry throng of skaters on a cold winter's day was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted, but not wise, spectator.

"Why, little man, you are getting all bumped up," she said; "I would not stay on the ice and keep falling, if I were you; I would just come off and watch the others have fun."

The tears from the last downfall were still rolling from the rosy cheeks, but the child looked from his adviser to the shining steel on his feet and answered, half indignantly:

"I didn't get the new skates to give up with. I got 'em to learn how with."

The whole philosophy of earthly discipline was in that boy's reply. Life's hard tasks and trials are never sent for us to "give up with." They are always intended to awaken strength, skill and courage.—*Living Water.*

Settling Doubtful Questions.

When I was a young man almost everybody used tobacco, and I among the rest. After I was converted I continued to use it. The practice was so common that the question as to whether it was right did not occur to me. I was as innocent as a baby about it. But once when I was holding revival meetings in New York City, I was filling my tobacco box from a paper I had just bought, when the gentleman in whose house I was stopping came into the parlor and said:

"Brother Finney, do you think it is right to use tobacco?"

"Right?" I said, "right? Of course it isn't right. Here, you take this tobacco and keep it till I call for it."

The minute the question was presented to me, I knew it wasn't right, and I have never touched tobacco from that day to this. And I believe what success I have had in life has been due in a great measure to my manner of settling every such question. When I saw a thing was wrong, I gave it up at once and forever, and when I saw a course was right and my duty I entered it without stopping to confer with flesh and blood.—*Chas. G. Finney.*

Love of Dress Her Ruin.

A curious story is connected with the assassination of the king and queen of Servia. A friend of the late Queen Draga says that the royal pair received warning several days before the outbreak that a dangerous plot was being organized, and that their lives were in imminent danger. They determined to seek safety in flight, and there were no difficulties in the way. The king accordingly seized all the available funds in the treasury, and remitted them to a friend in England for safe investment. He was then eager to leave immediately, but Queen Draga urged delay. She expected a consignment of beautiful dresses from Paris. One costume especially she wanted, as it was a rich traveling dress and would be particularly becoming for her to wear on her journey. The goods were already on the way to Belgrade, and the queen was waiting only for their arrival, and then she and her husband would flee. But before the parcel came, the plot matured and both were slain. In that terrible hour, when the murderers broke into the palace, how the vain queen must have deplored allowing considerations of dress to delay her flight! She must have realized then, as many will do at the last, that the love of finery may entail a fearful cost. "The life is more than meat, and the body than raiment."—*Selected.*

Saved in Saving Another.

Remember, you can always find somebody a little more needy, a little weaker than yourself. I once heard of two men, badly benumbed with the cold, driving along a snowy road. As they drove on they saw by the wayside the form of a man who had just fallen down. The snow was rapidly weaving his winding sheet. One said to his companion:

"Let us stop and rescue that man."

"Not I," said the other, "I am freezing myself."

"Then you wait here and I will try," said the first.

"You may go if you want to be such a fool," said the other, "but I will not get out in this storm."

The first one handed the other the reins and stepped out, shook the man who had fallen, placed him on his feet, and as he fell picked him up again. Thus wrestling and struggling, he at once brought back the glow to the cheek and caused the blood to flow again. When the man found himself saved, he thanked the other with a truly grateful heart.

The rescuer returned to the sleigh, but on speaking to his companion received no answer. He spoke again, and when he touched him, found him dead.

"Ah," said he, "I remember, I too was freezing, but in saving the other man I have saved myself, while my companion who would not stir has died of the cold."—*M. B. Williams.*

The Romance of the Telegraph.

Sitting one evening in chat with a friend came a story of Samuel Morse, the inventor of the telegraph, which sounded like the veriest romance. Morse was an artist of no mean fame. He was desirous of executing a great historical painting to adorn the capitol at Washington. He had made all the drawings for the same, but to his intense disappointment the commission was given to a brother artist. Generously surrendering his sketches to the latter, the baffled painter started for a trip abroad.

During the voyage a great electrical storm arose. Morse was greatly impressed by it. He lay awake all night, thinking. In the quiet there came to him a clear vision of the great possibilities of electricity for the transmission of intelligence. By morning the picture of the invention with all its important details was complete. Morse was a devout Christian. When he arose he declared to his roommate that the Lord had revealed to him a great invention which would astonish the world. Time passed on. For months the patient inventor haunted the halls of Congress, begging an appropriation with which to test his discovery. At last it came. The wires were stretched between two great cities. The first message was flashed from one to the other:

"What hath God wrought!"

Those words were true. It was GOD who had wrought this wonder of the age. It

was His omnipotent hand and none other. But why had it not been wrought long before? For thousands of years God's lightnings had raced across the heavens before the wondering eyes of men. All these ages they were waiting to become the servants of men. All this time they were ready to flash living words from mind to mind, from continent to continent. Why then had they not done so long before? Because no man ever gave them a chance. No man had ever supplied the conditions under which they needed to do their work. And this was simply what Samuel Morse did. When he stretched the steel highway over which the electric currents might take their swift journey, when he devised the ingenious alphabet by which they might speak, when he invented the cunning register which received and recorded the message at the other end of the line—in all this he was merely the first man who supplied the opportunity for which God was ready and waiting. He simply gave God a chance.—*James H. McConkey.*

God's Love. John 3:16.

In its grandest source—God.
In its purest form—So loved.
In its widest sphere—The world.
In its highest purpose—Salvation.

Recipe for Acceptable Service.

Be zealous. Num. 25:13.
Be wise. Matt. 10:16.
Be faithful. Rev. 2:10.
Be strong. 1 Cor. 16:13.
Be fervent. Ro. 12:11.
Be bold. Phil. 1:14.—*J. M. H.*

Justification.

It is God that justifies. It is, therefore, justification by grace. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Ro. 3:24).

It is founded on Christ's death. "Being now justified by His blood, we shall be saved from wrath through Him" (Ro. 5:9).

It is proved by His resurrection. "Who was delivered for our offences and was raised again for our justification" (Ro. 4:25).

It is conditioned on faith. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Ro. 5:1).

Its aspect is "unto all." It is offered to all without exception. Its application is "upon all them that believe" (Ro. 3:22).—*J. James.*

Reasons for Studying the Bible.

1. It is a *mirror,* to show me myself and my Saviour. Jas. 1:23, 24.
2. It is a *hammer,* to break my hard heart. Jer. 23:29.
3. It is a *fire,* to purify me from evil. Jer. 23:29.
4. It is a *two-edged sword,* to pierce me through and through. Heb. 4:12.
5. It is *food,* to nourish and sustain my soul. Jer. 15:16.
6. It is a *lamp* and a *light,* to guide my feet aright. Ps. 119:105.
7. It is *good seed,* to produce a harvest for God's glory. Matt. 13:37.
8. It is a *discerner,* to keep my motive always pure. Heb. 4:12.
9. It is a *sword,* to enable me to fight for my King. Eph. 6:17.—*J. D. Gilmore.*

My Pilgrimage.

I once lived in Psalm 84:10 (latter part) and walked in Eph. 2:2, and my conversation was like Eph. 2:3.

I heard of a mansion being built for me at John 14:2 by One who lives at Hebrews 4:14.

I called at Matt. 11:28, as my prospects at Ro. 10-19 were very bad.

The house I sought for I found at 2 Cor. 5:1. The house has but one door, which I saw at John 10:9, and one knocker which I saw at Matt. 7:7.

My address for the present is Eph. 2:6. Call any day at Prov. 8:34, and you will meet me and many others. If you call, attend to what the servant says in Luke 14:17.

When 1 Thess. 4:17 is fulfilled, I expect my house will be in Rev. 20:4, 5, 6; and Rev. 5:9 is the song I will sing in that day.—*William Burgess.*

BOOK NOTICES

Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

A CENTURY OF BIBLES, edited and compiled by a Sunday-school teacher.

A handy pocket volume containing valuable information about the Bible in history, in literature, in public charities and in the learned professions; about Bible societies and their work of translation and distribution, etc.; especially during the last century.

88 pages, 6¼ x 3½ inches. Griffith & Rowland Press, Philadelphia, Pa. 50 cents.

JESSE BEN DAVID, by James M. Ludlow.

Dr. Ludlow has written a pretty story concerning the birth of Christ, weaving into it much Scripture prophecy and narrative, and skilfully introducing Roman and Jewish characters not found in Holy Writ. The book-maker's art helps to make it a tasty and appropriate present, especially at Christmastide.

132 pages, 8 x 6 inches, with illustrations and decorated margins and covers. F. H. Revell Co., New York City. $1.00 net.

PLEASANT SUNDAY AFTERNOONS FOR THE CHILDREN, compiled by John T. Faris.

There is woeful laxity and indifference on the part of Christian parents as to the right and best use of the Sabbath on the part of their children, but even when they have some conscience or concern about it they are at a loss to know what to do. This book will prove a godsend to such. There are scores of splendid suggestions, many of which might be worked for months at a stretch without losing their grip. Naturally these suggestions—all of which have been well tested—center mostly about the Bible, but some deal with missions, while others take the children out of doors. A wise parent with very little personal "sacrifice" can give the children a happy and life-transforming conception about the Bible and the Sabbath and religion in general by the help of this book.

110 pages, 7¼ x 5 inches. S. S. Times Co,. Philadelphia, Pa. 50 cents net.

THE MASTERY OF MEMORIZING, by James P. Downs.

Mr. Downs insists that the true way to develop and strengthen the memory is not by correlative devices but by the free exercise of the mnemonic power, just as the muscles are developed and trained to higher degrees by proper use. "The aim should not be merely to acquire a mass of remembered material, but to make the memory itself strong." This can be attained by the practice of the exercise of remembering, or reviewing from memory. In addition to chapters on the processes and development of memory, other chapters are devoted to "Hints on Legal Study," "Remarks on Bible Memorizing," "Suggestions to Students," and "Hints on General Study" by different authors.

120 pages, 7½ x 5 inches. James P. Downs, New York City. $1.00.

HALLOWED HYMNS, NEW AND OLD, edited and compiled by I. Allan Sankey.

This is a big country—eighty millions of people!—and there is little fear of there being too many good hymns and hymnbooks. This collection comprises a hundred new hymns, about eighty of the best by Mr. Sankey and some other living composers, with old standards and responsive readings.

256 pages, 266 hymns, 8¾ x 6 inches. Biglow & Main, New York City. $25 to $40 per 100.

WAIFS OF THE SLUMS, AND THEIR WAY OUT, by Leonard Benedict.

The inspiration of this book is the work which Mr. J. F. Atkinson has done for street waifs in his "Chicago Boys' Club" and its branch, the "Girls' Club," and its Friendly Visitors. To round out his subject he has taken counsel with those who know his work best in other places, with the result that his picture touches one's sympathy and admiration, appeals to one's intelligence, and inspires one with the cheerful hope that the work can be successfully

done. When it is known that "the secret of success" is shown by definite cases to lie in faith and prayer, our readers will be satisfied that this is different from the ordinary run of books on this line of effort, and is worthy of careful study.

234 pages 7¾ x 5¼ inches, illustrated. F. H. Revell Co., New York City. $1.00 net.

THE RAVEN AND THE CHARIOT, and LIFTING THE LATCH, by Elijah P. Brown.

Mr. Brown, familiarly known as "The *Ram's Horn* Man," verily gives us "new thoughts" in these two books, one on Elijah, the other on the 23rd Psalm. The former is especially facetious. We are tempted to quote some specimens of his up-to-date treatment, his humor, his good commonsense, his originality of application; but buy the book and you will get your money's worth in personal blessing no less than in new ideas and suggestions.

Each 7½ x 4¾ inches. Jennings & Graham, Cincinnati, O. 50 cents net.

THE AFTERGLOW, by Mary Holyoak.

Miss Holyoak spent some time in Wales lately, visiting the scenes of the great revival meetings of 1904-5, talking with ministers, police and others competent to judge of the permanent results. She brings a good report, on the whole, and the volume will satisfy those who want to know if the revival was "genuine."

87 pages, 8½ x 5½ inches, illustrated, paper covers. Marshall Bros., London.

AN IRISH SAINT, by Helen E. Bingham.

This is the life story of Ann Preston, familiarly known as "Holy Ann," a peasant girl who came to Canada from Ireland as a family servant, and who by her holy zeal and life became a mighty power for good. She died in Toronto in 1906, aged 96, and had one of the largest funerals the city ever witnessed. The incidents told are unique and inspiring. Dr. John Potts writes a cordial endorsement by way of introduction.

155 pages, 7½ x 5 inches, illustrated. R. V. Bingham, 262 Delaware Ave., Toronto. 50 cents.

Notes.

The Revell Co. has recently brought out *The Antidote to Christian Science,* by Dr. James M. Gray. The book consists of four parts: How Christian Science Antagonizes the Bible; How the Bible Antagonizes Christian Science; The Nature of the Antidote to Christian Science; What the Church May Learn from Christian Science.

The book is being well received and commended by the different schools of thought in the church, and prayer is being offered that it may have a wide usefulness. Dr. Gray does not deal with the subject in the use of isolated texts of Scripture, as is commonly the case, but shows the fallacy and wickedness of the cult in the light of the great teachings of such epistles as 1 John, Romans, Galatians, Ephesians, Colossians, Thessalonians and Hebrews.

The *Watchman* (Boston) speaks of the book as "the most reasonable, the fairest and the most practically useful of all the writings against Christian Science," and the *Journal and Messenger* (Cincinnati) says that "probably nothing better has yet been produced, and nothing better can be truly said to be needed."

On the inside panel of the Bible recently presented by King Edward to the Episcopal Church at Bruton, Va., these words are tooled in a rich gold inlay:

"This Bible is presented by his majesty King Edward VII., King of Great Britain and Ireland, and Emperor of India, to the church of Bruton, Va., a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common ideals may, through the saving faith in our Lord and Redeemer, Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and good will among men. MCMVII."

The National Bible Institute, New York City, announces its purpose to publish great masterpieces of religious literature at a low price for the general use of Bible students and Christian workers. The first booklet in the series is *God, and Not Man,* by C. H. Spurgeon.

WORLD NEWS AT A GLANCE

The growth of the Chinese Imperial Post Office system has been phenomenal in some sections of the country. A hundred offices have been opened in Shansi since 1900, and this is developing a surprising habit of letter writing.

The American Church in Paris celebrated its 50th anniversary on October 27. This church is "consecrated to our common Christianity. All denominations contributed to its construction and support, and the ministers of many have successively served it."

The International Jury in Social Economy of the International Exposition of Books, Paper and Publicity held at Paris last summer made the highest award to the exhibit of the Department of Church and Labor of the Presbyterian Church, of which Charles Stelzle is superintendent.

When Dr. Barnardo died two years ago, a National Memorial Fund was opened to pay the liabilities which had accumulated on his Homes for destitute children in London, amounting to $1,245,000. Over $830,000 have already been paid, and a special effort is now being put forth to wipe out the balance.

It is stated that the work of the Salvation Army in Germany is being encouragingly seconded by the authorities of the various cities. Hamburg has granted the Army an allowance of $1,190 for three years. Cologne and other towns of western Germany give a portion of the municipal funds for its social work. In Berlin, restaurants and lodging houses for women have been erected, and there is a training-school for those wishing to enter the Army, the head being a member of the Imperial Diet.

On his return home, Dr. Ingram, Bishop of London, gave an address dealing with the relations of the Church of England to other bodies of Christians, declaring the differences of Christendom to be a real hindrance to the spirit of Christianity. "Our Lord's prayer was for one great visible church. The differences of Christendom are an absolutely unmitigated curse to the cause of Christ." While advocating a spirit of unity, however, the bishop does not appear to be ready to let go any of the ritual or special claims of the Episcopalian Church.

The British consul in Palestine reports that the total average of imports of Jaffa, representing practically the whole of Palestine, was about $3,300,000 for last year, while the exports for the same period were about $2,500,000. These figures represent an increase of 40 per cent over the previous year. The large increase in the exports was due mainly to the good crops throughout the country, while the increase in imports was attributed to the needs of the steadily growing number of immigrants, pilgrims and tourists. The increase of Jewish immigration is calling for the increased importation of modern building materials, such as iron and steel girders, iron sheets, tiles, etc. The population of Jerusalem is now reckoned at 70,000.

Permanent benefits conferred upon the districts in China that suffered during the recent famine are apparent in hundreds of miles of new roads, drainage canals, ship canals, repaired dykes, and other results of the labors of the hundreds of thousands of refugees employed. In many districts the recurrence of floods is rendered impossible, as at Antung, where three miles of canal 40 feet deep and 100 feet wide have been dug by the missionaries. The faith in idols of the sufferers in some districts has been severely shaken as the result of the famine. "We do not burn incense to them any longer,—they are deaf and dumb, and do not answer us," said one man. A strengthening of confidence and trust in the foreigner is another result of the relief work. "See how the foreigners have come to us thousands of miles to save our lives. Surely this is *chen-tih* (from a true motive)."



A Family of Immigrants at New York.

Missionary Items.

A medical mission, called "The Sea of Galilee Mission," was established at Tiberias in 1884 by Dr. Torrance, and is doing successful work.

"Ladies, God Himself is here to welcome you."—Robert Louis Stevenson's greeting to the nurses on their arrival to minister to the lepers of Molokai.

There are three possible motives in foreign missions: (1) the need of the field, (2) the need of workers, (3) the Lord's need.—*O. P. Gifford.*

The chairman of the Cong. Union of England and Wales this year is Dr. R. Wardlaw Thompson, the senior foreign secretary of the London Missionary Society. An effort is being made to promote the systematic study of foreign missions throughout the churches during his year of office.

Miss Cordelia E. Brown, who is at work in the island of Macao, says that it is the law of Portugal that no outward manifestations of Protestant religion shall be allowed. Meetings may not be held on the ground floor unless windows and doors are closed, and even where meetings are held upstairs the singing and preaching must not be heard on the street.

Article IV of the Constitution of Peru says: "The religion of the country is Roman Catholic Apostolic, which must be upheld and protected by the State. The public exercises of any other religion are not allowed." However, the people themselves are more tolerant than their constitution. The President of the Republic recently said, when interviewed by Dr. Francis E. Clark: "The constitution dates from 1860, but since then the ideas of the people have advanced."

Since the Imperial Chinese edict against the use of opium, the market has been flooded with countless quack remedies, many of which contain opium. One result reported by the American Board is that their opium refuges are now practically deserted, since it is cheaper to buy these remedies than to go to a refuge for treatment. The patient, however, misses the moral support of Christian helpers and the missionaries miss a hopeful and fruitful line of approach to the people.

Pastor Sakampto, writing of the revival in North Japan in *Fukuin Shimpo,* the organ of the Japan Presbyterian Church, gives this personal experience, which shows the effect of the falling of the Spirit upon a member of that stoical race: "After I received the fire of the Spirit all my sorrows were taken away, and instead of them I am filled with thankfulness, peace, joy and hope. Previously I was so hard-hearted that I did not shed a tear even when my father and brother died, but now I have been softened as to be easily moved to tears."

"We, as individual missionaries of the various Protestant missionary societies of several nationalities working in Congoland, now assembled in conference at Leopoldville, Stanley Pool, Sept. 19th, 1907, while giving credit to the authorities for some slight improvement in the condition of the people in a few favored parts of the Congo, unanimously express our deep regret that

up to the present no adequate measures have been enforced to relieve the situation as a whole, the condition of the natives of the Congo Independent State being still utterly deplorable, notwithstanding boasted reforms."

A worker among the lepers in India writes: "There is a young woman in hospital just now whose condition is worse than I have almost ever seen. Her face is bright, even shining, but the rest of the afflicted body I had better not describe —the description may be found in the first chapter of Isaiah. But oh, what an object-lesson she is to us healthy ones! Lately Mr. Wagner heard her from quite a distance singing at the top of her voice. He went to her and said: 'You are very happy today. Are you feeling very well?' She replied: 'Sahib, my wounds are so painful today that I have to sing.'"

"We have four out-stations besides work in the city, and are obliged to have helpers and must pay pretty careful attention to the training of these helpers. We get them together several times a year for conference, and pray together and have Bible study together. When we go out itinerating we plan and talk together, and I have spent a great deal of time in their personal instruction. Last winter I gave them the Doctrine of God and the Doctrine of Jesus Christ. I also got them started on memorizing Scripture verses. One man learned something over 200 verses. One old man could not learn any at all."—*A. O. Looseley.*

There are now 18,591 Protestant foreign missionaries in non-Christian lands, and the Christians of Europe and America gave last year for their maintenance, and that of the churches, schools, hospitals, printing presses and other work done under their care, $21,280,147. The stations and out-stations occupied aggregate 36,748. The number of definitely known adult converts and adherents is already 6,202,631, and is rapidly increasing. An enterprise so vast in itself, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons.—*Arthur J. Brown.*

"Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of 250 languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica, America, and Asia? The missionaries. Who discovered the famous Nestorian monument in Singanfu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary."—*Archdeacon Farrar.*

The Great Sudan.

The land where tribute is still paid in human currency.

Stretches across Africa from the Nile to the Niger. "It is so large that two persons living in it may be 500 miles further apart than London is from Khartoum." (Canon Robinson.)

The largest unevangelized sphere in the world.

Less than 20 missionaries for 60,000,000 people.

One-third Mohammedans.

One-third pagan.

One-third halting for some one to guide them.

Nowhere else in the unevangelized world is to be found a people so intelligent and comparatively civilized.

In ten years the pagan population will have become Mohammedan, and their evangelization rendered ten times more difficult.

Which shall the people have—Islam or Christ?

No Scriptures. No heaven-sent guides. Will you go?

—*W. G. Pope, England.*

The Gospel for Spanish Speaking Lands.

WILL YOU HELP SEND IT IN PRINT?

Substitute missionaries are called for—twelve hundred of them, to go at once to the Spanish-speaking countries of Central and South America, and Porto Rico.

Men or women are not especially meant, but bright, attractive and readable books that will make clear God's plan of salvation and thus augment materially the work of missionaries now on these fields.

A book of the class desired is D. L. Moody's *Way to God, and How to Find It* (*El Camino Hacia Dios* in Spanish). A few years ago, through the generosity of a friend, a careful translation of this most popular and helpful of Mr. Moody's books was made. Since that time the calls for supplies of it have continuously come from Christian workers on Spanish-speaking fields. The Bible Institute Colportage Association of Chicago (founded by D. L. Moody) established some years ago the SPANISH "WAY TO GOD" BOOK FUND, and with the aid of interested friends, these calls have been met as far as possible. But the demand has always exceeded the means to send, and *such is now the case;* hence this appeal to TIE readers.

For some expression of the need and appreciation of donations, attention is directed to the following letters recently received. Others also might well be quoted.

San Salvador, Salvador, C. A.

Your letters were received, also the hundred *El Camino Hacia Dios*. Kindly extend our sincere thanks to the friend who paid for them. We do appreciate such substantial help, for **each one of these books is a missionary in the different homes they enter.**

When I was getting them out of the postoffice, one of the employees asked me if I had not something for them. I there and then distributed several copies to those who were present. **They seemed so eager to get a copy.** We can only pray and trust that God will touch their hearts. R. H. B.

Aibonito. Porto Rico.

I am very happy to say that your books in Spanish, *El Camino Hacia Dios*, which you sent, have been a blessing to our work here. It is being **eagerly read by many.** I have already distributed the hundred copies you sent me. Many of our people have been quickened by its reading, and I especially want to refer to **a man who was converted through the reading of the book.** He came to my home drunk, and asked me for the book. At first I would not give it to him, but he came again and again, until finally I gave him a copy. **I believe he is a changed man. If you can send me some more copies, I will be very grateful.** P. P.

La Plata, Argentine.

I have received 20 copies of the Spanish *Way to God*, for which please accept many thanks. **The first copy given away was to a prisoner under death sentence** for a most cruel murder. He has been converted in prison through reading a New Testament, **and asked me for some Christian literature.** I shall be grateful for any books or tracts in Spanish or Italian, as **I have unlimited opportunities for distribution.** W. D. S.

Arequipa, Peru.

I was very glad to receive the package of *El Camino Hacia Dios*. **This is a very valuable book,** and I wish to thank the donor most heartily. They were immediately put into circulation, and I can easily and well place 50 more of them. **I am in correspondence with people all over the country, and for a few cents can send this book to the most remote corner of Peru,** besides finding plenty of people in this great city of 50,000 inhabitants who will be glad to read it. J. L. J.

Mayagüez, Porto Rico.

I shall be very glad to secure as many as 500 copies of Mr. Moody's book, *El Camino Hacia Dios*. We can use that number and more too. **This is a wonderful field for the use of literature. I have never had a tract refused.** So different from our people at home. J. L. U.

TIE readers interested in this form of Christian work and willing to lend a hand, may send their gifts in any bankable form to the address of the Association, 250 La Salle Avenue, Chicago, designated for the SPANISH "WAY TO GOD" BOOK FUND, when the contributions will be promptly acknowledged.

India's Future.

Sir Alfred Lyall, a high official in India, speaking of the missionary outlook in that land, said: "India will be carried swiftly through phases which have occupied long stages in the lifetime of other nations."

Sir Donald McLeod, when governor of the Punjab, India, said in an address: "The work may be going on silently, but when the process of undermining the mountain of idolatry has been completed, the whole may be expected to fall with rapidity, and crumble in the dust."

NOTES AND SUGGESTIONS

Dates Worth Remembering.

Jan. 5-12: Week of prayer.
Jan. 7, 1832: T. DeWitt Talmage born.
Jan. 10, 1822: Theo. L. Cuyler born.
Jan. 29, 1907: John G. Paton died.
Jan. 31, 1892: C. H. Spurgeon died.

All but five of the cadets of the Military Academy at West Point are members of the Y. M. C. A. there.

Mlle. Marie Merle d'Aubigné is in this country, speaking for the McAll Mission of France, wherever opportunity serves.

The first Chinese church in Chicago was recently organized, and a building was rented for the purpose under a five-year contract.

Rev. Edwin R. Wordell, D.D., has become assistant secretary of the Presbyterian General Assembly's permanent Committee on Temperance.

The Rev. Lucy C. McGee, "newly ordained and consecrated pastor of the Church of the Higher Life," is the latest religious novelty in Boston.

Father O'Connor has sent out an appeal for $25.000 to clear off the indebtedness of the new building of Christ's Mission, 331 West 57th St., New York City.

North German Lloyd transatlantic liners are making special arrangements for Jewish passengers, such as kosher kitchens, under the supervision of the rabbinate of Bremen, Germany.

The Presbyterian Department of Church and Labor is using Mr. Stelzle's new book, *Christianity's Storm Center,* as a text book in connection with its Correspondence Course in Applied Christianity.

Miss Helen Gould presented scores of sailors on the battleships which recently sailed for the Pacific with Bibles, on the fly leaf of which she wrote her signature and a verse of Scripture. Only four of the warships have chaplains on board.

Bethany Pres. Church, Philadelphia, popularly known as Wanamaker's, will celebrate its jubilee next February. The church is endeavoring to raise $50,000 for work in India in commemoration of the anniversary.

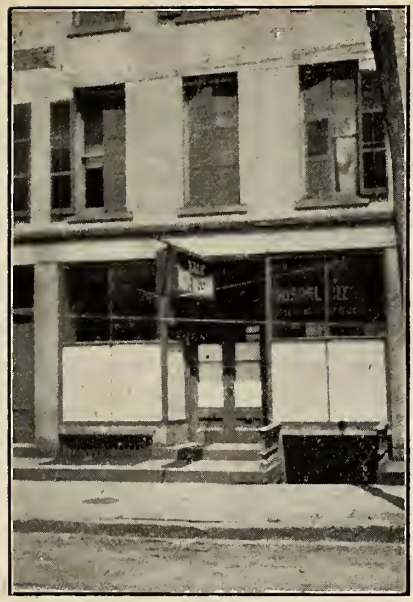
Florida has raised the age of consent for girls to 18 years. It was placed at 10 years until this enactment. Florida has also a new child-labor law forbidding the employment of children under 12 years. It is said the effect of this law has been to take 5,000 children out of the shops and factories and put them in school.

The Presbyterian Church of Pasadena, Calif., whose pastor is Rev. Malcolm James McLeod, holds each quarter a union meeting of all the church societies — missionary, Ladies' Aid, Christian Endeavor, etc. They come together for the entire day. Reports are given, and inspiring addresses. At noon a lunch is served, and from 300 to 400 sometimes meet around the tables.

Rev. Joseph W. Kemp has organized four courses of Bible study in connection with Charlotte Chapel, Edinburgh. He teaches an Old Testament course on Sunday afternoons, book studies for young men on Wednesdays, popular lectures in the New Testament on Thursdays, while a friend teaches Biblical Introduction for young women also on Wednesdays. Attendance at the classes is free.

With its November issue the Delineator started a "Child Rescue Campaign" in order to bring childless homes in touch with homeless children, and secure the adoption of the latter. It claims that there are two million homes in America without children, while New York alone has 25,000 homeless children. The stories of two children were told in the November number, and 300 persons offered to adopt them.

The Bishop of Manchester, England, has disciplined one of his clergy and declared him unfit to guide the people of his parish in the church observances because he used



YALE HOPE MISSION. (See page 385.)

unfermented wine in the sacrament. The vicar's explanation, that there were those in the parish that might lapse into drunkenness if they tasted fermented wine, was ignored, and the bishop refuses to send a curate to the parish, or to allow deacons to work there.

The One By One Working Band of England inserts an advertisement which reads as follows in the religious press: "Soul troubles. Inquirers after salvation, sanctification or power for service are invited to attend meetings for prayer for such on Tuesdays at 3 P. M. for ladies only, Wednesdays at 7 P. M. for men, Thursdays at 3 P. M. for young ladies, at the One By One Center, Pimlico, London. If unable to attend, write."

Over 2,000 accredited delegates attended the International Convention of the Y. M. C. A. at Washington, D. C., Nov. 22-25. A feature of the convention was an effort to reach as many as possible of the local population with the Gospel message, about 50 meetings being held each day. The most interesting discussion of the Convention arose on the question whether active membership should be granted to members of college Y. M. C. A.'s who professed belief in Jesus Christ in the usual evangelical sense but who have not joined any church. Those who know college work best favored the affirmative, fearing the effect upon students to deny them active membership and holding that it would help to draw them towards church membership.

Among the resolutions adopted by the recent triennial gathering of the Protestant Episcopal Church was one regarding the Authorized Version, and another concerning Hebrew Christians. They read as follows:

"The translation of the Holy Scriptures, commonly known as the King James or Authorized Version, is hereby declared to be the standard Bible of this Church. The marginal readings, which have been authorized or which may be hereafter authorized by canon, may be used by the ministers of the Church in the lessons read at morning and evening prayer";

"That the General Convention records its sympathetic conviction and proclaims the same to the members of God's chosen people: that Hebrew Christians are not required to forsake, but are entitled under the liberty wherewith Christ has made us free, if they so desire, to admit their male children into the covenant of Abraham and to observe any other rites and ceremonies of their fathers not done away with by Christ; provided that it is always remembered that there is no name given under heaven whereby we must be saved but by the name of Jesus Christ."

Pastor's Reminder for January.

The Week of Prayer (Jan. 5-13) meetings may need further publicity and preparation.

Send your members a pastoral letter.

Call together the presidents, superintendents and other heads of church organizations for prayer, conference and planning of work for 1908.

Hold an annual general business meeting.

Take a "trial balance" of the work for the past year.

Close any unfinished reports for 1907.

Keep in mind the birthday of Christian Endeavor societies—Feb. 2, 1881.

The first Lutheran church established in this country is marked on the banks of a creek in Delaware, still called Christiana Creek, by a monument bearing this inscription: "This stone is a portion of the rocks on which landed the first Swedish colonists in America, March 29th, 1638. On this spot stood Fort Christiana. Here the Swedes held their first civil courts, and in the chapel within the fort celebrated their first Christian worship in the new world."

Sunday School Nuggets.

W. J. Semelroth has become secretary for the Wisconsin S. S. Association.

Fourteen thousand conventions were held last year. Institutes increased in number.

The 12th International S. S. Convention will be held at Louisville, June 18-23, 1908.

There are in all lands 250,000 Sunday schools, with an enrolment of about 26,000,000, the largest single organization in the world.

On this continent there are 1,500,000 S. S. teachers, averaging three teachers to every one day school teacher in the United States. The average pupil stays longer with his teacher in Sunday school than in day school.

The total value of the S. S. periodicals of the various publishing houses per annum is placed at $500,000,000. The International Lessons are used in India by about 500,000 in the Sunday schools, in 32 different languages.

The world's most wonderful syndicate is the 15 men who are known as the International Lesson Committee. They control the movements, in part, of nearly 26,000,000 people. Yet they are not organized, and receive no pay.

Forty-one theological seminaries have a professorship partly devoted to S. S. work, their line of effort ranging from special courses to lectureships of from two to twenty a year. Three seminaries have an instructor devoting his whole time to S. S. lines.

A new temperance pledge for use in Sunday schools was adopted by the International Committee at its recent annual meeting in Louisville, Ky. It reads: "That I may give my best service to God and my fellow-men, I pledge myself and promise God never to use intoxicating liquors as a drink, and to do all I can to end the drink habit and the liquor traffic."

At a great Missionary rally in Shanghai last spring, a S. S. committee was appointed for the empire of China, and steps are being taken to advance the interests in that land. The work in China is to be divided between the British and American sections of the World's Association, and two secretaries, one for each section, will be employed as soon as possible.

The International S. S. Association has just been selected by the government of the United States to gather the statistics of the union and undenominational Sunday schools for the census report. The General Secretary Mr. Marion Lawrance has been appointed "Special Agent of the Bureau of the Census" for this particular work, which is to be done through the International office, the government bearing all expenses incident thereto. This is a splendid recognition of the efficiency of the Association on the part of the government, and ought to go far to strengthen the confidence already manifested in so many ways in the Association.

Rescue Mission Items

Three months' work at the Union Rescue Mission, 522 Wylie Avenue, Pittsburgh, Pa., included 89 meetings held, during which 323 persons came to the altar.

C. M. Stocking, Supt. of the Union City Mission, Minneapolis, has established a dining room in the basement of the building, which he calls a "blind pig," so as to be able to look after the hungry and destitute without sending them to neighboring restaurants.

The St. Louis City Mission, of which Edward Card is supt., is located at 804

North Sixth St., in the heart of a thickly populated slum section. Not less than a hundred saloons, besides billiard and dance halls, vaudeville shows, etc., are within its territory.

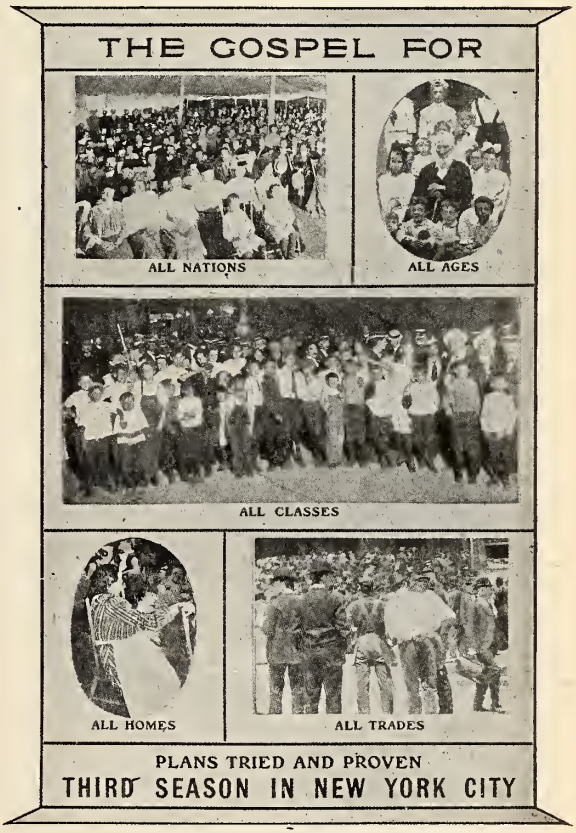
The great work of caring for unfortunate drunkards, giving them the only true remedy, namely, salvation through Christ, continues in its 31st year at "Chester Crest," Mount Vernon, New York. Evangelist George C. Avery is about to celebrate his tenth anniversary as its manager. In recent years the number of inmates, representing all walks of life, has increased to more than 400. The farm life interests and helps men physically. The Bible lessons every night win men to God.

For the past 15 years rescue mission work has been carried on in some form by the students of Yale University at New Haven, Conn., but never in exactly the same way as at present in the Yale Hope Mission, located at 55 Court St., just across the railroad tracks from State St. All the meetings are regular Gospel meetings, with the main feature of testimony from the Christians present. Mr. Louis J. Bernhardt, a convert of the McAuley Water St. Mission of New York City, is supt. and gives his entire time to the building up of the work and to guiding the efforts of the students who should become interested. About 30 students have helped in the work so far.

The Bowery Mission (N. Y. City) "Bread Line," at which 1,000 men who are out in the streets for the night are given a breakfast of hot coffee and rolls every morning at one o'clock, is one of the most pathetic sights in all the world. Long before the hour of opening these poor, starving men stand in a single line that sometimes extends for blocks in length. During last winter this breakfast was given to a total of 144,000 homeless men and boys. The first of these breakfasts is given on Thanksgiving morning, the last on the following Easter morning. Since the men are not native New Yorkers, but come from all over the country, an appeal is made for financial assistance in this work.

New York Summer Campaign.

The annual report of the Summer Tent and Open Air Campaign of New York City is a suggestive pamphlet of 64 pages. Tents were located at seven different places, open air meetings at five points, with special meetings in shops, etc. The season commenced about June 16 and closed on Sept. 15. 1,206 main meetings and 420 children's meetings were held, the attendance being



407,279 at the main meetings and 64,817 at the children's meetings. The total receipts for the work were $40,315.50, which was contributed by individuals and churches,—no collections being taken at the meetings,—with a balance of $4,500.96, which will be used in paying for retaining the office and for follow-up work. The closing converts' rally packed Carnegie Hall to the roof on Sept. 17. Copies of the report can be secured by addressing Dr. James B. Ely, 541 Lexington Avenue, New York City.

THE EVANGELISTIC FIELD

Recent Meetings:

W. H. Sargent at Carroll, Ia.

Paul Price at Beckley, W. Va.

J. R. Pratt at St. Paul, Minn.

Dan Shannon at Hammond, Ill.

Gipsy Smith at Dublin, Ireland.

H. D. Kennedy at San Francisco.

Frank A. Miller at Carthage, Mo.

J. R. Pratt at Niagara Falls, N. Y.

Mr. and Mrs. W. H. Pike at Troy, Pa.

E. C. Avis at Logansport and Dayton, Ind.

George H. Williams at Mounds and Alto Pass, Ill.

J. L. McKinsey at Moberly and Golden City, Mo.

R. L. Jones and C. E. Burch at Mill Valley, Cal.

M. H. Lyon and Clifton Powers at Napoleon, O.

Frank M. Wells at Rolla, Mo. Twenty-seven conversions.

F. A. Maier, assisted by Miss Campbell, at Milledgeville, O.

R. M. Scott at Cherokee, Ill., and several points in Colorado.

Henry Ostrom and J. P. Hillis at Westfield and Beverly, Mass.

G. A. DeFlone and A. J. Fitt at Superior, Nebr. and Oxford, Kans.

C. R. Handenschield at Cincinnati, O., and Arkansas City, Kans.

O. A. Miller at Milledgeville, Ill. (65 converts), and Knoxville, Ia.

Chas. N. Crittenton at Memphis, Tenn., Houston, Tex., and Tucson, Ariz.

Robert L. Layfield, wife and singer at Great Bend, Kas., and Atkinson, Ill.

Crossley and Hunter at Victoria, B. C. "510 enlisted for the more abundant life."

John W. Erskine and Frank M. Woodmansee at Bloomington and Park Falls, Wis.

Chaplain E. W. White and R. W. Frary at Mountain View, San Francisco, Santa Clara and Oakland, Cal., making over 170 missions conducted by Chaplain White.

Brief Mention.

During William Sunday's recent campaign in Galesburg, Ill., over 2,500 persons took their stand.

Tilman Hobson is organizing a band of student volunteers for summer tent and tabernacle meetings.

Miss Eva Ludgate conducted a successful campaign at Washington, Mich., last month. She asks prayers for her work.

E. R. Dow had a good meeting at Tiffin, O., recently. The local press gave good space to reports of his meetings.

Prayer is requested for E. L. Myrland, who was taken sick with typhoid fever while holding meetings at Minneapolis.

Chas. R. Scoville's meetings in Columbus, O., last month were held in Memorial Hall, with 3,500 seats. Hundreds confessed Christ.

The largest auditorium in Lincoln, Neb., could not hold the people who were eager to attend Dr. Charles R. Scoville's recent meetings.

Harry L. Maxwell led the singing at the 38th Annual Convention of the Indiana Y. M. C. A. at Evansville, November 7-10. 273 delegates were present.

At C. S. Knight's meetings in Carsonville, Mich., last month, there were over 60 confessions of Christ, including several men from 40 to 70 years of age.

A successful revival at Lancaster, Pa., was recently held by a union of fifteen city churches, with Rev. Milton S. Rees of Rochester, N. Y., as evangelist.

Over 40 persons made a decision for Christ at meetings held in the Central Baptist church, Portland, Ore., by E. R. Hermiston. He went from there to Bently, Ore.

Hart and Magann recently closed a successful union meeting at Walla Walla, Wash., in a large tabernacle erected under Methodist auspices. These evangelists next labored in the First M. E. church at Boise, Idaho.

H. K. Bunce has printed a 12-page pamphlet entitled *A Little Helper for the Beginner in Christ.* Part I. has to do with the sinner's salvation, part II. with the Christian's preservation.

Dr. Torrey's campaign at Los Angeles has been postponed because the building commissioner condemned the Morley rink in which the meetings were to be held, until extensive repairs are made.

H. D. Sheldon, with the baritone Gospel-singer, S. Wallace Mitchell, conducted an unusually successful series of services with the Baptist and Methodist churches in Ticonderoga, N. Y., Nov. 3-15.

French E. Oliver held a meeting at Cawker City, Kan., in November, when about 400 professed conversion. The tabernacle, 60 x 90 feet, was crowded many times. Last month Mr. Oliver was at Glen Elder, Kans.

H. A. Truesdale, a business man of Conneaut, O., and Prof. C. C. Case have been engaged in evangelistic work together this fall with fair success. They have held meetings at Gustavus and Williamsfield, O., and at Conneautville, Pa.

Major George A. Hilton is filling the pulpit of the local church at Alhambra, Calif., until the new pastor arrives the middle of January. He expects then to hold meetings at San Jose, Madera and other points in California.

Charles Inglis arrived in this country early last month on what is his 51st trip across the Atlantic. His permanent address is care of F. H. Jacobs, 113 Fulton St., New York City. Mr. Inglis' first meeting was in Brooklyn, closing Dec. 14.

In addition to his ministry as preacher of the First Presbyterian Church, Bridgeport, Conn., Dr. George F. Pentecost holds a gathering of business and professional men every Thursday evening from 7 to 8 o'clock at the Y. M. C. A., when the subject "The Bible, Whence It Came, How It Came and What It Contains" is discussed. The Association serves supper at 6:30 for those who remain to the class.

After a prolonged absence from the work on account of illness, Dr. M. B. Williams' health has been graciously restored and he has begun his fall work at Alliance, O. He opens Jan. 5 at Storm Lake, Iowa, and will be at Coshocton, O., in February.

H. A. Depfer of Elmira, N. Y., and S. D. Loyd recently closed a successful campaign at Frenchtown, N. J., a union effort of all the churches of the town. Many of the converts were received into the membership of the different churches on Nov. 17.

George Soltau is planning to spend January and February in Southern California, holding missions in the churches for the deepening of the spiritual life and for the preaching of the Gospel. His address is Watanga House, Broadway, Los Angeles, Calif.

An auditorium at Joplin (Mo.) with 2,500 seats was secured last month for meetings at which Harry L. Maxwell led the singing, the other accommodations provided having been outgrown. Lincoln J. McConnell and Loren P. Jones continue the meetings through this month.

For sixteen years a school of evangelists has existed in Sweden. Its session lasts for about six weeks, and sometimes the attendance of evangelists has been as high as 100. After the close of the sessions some go forth as evangelists, and many return to their secular callings to continue their work as laymen in the churches. The school is held at Orebro, Sweden.

During early November, John H. Elliott and E. W. Naftzger conducted meetings in St. Mary's, O., in which the five leading denominations united. On the opening night so great was the interest that despite the fact that a great circus was in town, and hundreds of dollars had been spent on advertising it, crowds filled the largest audience room to hear the Gospel preached and sung. Every night saw a steadily deepening interest until it was necessary to get the Opera House, and even then hundreds were turned away Sunday night. Best of all, God's hand was manifest, and the pastors report large accessions already as a result.

"Never before has this section of Kansas, (Smith Co.,) been stirred in a religious way as in the past three weeks by W. E. Biederwolf. Hundreds of men and women have accepted the Christian faith. The county sheriff, judge of the probate court, county clerk, mayor of the city, city marshal, three bankers, five lawyers, congressmen, and the whole football team have been among the number. The religious fervor of the community is running high."

C. C. Smith and B. M. Rice recently closed a union meeting at Dubuque, Iowa, with the First Cong. and Westminster Pres. churches. Over 300 accepted Christ or renewed their covenant with Him, among them a number of prominent business and professional men. These brethren also held a union meeting at Litchfield, Minn. The influence of the campaign was felt for miles around. This is the more marked because the community is largely foreign, and has always been hard to reach. Mr. Smith led the men's meeting recently at the Y. M. C. A. State convention at Rock Island, Ill., when 68 men stood for Jesus Christ.

John A. Davis and his co-workers recently conducted a six weeks' campaign in Binghamton, N. Y. The whole west side of the city was stirred by the power of God. Men passing through the city were brought under conviction of sin, and wrote back telling of their conversion. Letters from surrounding towns daily told of men under conviction through reading the reports of the meetings. Excursions from nearby cities were run one day, and in the evening 3,000 men and women paraded the streets, while they sang "Onward, Christian Soldiers." Another evening 400 men representing nearly all the churches and business places of the city marched in a rainstorm to show their loyalty to Christ.

Oscar A. Lowry and George Moody's union meetings at Eagle Grove, Ia., which closed November 10th, were very successful. In all 586 persons were numbered among the converts, including a large proportion of men prominent in business and railroad circles. A special tabernacle had been erected for the meetings. "Local church life has undergone a complete transformation. The liquor traffic and forms of amusement detrimental to the morals of the community were hit by the wave of spiritual power that swept through the community. The population of the town is about 3,500. Both the evangelists gained the complete confidence of pastors and people, and have left a permanent impression for God upon the community."

Third Midwinter Evangelistic and Soul-winning Conference.

This conference will begin on watch night, Tuesday, Dec. 31, and run all day on Wednesday and Thursday, Jan. 1 and 2. The character of the sessions will doubtless follow that of the previous conferences. In addition to leading addresses, time will be given for prayer, testimony and fellowship. Methods of work will be presented by evangelists and others who have tested them, instances of conversion, etc.. will be related, the object throughout being mutual personal blessing and benefit.

Among those who have already intimated their intention to be present at least at some sessions are: W. E. Biederwolf, Wm. M. Bruce, E. L. Buchanan, Robert Cameron, W. S. Colgrove, Hugh Cork, A. C. Dixon, John H. Elliott, E. O. Excell, Tilman Hobson, Lovic P. Law, Milford H. Lyon, (Miss) E. Stafford Millar, Harry Monroe, D. W. Potter, Chas. R. Scoville. J. E. Shannon. C. C. Smith, H. W. Stough, M. E. Trotter, D. B. Towner.

The secretary of the Conference is Mr. A. P. Fitt, 80 Institute Place, Chicago.

Forthcoming Conferences, Etc.

THIRD MIDWINTER EVANGELISTIC AND SOUL-WINNING CONFERENCE, Chicago, Dec. 31, Jan. 1 and 2. A. P. Fitt, sec., 80 Institute Place, Chicago.

INTL. S. S. CONVENTION, Louisville, Ky., June 18-23, 1908. Marion Lawrance, Secretary, 140 Dearborn Street, Chicago.

GEN'L CONVENTION RELIGIOUS EDUCATIONAL ASSOCIATION, Washington, D. C., Feb. 11-13, 1908. H. F. Cope, Sec'y, 153 La Salle Street, Chicago.

Dr. Torrey in Chicago.

December 2, 1907.

Dear Friends: The Chicago mission in the Big Tent is at an end. Every one's heart is full of joy and gratitude to God for what He has done. Prayer has been answered, and will be answered more abundantly. It is the opinion of those who have been most actively identified with the work that though the Big Tent will be taken down the work is really only begun, and that the results in the churches in the months to come will far exceed those in the Tent.

When one bears in mind that it was only decided two weeks before the meetings began that they really could be held, and that there was therefore no time for preparation, the results are indeed remarkable. For two months the crowds have gathered daily within two blocks of the church where for eight years I had the privilege of preaching the Gospel. It was thought that only the poor and middle class would come to a tent, especially at this season of the year, but in point of fact all classes have come, representatives of many of the leading families of Chicago, and men in prominent position.

The gentlemen back of the movement were indeed a determined set. They stopped at nothing that was thought would promote the highest interest of the work. Mr. Crowell (chairman), Mr. Andrew Stevenson (secretary), Mr. Wm. A. Peterson (chairman finance committee), Mr. Manley Simmons (chairman ushers' committee) and others missed hardly any of the meetings during the two months except as they were out of town. They went down deep into their pockets. They spent $8,000 in fitting up and warming the tent for the two months, and $11,000 in advertising the meetings, in distribution of various kinds of religious literature through the city, in letters and postage and in other forms of publicity. They felt this was well spent. All the results of the expenditure were not seen in the tent. Thousands of people over the city who read the great tracts that were put up on the billboards of the city and the smaller tracts that were distributed by hand were greatly stirred.

The movement was

A MEN'S MOVEMENT

not only in that it was organized, officered and carried through by men, but also in that it reached men more largely than women or children. Some nights every one at the front was a man. In the number of conversions the men have far exceeded the women. There have been something over 2,000 who have made a definite profession of having accepted Christ during the meetings, whose names and addresses have been recorded and have been referred to the churches. Besides this there were many who have made definite confession and renunciation of sin, and many more who were professing Christians before but who had never surrendered wholly to God and who have done so, and many more still who were professing Christians mixed up with all kinds of worldly compromise. Of the three latter classes no record has been kept as to names or addresses. We never keep any record except of those who make a definite confession of having accepted Christ.

Many thought that the most important meetings held were those in the

GREAT NORTHERN THEATRE.

for three weeks for business men. There were almost no children in attendance at the tent except at the two meetings that were held for them. At one of these 466 children professed to accept Christ, and at the other 430. Many of these were really young men and young women. In the eyes of men the conversion of children is not so important as the conversion of adults, but in the eyes of God and of those who see as God sees it was probably more important than the conversion of the same number of adults would have been. Several children from a Sunday school a long distance from the Tent were converted in one of the children's meetings. They went to their own Sunday school the following Sunday and were so full of love for Christ that they asked for the privilege of confessing Him. The result was the whole



THE BIG TENT, NORTH CLARK AND CHESTNUT STREETS, CHICAGO.
The two main entrances are at the right on North Clark Street.

school was turned into an evangelistic meeting, and 18 others professed to accept Christ.

THE WEATHER

has been remarkable. For eight weeks in October and November there have been but three rainy days; on two of those days it did not rain very much. There was only one night in which the storm really affected the meetings, and the tent was comfortable then and there was much blessing. Not one meeting was omitted. What we would have done if we had had the weather Chicago often has in November I do not know. Many people are thanking God for His manifest goodness in providing for the meetings just the kind of weather that was needed most.

A great blessing has come to the Bible Institute. The last week of the meetings all the regular work was suspended, prayer meetings were held every morning at 9:30, lasting until we got through. Meetings were held by Major Cole in the afternoon, and the students threw themselves into the night meetings in the tent, going out on to the streets and gathering in men and women. The morning meetings were of singular power. It was put very definitely before the students what they were to expect and seek. There was no aimless seeking for some mystical blessing, nobody knowing just what, but a definite seeking for five things: (1) the putting away out of individual lives and out of the Institute as a whole, every known sin; (2) absolute surrender to God on the part of every student; (3) a clearer vision of Jesus Christ, a more conscious fellowship with Himself; (4) an intenser love for the lost; and (5) a definite baptism with power for the work of saving the lost.

There may be some students who have not entered into this fulness of blessing,

but I do not know who they are, and I am sure that a great many have come into a place of blessing and power such as they have never known before. The Institute will feel the results of the revival for years to come, and in coming years the results of what was accomplished that week in Chicago will be felt in China, Japan, India and other remote parts of the earth. The week was one of great gladness. The usual Thanksgiving festivities were not held, but it was beyond a doubt the happiest Thanksgiving that was ever known in the Men's department and in the Women's department. I am not sure but in coming years the blessing that has come to the Institute will be seen to have been the most important answer to prayer that has been given.

Sincerely yours,

R. A. TORREY.

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

KARL B. ALEXANDER—Jan. and Feb., Lawton, N. Dak., Cong. church; Lancaster and Moorehead, Minn., Methodist church.

WM. ASHER—Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 5, Meriden, Conn.; Feb. 6-26, Providence, R.I.; Feb. 27-Mar. 11, other cities in R. I.; Mar. 12-April 19, Philadelphia, Pa.; April 20-May 15, Richmond and Norfolk, Va.

RALPH ATKINSON—Jan. 19, Philadelphia, Pa.

E. C. AVIS—Jan. 5, Dallastown, Pa.

S. J. BAKER—Jan., Morley, Mich.; Feb., Ada, O.; Mar., Sturgis, Mich.

HAY BELL AND H. M. FISHER—Jan., Vincennes, Ind.

J. D. BELLKNAP—Jan. 5., Afton, N. Y.; Lyndonville, N. Y.; union meetings.

W. E. BIEDERWOLF AND HOMER RODEHEAVER—Jan. 5-28, Amsterdam, N. Y.; Feb., Reading, Pa.

CHESTER BIRCH—Jan. 1-14, South Charleston, Ohio; Jan. 16-29, Defiance, O.; Feb. 2-14, Ipava, Ill.; Feb. 15-28, Olney, Ill.; Mar. 3-28, Ashtabula, O.

BROOKS BROS.—Dec., Akron, O.; Jan., 1908, Los Angeles, Cal.; Feb., Covina, Cal.; March, Riverside, Cal.

H. N. BUNCE AND C. A. POTTS—Jan., Orion, Ill. Union meetings.

L. W. BREAW—Newark, O.

JOHN CALLAHAN—Jan. 19, Massey Hall, Toronto, Ont.

J. WILBUR CHAPMAN AND PARTY—Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 5, Meriden, Conn., including Wallingford and Yalesville; Feb. 6-26, Providence, R. I.; Feb. 27-March 11, other cities of R. I.; March 12-April 19, Philadelphia, Pa.

CHAS. N. CRITTENTON—Jan. 5-20, San Jose, Cal.

CROSSLEY AND HUNTER—Jan., Flint, Mich.; Feb., Port Hope, Ont.; Mar., Belleville, Ont.; Apr., Huntsville, Ont. All union meetings.

G. A. DEFLONE AND A. J. FITT—Jan., Clay Center, Neb.; Feb., Beaver Crossing, Neb.

E. R. DOW—March, Kenton, O.; April, Bellefontaine, O.

JOHN H. ELLIOTT AND E. W. NAFTZGER—Jan. 5-21, New Haven, Conn.; Jan. 22-Feb. 4, Kingston, N. Y.; Feb. 6-26, Providence, R. I.

J. W. ERSKINE AND F. M. WOODMANSEE—Dec. 29-Jan. 19, Benton Harbor, Mich.

H. L. GALE AND J. W. HATCH—Dec. 29-Jan. 21, Caribou, Me.

ANNA GLEASON AND ELIZABETH MERRITT—Jan., Mason City, Ia., and Mansfield, Ill.; Feb., Parkersburg, and Newell, Ia.; March, Rockford, Ia.

HART AND MAGANN—Jan., Fulton, N. Y.; Feb., New Castle, Ind.; Mar., Shenandoah, Ia. All union meetings.

C. R. HAUDENSCHIELD — Dec. 27-Jan. 19, Eugene, Ore.; Jan. 22-Feb. 9, Pendleton, Ore.; Feb. 12-Mar. 1, Nampa, Idaho; Mar. 4-22, Poyette, Idaho; Mar. 25-Apr. 12, Weiser, Idaho; Apr. 15-May 3, LaGrande, Ore.; May 6-24, Goldendale, Wash.

J. R. HEMMINGER—Dec. 29-Jan 24, 1st Presbyterian church, Parkersburg, Pa.; Jan. 5-18, Millersburg, Pa.; Jan. 19-Feb. 3, M. E. church, Shenandoah, Pa; Feb. 4-15, Mahanoy City, Pa.; Feb. 16-Mar. 3, 8th Ave. M. E. church, Altoona, Pa.; Mar. 8-26, Bellevue, Pa.

W. W. HENDRY AND WIFE—Jan. and Feb., Balaton, Wells, Woodstock and Alpha, Minn.

E. R. HERMISTON—Jan., LaGrand, Ore.; Feb., Baker City, Ore.; Mar., Nampa, Idaho; Apr., Boise City, Idaho; May, Ogden, Utah.

A. B. HOBBS—Jan. 5, Mansfield, O.

HOBSON AND SMALL—Jan., Nappanee, Ind.; Feb., Richmond, Ind.; Mar., Kokomo, Ind.; Apr., Alva, Okla.

H. D. KENNEDY—Dec. 29-Jan. 26, Watsonville, Cal.

LOVIC P. LAW AND PARTY—Dec. or Jan., Houston, Tex.

ROBERT L. LAYFIELD AND WIFE—Jan., Riceville, Ia. Union meetings.

FRANK E. LINDGREN—Jan., Aledo, Ill.

M. H. LYON AND CLIFTON POWERS—Dec. 29-Jan. 26, Geneseo, Ill.; Jan. 31-Feb. 9, Berea, Ky.; Feb. 16-Mar. 15, Mt. Vernon, O.

H. L. MAXWELL—Jan. 1-30, First M. E. church, Fremont, O.; Feb. 4-18, First M. E. church, Ashland, Ky.

FRANK MCCARTY AND WIFE—Jan. 19, Colfax, Wash.

E. STAFFORD MILLAR—Jan., Rochester, N. Y.; Feb., Philadelphia, Pa.

JANUARY

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O. A. Miller—Jan., Naperville, Ill.

B. C. Montgomery—Jan., Trinity M. E. church, Denver, Colo.; Jan. 29-Feb. 17, Sedalia, Mo.; Feb. 18-Mar. 2, Emporia, Kans.

Henry J. Petran Jan., Vesta and Cottonwood, Minn.; Feb., Morgan and Butterfield, Minn.

W. H. Pike and Wife—Jan., Troy, Pa.; Feb., Cherry Valley, N. Y.; Mar., Tonawanda, N. Y.

Paul Price—Jan. 5-17, Greenfield, O.; Jan. 19-31, Ames, Ia.

C. Fenwick Reed and C. C. Grant—Jan. 8, Brazil, Ind.; Jan. 23, Kendallville, Ind.

Milton S. Rees—Dec. 29, Quincy, Ill.; Jan. 23, Springfield, Mass.; Feb. 23, Sunbury, Pa.

D. W. Reinhart—Jan. 1-21, Herman, Neb.

R. H. Roper—Dwight, Ill.

R. M. Scott—Manhattan, Ill.

Francis E. Smiley—Dec. 21-Jan. 4, Chester, Pa.; Jan. 5-28, Mount Holly, N. J.

C. C. Smith and B. M. Rice—Jan., Dwight, Ill.; Feb., Malvern, Ia.; Mar., Ft. Madison, Ia.

Harvey S. Stoner - Jan. 5, Columbus, O.; Jan. 26, Youngstown, O.

R. A. Torrey Jan. 5-Feb. 2, Huntington, W. Va.; Feb. 9-March 8, Fresno, Cal.; March 15-April 12, Detroit, Mich.; April 19-May 17, Ft. Smith, Ark ; May 24-June 7, Pittston, Pa.

Geo. H. Williams - Jan., Rensselaer, Ind. All union meetings.

A. H. Zimmerman - Dec. and Jan., Utica, N.Y.; Feb., Clinton, N. Y.; March, Rome, N.Y.

A New Bible Conference.

A new Bible Conference has been organized by an association at Montrose, Pa., of which Dr. Edwin F. Hallenbeck is chairman, evangelist John A. Davis vice chairman, and Rev. John M. MacInnis secretary. Dr. Torrey is advertised as its leader. The plan embraces a school for Bible and missionary training, and a school for boys and girls. The Association has an option on 170 acres of land overlooking an ideal spring lake. Being a summer resort having easy access to many large cities it would seem that the prospects for such work are good.

Organized Charity.

A suggestion for the great philanthropic energy which manifests itself in the United States by the gift of millions annually may be found in the recently organized Prussian governmental Department of Charities.

The duties of the new bureau are to advise the state of conditions which justify change in existing laws or the passing of new laws, or which suggest change in government method; to draw up opinions and make propositions which will help in framing laws for the benefit of the people; and to take general control of relief stations in case of great calamities. It is also the duty of the department to establish relations between the different charity organizations, suggest improvements in their methods and economize their forces; to follow the progress of charitable work and make an index and collection of all literature relating to the subject; to give information and advice in reference to philanthropic endeavor when requested to do so; to make reports to the state at short intervals in reference to the development and progress of the work in the nation at large; and to assist in putting in operation any suggestion or plans which may be made or worked out for the improvement of social conditions.

The bureau is a large one. The main body consists of the General Assembly, composed of members of the liberal professions, public bodies, and individuals and societies engaged in charitable work. The second division is known as the Advisory Committee and is composed of 48 members, of whom 30 are elected by the directors and 18 by the state. Finally, the directors form a group of 24 persons, and of these 16 are elected by the General Assembly and 8 are appointed by the state.

The Moody Bible Institute

Dr. Towner will conduct the singing at the meetings to be held at the First Baptist Church, Canton, O., beginning Jan. 19.

An article on The Moody Bible Institute by Mr. Ralph M. Morphett appeared in the *Christian* (London) of November 7.

A former student is carrying insurance for the benefit of the Institute at her death, and suggests this plan "as an incentive for other students."

Two recent sermons by Dr. Dixon on "The Bible in the Public Schools" and "The Bible as Literature—and Much More" awakened much local interest.

The enrolment of students for the term just closed has been the best in the history of the institution, namely, 268 men and 139 women. The enrolment in the Evening Department for the past term was 161.

Major Cole stayed on at the Institute a couple of weeks after Dr. Torrey's tent campaign closed. The major is always a welcome guest, as he is an inspiration to all in the matters of prayer, personal work, etc.

An enjoyable social was held on Monday evening, Dec. 8, from 5 to 9. Supper was served to students of both departments, Baltimore-lunch style, in the men's dining room at 6:30. An informal program was gone through afterwards in the lecture room, with vocal solos, piano, harp and violin pieces, recitations, etc.

Dr. Gray delivered five vacation lectures at the Institute on the general theme—"Wonders in the Early History of Israel," as follows: "The Only Day of Its Kind" (Joshua); "Trumpets, Pitchers and Lamps" (Judges); "An Evil Spirit from the Lord" (1 Samuel); "A Man after God's Own Heart" (1 Samuel); "A Kingdom without End" (2 Samuel).

The weekly Union Bible Class held in the Moody Church will be changed back to Saturday, beginning Jan. 4. Sessions will begin at 4 o'clock, when Dr. Gray will (during January) give a devotional address. At 5 Mr. Fitt will conduct "Studies in Soul-winning." This will be followed at 6 by lunch, then at 6:30 a praise service which Dr. Towner will lead. At 7 Mr. Hunter will teach the S. S. lesson for the next day, at 8 Dr. Dixon will give a Bible lecture, and at 9 a prayer meeting for worldwide revival will be held.

Women's Department.

Miss A. Schroer will assist in meetings, beginning January 25, at Van Orin, Ill.

Miss Agatha Proctor is spending the winter at Tucson, Ariz., where she has a brother in feeble health.

Miss Blanche Cunningham has gone to Marinette, Wis., to assist the Rev. S. L. Devine, pastor of the Pioneer Pres. Church.

Miss Lottie Wands begins meetings at Belvidere, Ill., Jan. 4, assisting Rev. H. G. Warren, pastor of the Methodist Church at that place.

Miss Florence M. Bath has been called for a six months' term of service to assist Rev. John Barbour, pastor of the First Baptist Church of Erie, Pa.

Miss Lulu Miller, missionary under the Methodist Board to Korea, and Dr. Margaret Lewis of Bareilly, India, are spending some weeks at the Institute.

Miss Grace A. Page, who has been for some time in a hospital in Nashville, Tenn., is improving and expects to resume her work at Fisk University in January.

Mrs. W. S. Elliott, who for some years has been a missionary in China, is resting with her three children in Peoria, Ill., but hopes within two years to return to China.

Miss Edith Torrey, who spent some time in Chicago during her father's mission here, gave a very helpful talk at morning devotions in the Women's Department, November 10.

Miss Ida M. Finch, formerly church missionary for the West Division Pres. Church, is spending some time at Cleves,



The above photograph, taken by Mr. E. A. Marshall, shows Mr. Sywulka leading the singing for a group of black people in British East Africa at a Sunday morning service. His wife (formerly Miss Schneider) is playing the violin, and Miss Doering is at the organ—a "Towner" organ. "It would have done your heart good to have heard them sing the songs he had taught them in the short time he has been there," writes Mr. Marshall to Dr. Towner. "I am enclosing you a snap shot I took while they were singing the Glory Song. The colored people naturally like to sing, and enjoy the song service immensely, singing very well. Mr. Sywulka told me to tell all the students at the Institute who expect to come to Africa to be sure and learn to lead singing, for they cannot do much toward leading a service here unless they do."

Iowa, but expects to be able to take up work again in January.

Miss Mary Blodgett, who has for some years been a successful Bible teacher affiliated with the Y. W. C. A., has been holding a series of meetings under the Y. W. C. A. of Kansas City, Kans.

Miss Mary G. Davies, of Southport, England, who spent the winter with us several years ago, is again here for a few days after a trip to the Pacific coast, holding with other friends conventions in different places. She expects to return to Nyack, N. Y., for the winter.

Men's Department.

J. T. Graves is secretary of the Christian and Missionary Alliance, Winnipeg, Man.

J. H. Henderson has been assisting in very successful union meetings at Sac City, Ia., which closed Dec. 15.

Loya Sutherland has settled as chorister and assistant pastor at the First Pres. Church, Kansas City, Kans.

Benjamin Franklin sends a handsome colored souvenir post card of his church, the First Free Baptist church of Minneapolis.

Walter S. Elliott is home from Peking, China. He spoke on "The Young Men of China" at the Peoria (Ill.) Y. M. C. A. on Dec. 22.

Stephen B. Dexter, pastor for several years of the Princeton (Ill.) Baptist Church, has accepted a call to the Park Place Baptist Church, Aurora, Ill.

Captain J. Dimmick Taylor reports that since March 9 last, when he went south, he

has traveled over 3,000 miles, held 9 meetings, with 1,141 professions. Last month Captain Taylor held a meeting in the Baptist church at Kensington, Ill.

After leaving the Institute in January, 1906, C. Minch began to preach. He was licensed by the conference of the Evangelical Association and became pastor of a church in West Sand Lake, N. Y. He now feels called to enter the evangelistic field, and is open for engagements.

P. R. Van Blarcom reports 61 Sunday schools organized during his engagement of four years and seven months with the American Sunday School Union in Ohio. Three churches were also organized and one church building erected as a result of his work. In one of the schools a scholar aged 12 years committed 1,071 verses to memory in a three months' competition.

George S. K. Anderson started in Somerville, Mass., in a tent in 1894, holding services for three months. Out of this the Highland Cong. church was organized, and he was called as pastor. The church now has a plant worth $15,000, all paid for. The attendance at the meetings has been about 150 at the Sunday morning service, 350 at the Sunday evening service, 300 at the Bible school, and over 60 at prayer meetings.

Joseph O'Neill sends a good report of the evangelistic meetings held in the Cong. church of which he is pastor at Birnamwood, Wis., by E. H. Edgar, which closed on Nov. 25. E. B. Gould led the singing. and Miss Bessie Switzer helped with solo work and visitation. *Famous Gospel Hymns* was the book used. Eighty-six persons publicly confessed Christ. A 6-days' meeting was also held at Eland, a nearby town, where 35 openly confessed Christ.

Katsuloki Vio Sakai writes as follows from Yot-Suya, Tokyo, Japan:

"With many thanks I received your report. I am very glad to be still remembered by you. I have been very lazy to write you, but I never have been so in praying for the Institute work. Since I left you half of the time I killed in the battle of Manchuria. As soon as I return from the field I started my work, first publishing a magazine, *Friend of Praise,* and organized a society named "Encouraging Praise Society," and we have already membership of 1,200, and every month we receive 60 new members. Some years later you may be sure to get grand report from me. Mr. and Mrs. Bausher and Miss Borden left us last week for the west of our country."

An appeal to Institute students comes from the former students now on the field in British East Africa under the Africa Inland Mission. After stating the needs of the people and the opportunity for more missionaries, the appeal describes the healthful climatic conditions there. It emphasizes "the necessity of a thorough working knowledge of the Bible, the practice of the presence of God, the habit of unceasing prayer, a paramount need of the filling of the Holy Spirit, a definite love for the unlovely, much tact and good sense for the daily round of duties among the natives, a congenial adaptability in working with your associates, and a willingness to be taught or reproved by those who may be over you in the Lord." The band of fourteen students who recently sailed for British East Africa sent a card to the faculty and students from Gibraltar.

Thanksgiving at the Institute.

Owing to Dr. Torrey's campaign Thanksgiving was not observed with the usual festivities at the Institute. Afternoon and evening meetings were held at the Big Tent, and results proved once again the wisdom of arranging for religious services on public holidays in a big city like Chicago, where many people are glad to take advantage of such arrangements. Many students testified that it had been the happiest Thanksgiving day they had ever spent. Messages were received by letter and telegram from H. E. V. Andrews of the China Inland Mission, Pao Ning, China; Mr. and Mrs. R. E. Bateson at Santiago de Cuba; J. E. Kirkwood at Reynoldsville, Pa.; Mr. and Mrs. F. A. Wyckoff, Detroit, Mich.; J. A. McVeigh, Portland, Ore.; C. E. Kuhnert, Springfield, O.; and from the 14 students on their

way to British East Africa, the letter being mailed at Naples, Italy. These were read at a public gathering, when all the former students were also remembered in prayer.

Colportage Department.

"I have been using *Famous Gospel Hymns* now for two months. It is the best all-round book I have ever had in my work, excellent for the chorus and fine for the general singing, not to speak of its splendid solos and duets."—*Charles Cullen Smith.*

Any accredited Christian worker in a needy field not otherwise supplied with copies of the Gospel of John for gratuitous distribution may secure copies, in paper covers, to give away locally, while the supply lasts, by sending to The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago, a statement of his needs, indicating quantity, etc.

There are few who read these lines who cannot directly or indirectly promote the sale and circulations of the Moody Colportage Library books.

Some will be able to sell directly in spare time and should improve the opportunity so to do. Many can only use their influence in assisting others to enter the field, but this is not a small factor in the general forwarding of the good work.

Do not regard the book missionary work as peddling; it is a distinct department of Christian work.

Do not shrink from offering a Colportage book to a person; it may lead that soul out into the light.

Do not permit yourself to dwell upon the sale of so much printed paper, but think of the potent possibilities of the Gospel message in attractive printed form.

Spare time may enable you to visit six, eight or a dozen homes or individuals a day or a week.

Good results will follow in proportion as you devote time to the work, always in the fear of God and seeking His blessing upon your efforts.

Mr. Moody's Book Funds.

The following contributions have been received from Nov. 16, 1907, to Dec. 16, 1907, inclusive:

Prison Book Fund:

M. C. F., Mass.	$ 1.00	Mrs. L. P. B., Mont.	$ 2.00
E. W. P., Mont.	1.00	J. M. M., Wis.	1.00
Mrs. E. S. N., Del.	10.00	Mrs. J. F. H., N. H.	1.00
J. D., Ill.	1.00	Mrs. M. E. P., N.Y.	1.00
A. L., Can.	1.00	I. L. H., N. J.	1.00
F. B. B., Ill.	.50		
P. McI., N. Y.	5.00		$ 35.50
H. L. T., Md.	10.00		

Spanish "Way to God" Book Fund:

H. B., Neb. 3.20

Mountain Book Fund:

Mrs. E. D. W., Ohio. 5.00

Total ..... $ 43.70

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What more effective means of getting the Gospel message before the people than by the use of God's own Word? For such a purpose the Scripture text placards published by the Bible Institute Colportage Association are excellent.

Each card—a well selected Bristol board—measures 11x22 inches, and bears one of the following verses in bold face type, the whole being surrounded by a plain red border: Matthew 11:28, Romans 6:23, Mark 8:36 and 1 Timothy 1:15.

These cards are admirably suited for use in street cars, churches, Sunday schools, missions, stores, restaurants, windows, waiting rooms, offices, barber-shops, depots, markets, hospitals, etc. The prices are—only 15c. each, eight for $1.00, with a still lower rate for larger quantities.

A Word to the Students.

I want to tell you that this is the best place that I have ever seen to train for Christian work. I have been around the world twice, and you are in THE place. Chicago is the hardest place to do Christian work that I have ever seen, and if you can do it here you can do it anywhere. I am very thankful that they taught me here by doing things. Mr. Moody's thought was to teach by doing. Other schools teach, and then let you go out and do it.—*Charles M. Alexander.*

Born.

To Mr. and Mrs. Elmer O. Chapel, a daughter, Nov. 27, 1907, at Arena, Wis.

To Mr. and Mrs. F. A. Penland (née Alice M. Thomas), a daughter, Velma, Oct. 23, 1907, in Los Angeles, Cal.

Student Arrivals.

V. A. Andreasen, Kenmore, N. D.; J. Duncan, Chicago; Geo. W. Jackson, Windsor, Ont.; Geo. Max, Clearfield, Ia.; Jas. A. McElhone, Milwaukee; E. A. Sommers, Brook, Ind.; C. N. Weibe; Mr. and Mrs. David S. Wheat, Carthage, Mo.; Earl Wheat, Carthage, Mo.; H. L. Zimmerman, Los Angeles, Calif.; Miss Lydia Augspurger, Goodland, Ind.; Miss Margaret Campbell, M. D., Troy, Ohio; Miss Ruth E. Conley, Los Angeles, Calif.; Miss Edith Harland, Miss Mary Harland, Southport, Eng.; Miss Margaret Lewis, M. D., Bareilly, India; Miss Adelle Schroer, Athens, Ill.; Miss Bessie E. Zimmerman, Los Angeles, Calif.

Student Departures.

Mr. and Mrs. Chambers, Upper Alton, Ill.; E. Grasley, Sycamore, Ohio; Mr. and Mrs. Huggins, Dixon, Ill.; A. M. Hoirus, Chicago, Ill.; A. A. Harris; T. J. Harper, Sidney, Australia; Mr. and Mrs. P. A. Janzen, Mountain Lake, Minn.; J. S. Lefevre, Spokane, Wash.; Geo. Max, Clearfield, Iowa; Mr. and Mrs. Peterson, Chicago; F. L. Showers, Ypsilanti, Mich.; Mr. and Mrs. H. von Olsen, Orangeburg, S. C.; Miss Caroline Chittendon, Chicago; Mrs. Dawes, E. Poultney, Vt.; Miss Margaret Huston, Chicago; Miss Willy Hardcastle, Washington, D. C.; Mrs. M. Naughton, E. Poultney, Vt.; Mrs. Mary Morris, Indianapolis, Ind.; Miss Lula A. Miller, Newark, O.; Miss Jennie B. North, Chicago; Miss Marie Parker, South Haven, Mich ; Miss Edith Torrey, Phila., Pa.; Miss Mary Young, Williamsport, Pa.

Some November-December Visitors.

Ackley, Phila., Pa.; J. Ritchie Bell, Montreal, Can.; Mr. Forsyth, Buffalo, N. Y.; J. H. Gramps, Fort Plain, N. Y.; Henry Harrison, Wheaton, Ill.; Mr. and Mrs. S. White Janson, Cebu, P. I.; Dr. and Mrs. H. M. Langheim, Dumagate, P. I.; Eli McLaughlin, Jacksonville, Ill.; R. L. Palmerton, Watertown, S. D.; A. F. Powell, St. Elmo, Ill.; Edw. A. Stamm, Grand Rapids, Ia., J. P. Schofield, Altamont, Kans.; J. E. Walter, London, Eng.; Miss Louise Carroll, Washington, Pa.; Miss Mary G. Davies, Liverpool, Eng.; Miss Anna Eicher, Fort Wayne, Ind.; Miss Blake-Forster, Chicago; Miss Grace C. Glenn, Chicago; Miss Elizabeth Rock, Warsaw, Ind.; Miss Freda Streid, Metamora, Ill.; Miss Margaret Storck, Madison, Wis,

International S. S. Lessons.

1. Jan. 5. The Word Made Flesh. John 1 : 1-18. Commit v. 3. Golden Text: John 1 : 14.

2. Jan. 12. Jesus and John the Baptist. John 1 : 19-34. Commit vs. 29, 30. Golden Text: John 1 : 29.

3. Jan. 19. Jesus and His First Disciples. John 1: 35-51. Commit vs. 35-37. Golden Text: John 1 : 45.

4. Jan. 26. Jesus Cleanses the Temple. John 2: 13-22. Commit vs. 15, 16. Golden Text: Ps. 93 :

Young People's Topics.

JANUARY.

5. Songs of the Heart. I. What is true blessedness? Ps. 1; Matt. 5:3-12. (A New Year's consecration meeting.)
12. The true center of life. John 15 : 1-10.
19. Songs of the Heart. II. How God speaks to men. Ps. 19.
26. The home-mission work of our denomination : a survey. Is. 58 : 1-14.

Record of Two Years.

ALEXANDER D. BUTLER.

Two years ago, while a student in the Institute, I accepted the pastorate of the Mayflower Cong. Church, Chicago. The situation at that time was one Sunday service poorly attended, a small Sunday school merely struggling along, and an occasional meeting of the young people's society. Financial conditions were equally as bad. The church was running about forty dollars behind every month, at the same time facing a mortgage of $500, and a city assessment of $200.

Today the situation is greatly improved. Two services are held on Sunday, the church being well filled at both. Sunday afternoon the Adult Bible Class meets, the average attendance being 78. This class has been organized 19 months. A regular choir of twenty-four voices, all ardent Christian workers, a mid-week prayer meeting with average attendance of 47, a growing Sunday school of 180 scholars, and three very fine Christian Endeavor societies are other features.

We have paid the city assessment and all of the mortgage saving the last $100, which we will pay this month. We have met current expenses every month since last June. The completion of the first year's work was marked by my ordination in October, 1906, and now at the completion of the second year we are building a $2,000 addition to the church, owing to the need of more room and adequate accommodations.

But greater and grander than all the growth is the record of over one hundred members received, becoming active workers. There have been 64 definite conversions during the two years, all of whom have been personally dealt with, some staying with us, others moving out to other fields. Mayflower Church, both pastor and people, are very much encouraged and are expecting greater things in the future. The church watchword is:

"Never give up; always look up."

Married.

Alfred L. Nordin, to Hannah A. Monson, Nov. 11, 1907, at Anoka, Neb. At home, St. Paul, Neb.

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A MONTHLY MAGAZINE

FOR THE PROMOTION OF BIBLE STUDY AND CHRISTIAN SERVICE

Published on the first of each month by The Moody Bible Institute

R. A. TORREY, JAMES M. GRAY, *Editors-in-chief*
A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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Dr. Torrey's Studies (Continued from page 372)

we choose? What does God demand of every one who chooses Him? (Matt. 12:30.) Will God accept a half-hearted service? If a man will serve God what must his attitude toward the world be? (1 John 2:15; James 4:4.) If a man's heart is wholly set on pleasing God, what will be his attitude toward the things of this world (v. 25)? What is the Revised Version of "Take no thought"? About what things should we have no anxiety whatever (v. 25)? (Phil. 4:6.) What is the connection between the last sentence in v. 25 and the first part of the verse?

For what does God provide (v. 26)? If God provides for the birds, of what may we be confident? Is He interested in birds? In whom is He more interested? What is His relation to us? What guarantee has He given us that He will not withhold any good thing from us? (Ro. 8:32.) In what sense are we better than the birds? (See R. V.) What is the measure of the value our Father puts upon even the vilest of men? (John 3:16.) Do some men seem to be "of much more value" than the birds? What makes men so valuable in God's sight? Why is anxiety foolish anyhow (v. 27, R. V.)? Did any one ever gain anything by being anxious? Why do we not need to be anxious about our clothes (vv. 28-30)? What should the flowers of the field teach us? Who is it that clothes the earth with beauty? If we are anxious about food and clothing, what does it prove about ourselves (v. 30)? Are we to infer from God's feeding the birds without their working that we need not work? (2 Thess. 3:10.) What is the point of the argument? Is it reasonable for a child of God ever to be anxious for food and other necessities?

What reason is given in the first part of v. 32 for our not being anxious? What is its force? What reason is given in the last part of v. 32 for our not being anxious? If our heavenly Father knows we need these things, of what may we be sure? What should we put first? If we are anxious about food and drink and clothing, what is it evident that we have put first? What does it mean to "seek first the kingdom of God"? What will be the result as regards our temporal needs? How much anxiety should we have regarding the future (v. 34)? How many days should we live at a time? To what may we safely leave tomorrow's needs? How much of our anxiety is regarding troubles that never come? When will God take care of our troubles?

CLASSIFICATION OF TEACHINGS.

1. *God.*
   (1). What He is:
   Father, 32; King, 33; Ruler of the material universe, 26-30.
   (2). Where He is:
   In heaven, 26, 32.
   (3). What He does:
   Demands whole-hearted service or none, 24; feeds the birds, 26; clothes the fields with beauty, 28-30; takes account of our every need, 32; provides food for those who trust Him, 30; supplies every need of those who put His kingdom first, 33.
2. *The children of God.*
   (1). What they should not do or be:
   Should not lay up for themselves treasures on earth, 19; not be anxious as to what they eat or drink, 25-31; not be anxious for the morrow, 34.
   (2). What they should do and be:
   Should lay up for themselves treasures in heaven, 20; set their affections on things above, 21; surrender their will absolutely to God, 22, 23; serve God with the whole heart, renounce the world altogether, 24; trust God for food and drink and clothes, 25-32; seek first the kingdom of God, 33; live a day at a time, 34.

LESSON 31.

The Sermon on the Mount—(Continued). Matthew 7:1-12.

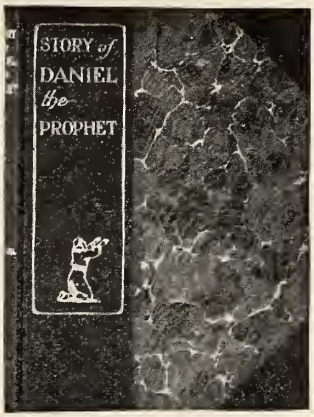
DISCOVERY OF THE FACTS.

1. *Whom and how to judge, vv. 1-6.*
What does our Lord forbid our doing in v. 1? What reason does He give? Have we any illustration in the Bible of one who judged another and was in turn

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judged himself? (See for example Luke 7:39-50.) What other reasons are given in the Bible for not judging others? (Ro. 2:1; 14:3, 4, 10, 13; 1 Cor. 4:3, 5; James 4:11, 12.) Does this passage forbid all forming of estimates of others? (See v. 6.) What is the difference between estimates and judgments? How far have we a right to form estimates of others? In what spirit should we form them? (1 Cor. 13:4-7.) With what judgment shall we be judged ourselves? With what measure will God measure to us? To whose faults is the average man sharp-sighted? To whose faults is he totally blind? What should we look at before we look at the mote that is in our brother's eye? What is the average man ready to pull out? What should we cast out first? When can we see clearly to cast out the mote that is in our brother's eye? If a man is eager to deal with the faults of others before he has dealt with his own, what is he?

What is meant by not giving that which is holy unto dogs? (v. 6; compare Prov. 9:7, 8; 23:9; Acts 13:45, 46.) What is meant by not casting pearls before swine? What are the pearls we should not cast before swine? Who are swine? (2 Peter 2:22, note context.) Is there any lesson here for the personal worker? When only should we decide whether a man is a dog or a hog? Ought our opinion when thus formed be final? What will be the result if we cast pearls before swine?

2. The power of prayer, vv. 7-12.

What is the way to get things? What is the simple definition of prayer suggested by v. 7? Does God really answer prayer? (21:22; Mark 11:24; Luke 11:9, 10; 18:1; John 14:13, 14; 15:7; 16:23, 24; James 1:5, 6; 1 John 3:22; 5:14, 15.) If we do not get a thing by mere asking, what should we do next? If we do not get it by seeking, what should we do? What will be the result if we seek? What will be the result if we knock? Why are not more doors open unto us? How many that ask receive? Is this the statement of a general principle, or does it teach that every one that asks gets everything that he asks? Is it true as a general principle that men that ask have things given them? Of whom ought we to ask if we would be most sure of getting them? Is it true as a general principle that the one that seeketh findeth? What does a man generally get? How ought we to seek? (Jer. 29:12, 13.) When ought we to seek? (Is. 55:6.) To whom are doors open?

What proof does our Lord offer that our Father will give us good things? What thought of God here underlies the doctrine that He answers prayer? What conception of God do men lose sight of when they deny that He answers prayer? Do facts of experience warrant the conception of God that He is a Father, and not a mere Lawgiver? What does an earthly father usually give his son? Will our heavenly Father give us as good things? What reason have we for believing that He will deal better with us than we do with our own children? To whom does He give good things? Why haven't we more good things? (James 4:2.) Who is wiser, the man who speculates how it is possible for God to answer prayer or the man who goes to God and asks for things and gets them?

How should the fact that our heavenly Father is ready to give us whatsoever we ask Him lead us to act toward others (v. 12)? Does our Lord merely bid us not to do unto others what we would not have them do unto us? What does He bid us do? How many things that we wish others to do unto us should we do unto others (v. 12, R. V.)? How should we talk about others? How should we sell goods to others? How should we buy goods from others? How in general should we deal with others? What is summed up in this Golden Rule? Has any man ever perfectly kept it? Can any man be saved by keeping it? Why not? If one should perfectly keep it would it cover all a man's duty? (Matt. 22:37, 38.)

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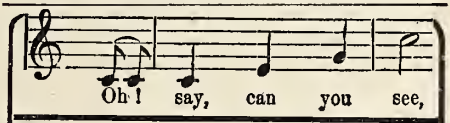


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3. *Prayer.*
   What prayer is: asking for what we want, 7.
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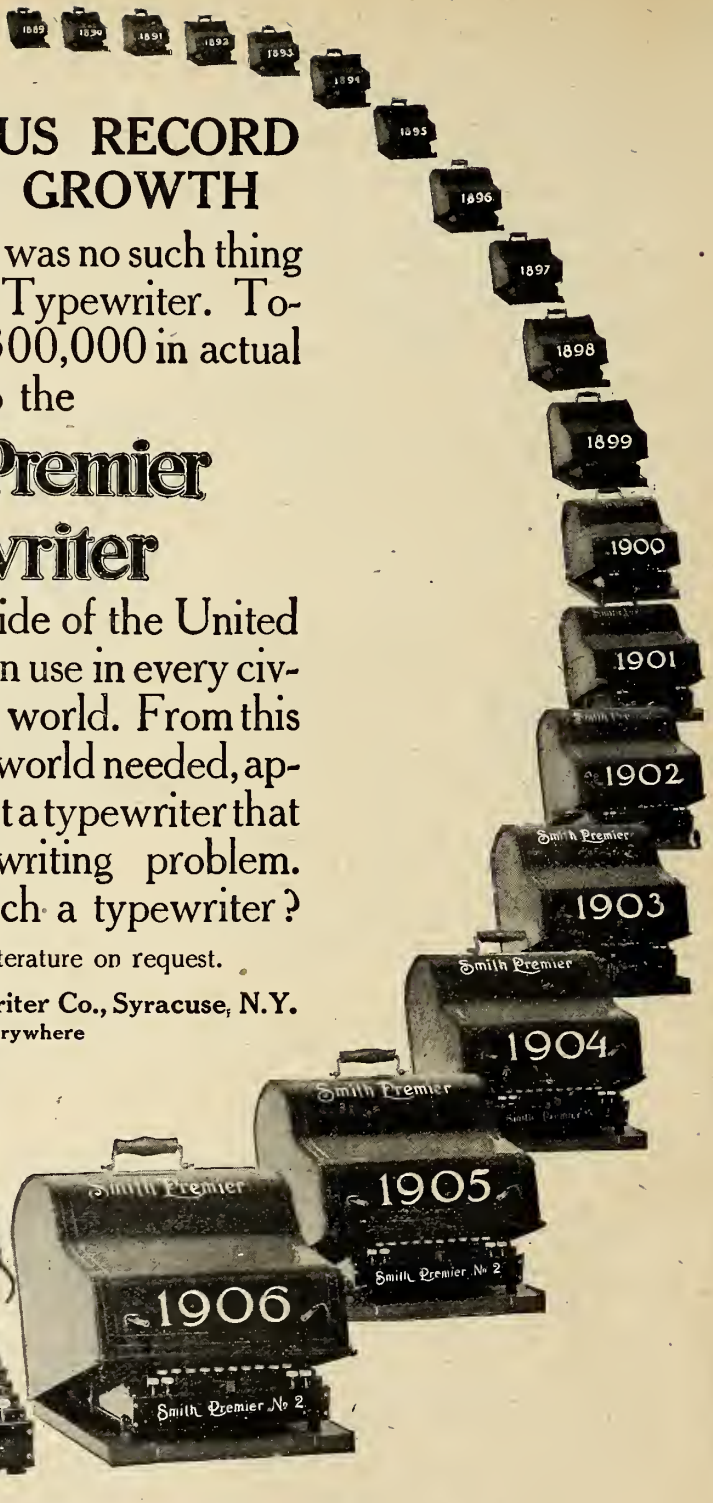
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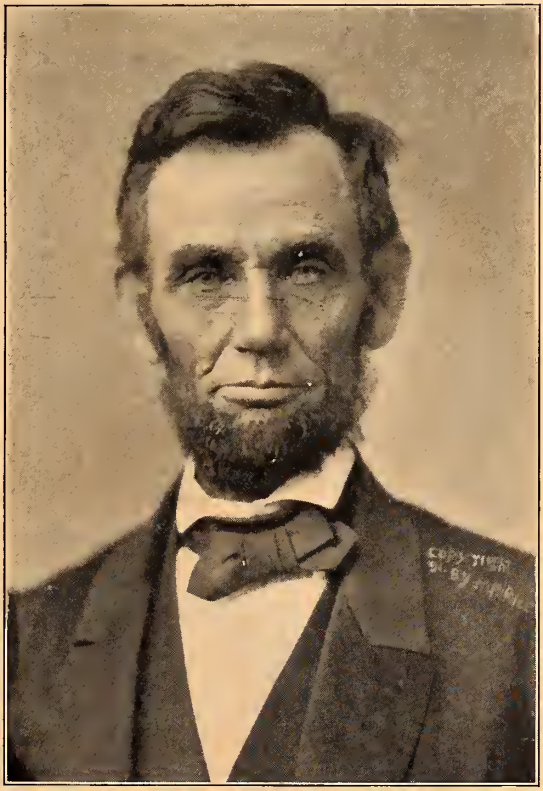
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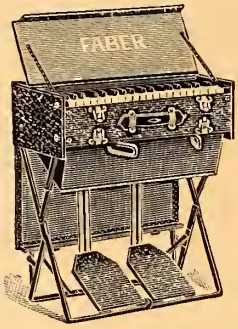


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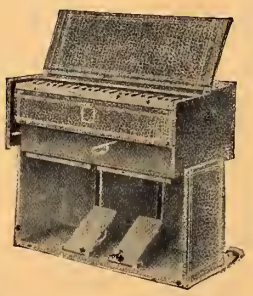
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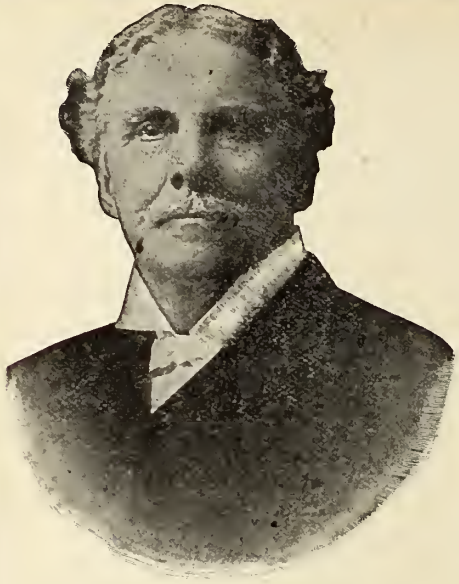
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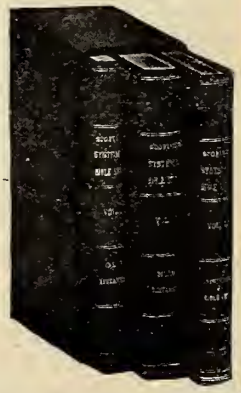
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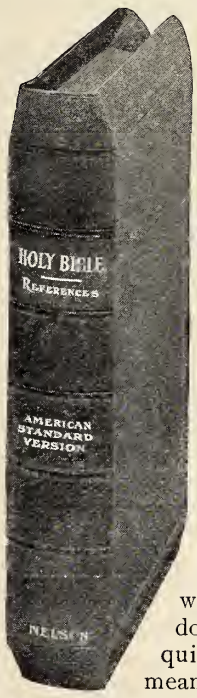
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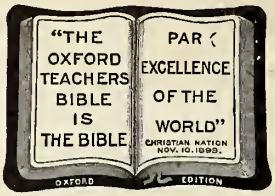
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"His cheeks are as a bed of spices, as banks of sweet herbs" (Song of Solomon 5:13).

Cut from the Loaf.

We are reminded by another that the cheeks of Jesus are mentioned especially in connection with pain and insult—as in Micah 5:1; Isaiah 50:6; Matthew 26:49. Thus they become a kind of synonym of that love which for our sakes shrank from no indignity or suffering. To the believing heart, suggests the same expositor, they are as beds of spices, or banks of sweet herbs, when the Spirit breathing upon the truths referred to their fragrance is borne to us, filling our souls with wonder and delight!

Yellow Journals and Yellow Novels.

We have our own opinion of the pernicious influence of yellow journalism, but we were impressed recently by the testimony of the superintendent of a boys' club on the East Side of New York, who, when asked what was the worst influence to which the boys of that section were exposed, promptly replied:

"Yellow journals."

"Are they worse than the saloons?"

"Infinitely worse, because they give the boys suggestions concerning crime and mischief they never would have thought of otherwise, and make heroes of criminals and the vicious."

This is precisely the indictment formerly laid at the door of the yellow novel, only there is a fascination about seeing one's name in print, no matter for what cause, particularly if his picture is printed. In the judgment of this critic of the East Side, such an one ranks as a hero, and boys of twelve to fifteen years of age are stirred to emulate his example. It is for this reason he regards the yellow journal as the most pernicious influence the friend of the boy has to deal with. Parents should be on their guard here, neither reading these journals themselves nor permitting them to come inside their homes.

What Is Your Aim?

Mr. Casson in *Everybody's* gives this striking anecdote of Cyrus McCormick, the Reaper King:

"A friend was joking him about his poor judgment in affairs outside of his business, when he wheeled around in his chair and said emphatically:

"'I have one purpose in life and one only, the success and wide-spread use of my machines. All other matters are to me too insignificant to be considered.'"

What a principle of action for a servant of God! Was it not that of Paul when he said to the Philippians: "But one thing I do, forgetting the things which are behind and reaching forth to those which are before, I press toward the mark for the prize of the high-calling of God in Christ Jesus."? And did he not affirm the same to the Corinthians, when speaking of the judgment seat of Christ he said: "Wherefore we labor (i. e., make it our aim or ambition) that whether present or absent (when He comes) we may be accepted of (well-pleasing unto) Him"?

Let us examine ourselves. What is our aim? That which men love to do they succeed in doing, and if our hearts be set to please God first, last and all the time, 1908 will be a year of victory and success the results of which shall exceed the boundaries of time.

Christian Psychology.

This is the name given by Bishop Fallows of the Reformed Episcopal Church to his attempt to introduce as a feature of his church work in Chicago what has been successfully carried on by an Episcopal rector in Boston. It is simply the well known system of mental healing, or mind cure, applied to various ills of the human body, only that the bishop insists in every case on a physician's diagnosis and accompanies his effort to heal with Christian instruction.

The thoughtless may classify it with Christian Science, but theologically it is far removed from it, although on therapeutic grounds it may resemble it. Indeed, it is introduced by the bishop as an offset to the heresy of Mrs. Eddy.

Good may thus be done as a means to a higher end, but there is always danger that when the church turns aside from her great mission of preaching the Gospel she may rest in the means and forget the end.

The Closed Lid.

Just now, while prohibition sentiment is sweeping over the country and there is danger of a reaction, the words of Judge Wallace of Missouri, who is credited with having started the Sunday observance movement, have a peculiar value. He reminds offenders that Sunday, or the Sabbath, is not merely a religious institution enforced for the benefit of the church, but that it would be with us had sin never entered the world. It is an original ordinance of God, and for that reason a latent institution of the toilers of every class which the tyranny of 6,000 years of human avarice has not eradicated.

God commands, and the constitution of man requires one day in seven as a day of rest, and the public officials who "close the lid" on Sundays, and the public sentiment that sustains them, are simply humanitarian in their principles or action, and merit the cooperation of every right thinking man, whether he be a Jew, Christian or Mohammedan, or whether he claim adherence to no religion at all.

Drawing an Inference.

In considering the claims of the rationalistic critics of the Bible, it is well always to remember that a fact is one thing and an inference from it another. Dr. M. G. Kyle, in an address on "Side Lights on Old Testament Questions," tells of an Assyriologist who boasted to an Egyptologist that "the Assyrians understood electric telegraphy because we have found wire in Assyria."

"Oh," said the other," we have not found a scrap of wire in Egypt, therefore we know that the Egyptians understood wireless telegraphy!"

A man may be a great archaeologist or a great philologist, or both for that matter, and yet be lacking in the knowledge of other data or the logic to generalize upon them qualifying him as an authority on Biblical interpretation or theological dogma. You call in a surgeon to set a sprained ankle, but as a family physician you prefer an all-round practitioner. And so in matters of the soul he is the safest counsellor who accepts the Bible as a revelation from God and adjusts the facts of the specialist in harmony therewith.

Jesus Christ did not come as one more adviser for mankind, but as Saviour and Lord.

These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent, that casts a shadow grey
On all the brightness of the common day.

—*Henry Van Dyke.*

Unpublished Letters of D. L. Moody.

CONTRIBUTED BY JAMES H. COLE.

[Information regarding the earlier life and work of D. L. Moody is so scanty that our readers will welcome these two letters addressed by him to Major Cole, one at the beginning of his triumphal work in Scotland in 1873, the other after he and Mr. Sankey had already attained world-wide influence and reputation. Mr. Moody's friends will see here the same humility and kindness and thoughtfulness of heart, the same love and loyalty to his friends, that distinguished him to the end.—A. P. F.]

Stockton-on-Tees, England, Nov. 8, 1873.

My Dear Cole—

I must tell you I love you and long to see you. I really believe I should be tempted to give you a good hug if I should see you tonight. You will see by the papers what we are doing. God is answering prayer and blessing wonderfully. I wish sometimes you were here to enjoy the meetings, but then I think: Who would keep up the noon meetings? I cannot tell you how very thankful I am that God has laid it on your heart to go to work for that meeting. I do hope you will get some souls every day for Christ. We do not forget to pray for you. I do hope you will keep at it summer and winter, cold and hot. What we want is to be red hot 365 days a year.

We go to Scotland 2 weeks from today. Pray for us. We will be at the work about the time you get this. I hope you will get Montgomery and a few to have special prayer for Edinburgh, for we are to commence there. I do hope Scotland will be reached. God is able to do it. The work goes on well here in England, and I tell them it is in answer to your prayers, and I believe it. God bless you, my dear brother, is the prayer of my heart.

(Signed) D. L. MOODY.

P. S.—Give my love to your dear wife and daughter, and to Mr. and Mrs. Cornell and daughter. I often think of them. MOODY.

Banff, Scotland, August 5th, 1874.

Dear Cole—

As I have a moment of time, I thought I would drop you a line to let you know that I am in the flesh and have not forgotten you.

The reports that I get of you and your work cheer me wonderfully. I thank God daily for the liberty He is giving you in the blessed work. Sankey has gone to get a little rest and I am now preaching only once in a day and five times on the Sabbath, but I get all day now to rest, so I am now going to write to my friends.

Morrison is now here. I am delighted to see how much he is growing in grace. He does not look like the same man. Grace is a wonderful thing. How we all want more of it! I do hope and pray God may keep us near the cross, so He can use us all.

I wish you would write me often and tell me all the news. Although I do not get time to answer your letters, yet they do me great good. I am always glad to have Tuesday come, for most of my American letters come at that time.

The work goes on well here, especially among men. I wish sometimes you were here to help in the work, but I know Chicago needs you so I cannot invite you here. I wish you would tell me all about how —— is getting on in regard to money matters. I hope he is not cramped and in want.

Good bye! Remember me to all friends, and especially to your wife and daughter. Also to that dear child of Cornell's.

Yours with much love, (Signed) MOODY.

The Religious Life of Abraham Lincoln.

JAMES M. GRAY.

WAS Abraham Lincoln a Christian? It is not a question as to whether he was a good and true man according to the world's canons, or whether he was great and wise, or whether we love and revere his memory, but was he *saved?*

A saved man has received the Lord Jesus Christ as his Saviour and confessed Him as his Lord. He has been regenerated by the Holy Spirit and is a new creation whose citizenship is in heaven and whose hope is set on the glory to be revealed. Was our martyred president a Christian in this sense?

How devoutly we hope he was! And although his life and correspondence give no data on which to base the conclusion beyond a peradventure, yet may we not believe that in the supreme moment when he was passing hence he was led to place his confidence in the atoning merits of the Son of God?

However, it is comforting to learn from one of his secretaries and biographers, Stoddard, that "as time went on, in the daily endurance of severe trials and the faithful performance of great duties, there came to Mr. Lincoln a distinctly declared

DEVELOPMENT OF RELIGIOUS CHARACTER.

He had been reverent from the first, and even prayerful, but as the end drew nearer, through all the terrible days of 1864 and the swift weeks given him in 1865, his public and private utterances of belief and trust in God became more frequent and fervent. If in his earlier history, before any of these fiery experiences came, he had been open to the charge of carelessness or semi-scepticism, it was not so now."

This same witness furnishes extracts from the speeches, letters and private conversations of Mr. Lincoln from which many illustrations of his religious character may be gleaned, showing for example his unshaken

CONFIDENCE IN A PERSONAL GOD,

interested in the affairs of men. Addressing the late Dr. Duryea of New York, he once wrote:

"If it were not for my firm belief in an over-ruling Providence it would be difficult for me in the midst of such complications of affairs to keep my reason in its seat. But I am confident that the Almighty has His plans and will work them out, and whether we see it or not they will be the wisest and best for us."

Nor was this trust in Providence of the fatalistic sort, but rather that which comes from a personal experience of divine dealing, for in a conversational reply to Mr. Chittenden, a public-spirited merchant of the same city, some years afterward, he said:

"That the Almighty does make use of human agencies and directly intervenes in human affairs is one of the plainest statements of the Bible. I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, when the results have been unsatisfactory, whereas in almost every instance where I have yielded to views of others I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing He finds a way of letting me know it."

Moreover, one way which the Al-

mighty found to let Mr. Lincoln know His will was through the medium of

PRAYER.

It was to the members of the General Synod of the Lutheran Church in 1864 that Mr. Lincoln said:

"In taking the sword thus forced into our hands, this Government appealed to the prayers of the pious and the good, and declared that it placed its whole dependence upon the favor of God. I now humbly and reverently in your presence reiterate the acknowledgement of that dependence."

It goes without saying that one who could speak thus believed in the Christian churches, and hence we are not surprised to hear him say on a similar occasion to a committee of the General Conference of the Methodist Episcopal Church:

"God bless the Methodist Church, bless all the churches! And blessed be God Who in this our great trial giveth us the churches."

But the most interesting testimony of all is that of his belief in

THE DEITY OF CHRIST,

when in a conversation with Newton Bateman in 1860, he said:

"I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me,—and I think He has,—I believe I am ready. I am nothing, but truth is everything. I know that I am right because I know that liberty is right, for Christ teaches it, and Christ is God."

Mr. Lincoln's familiarity with

THE HOLY SCRIPTURES.

is very marked in his public utterances, suggesting in that regard no public man more than another of his secretaries and biographers, afterward the most distinguished of them all, the late John Hay. A single example must suffice, taken from that immortal of immortals, his second inaugural address:

"'Woe unto the world because of offences, for it must needs that offences come; but woe to that man by whom the offence cometh!' If we still suppose that American slavery is one of these offences which in the providence of God must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away! Yet if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said: 'The judgments of the Lord are true and righteous altogether.'"

Brother Cooley's Sentiments.

Religion makes de man; but w'en man makes de religion—Lawd help de worl'!

Satan keeps busy six days in de week, en even w'en he go ter sleep in church on a Sunday, he still got one eye open.

Many a man knows hisse'f; but de reason he don't profit by de knowledge is—he too wise ter give hisse'f away. —*Uncle Remus' Magazine.*

Foolish boys that knock at a door in wantonness will not stay till somebody cometh to open to them, but a man that hath business will knock and knock again, till he gets his answer.—*Manton.*

"Here Endeth the Second Lesson!"

LUCY GUINNESS KUMM.

WE were sitting in the little Curbar church. Outside, across the hayfields the summer winds were blowing, and the big ox-eye daisies nodded in the sun.

Inside, the vicar's well-known voice was reading morning service, and as he read one saw the scenes the Second Lesson pictured. The pillared aisle and Gothic windows of the church, through which one caught a glimpse of Derbyshire hills and meadows, gave place to inner vision, and we were far away in old Jerusalem.

Instead of organ, choir, and reading desk one saw in thought the Temple court, the thronging crowds of people, the surging and the tumult of the apostle Paul's last day—last hour—in that scene. The "Jews which were of Asia" have stirred up the whole city to cast out the man who teaches "all men everywhere" the news of the new King—Christ. Swarming from filthy alleys and up steep streets of steps, the rabble of the city has joined with scribes and Pharisees in one wild howling outcry against Paul. They have pulled him out of the Temple, and the massive doors swing-to behind the raging mob of fanatics, and their vengeful "Kill him! Kill him!" News of the uproar reaches the chief captain of the band, who with soldiers and centurions sweeps down among the people, demanding who the prisoner is and what crime he is charged with.

How vividly the old story reads: *"Some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult he commanded him to be carried to the castle. And when he came upon the stair . . . he was borne of the soldiers for the violence of the people."*

Deafening shouts *"Away with him!"* are rending the air. Amid them all a calm, clear voice reaches the captain's ear.

"May I speak unto thee?"

An interchange of words, and Paul has received license to preach there on the spot. He will silence these yells, this clamor, with the message of Christ Jesus that is burning in his heart. There on the castle steps he stands, Jerusalem before him—stands there for the last time! Never again will he face his countrymen with the chance to tell them all he longs to say! Now, now, if ever, is his opportunity! The Temple doors are closed to him once and for all. The castle doors are opening to receive him—the gates of the Roman prison, where the arm of the Roman law shall take him in and hold him fast till he stands at Caesar's seat in Rome herself. One chance, one opportunity—the last chance of a life-time!

Crowding to his lips for utterance come a thousand thoughts, visions of Christ, and longings for these people. Oh, to tell them all!

There rise the old castle steps, an impromptu platform, *"Paul stood on the stairs and beckoned with his hand unto the people, and when there was made a great silence he spake unto them in the Hebrew tongue, saying: Here endeth the second lesson!"*

The lectern Bible shuts down. Altar and ten commandments, pulpit, and pews and people assert themselves again.

The crowded castle area, the moment of suspense, the message that was coming and that we thrilled to hear, are suddenly thrust out into the dark and silence. The modern morning service moves on across the scene. *"Here endeth the second lesson!"*

* * * *

We couldn't follow the service. The words were ringing and echoing through heart and brain. "He beck-

oned with his hand unto the people, and when there was made a great silence he spake unto them in the Hebrew tongue, saying: *Here endeth the second lesson!"*

No one seemed to notice the extraordinary speech attributed to the apostle of the Gentiles. Nobody laughed. Nobody moved a muscle. But the sentence was a sermon that gripped the listener's heart!

How impossible, how inconceivable it was!

Paul with that soul within him,—Paul burdened with his burning message,—Paul who had come up "ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus,"—Paul whose whole life was an untiring struggle to tell and tell again of Christ to "all men everywhere,"—Paul, when the chance was offered to him, when the multitude stood waiting, when the governor had given him the opportunity,—Paul? Yes, could Paul have done it? Have dropped down into silence, have uttered no message and no word, have saved his skin and got away and left the waiting multitude to whom he was Christ's witness ignorant of his Lord or hating and blaspheming His dear name?

Could this have been Paul's message: "Here it ends. This is the limit. I cannot face these dangers, endure this being mobbed and beaten. Why should I risk my life, my all, for a message and a name? No! Let the people go where they will, and live and die as they like. What matter their connection with the Lord Jesus Christ? This whole thing is too much for me. I have worked and suffered long enough. *Here endeth the second lesson."*

Could Paul have said, have done it? Paul, in whom lived Jesus Christ?

* * * *

The thing became a parable to us. Across the summer sunlight, as we came home from church, drifted another rendering of the old scene and message, another rendering of the question: Could the Second Lesson end here?

A picture from the Nile world lay on the study table. Something about that picture—an unframed photograph from Upper Egypt—arrested attention and fastened on the heart.

Only a dark-eyed Bischarin, an untaught desert ranger, lithe, sinewy, half savage, proud, bold, free. With his wild crop of matted hair done in the style of the Sphinx and the old Pharaohs, gripping his well-worn stick in both his hands, he sits there leaning forward, searching us with unfathomable eyes—u n f a t h o m a b l e thoughts silent behind them, unfathomable issues sunk in a deeper silence, hanging on his relation to us this hour, this day.

As we look, we seem to see in and through that photograph the dark-skinned peoples of the whole Sudan. The eyes that look out at us from that one silent face are eyes innumerable, —hopeless eyes of slaves; anguished eyes of tortured women; keen eyes of clever traders and the proud eyes of chieftains; others dull, bewildered, shadowed by life's miseries, unlit by any of heaven's rays. The face with its grave question stands for the face of thousands—faces of slave drivers, of fanatic Imans, rich Emirs, lazy princes, half-starved naked Nile savages, wild Dinkas, Shillooks, Nuers, and a hundred other tribes. Their lands come up before the mind, stretching from Abyssinia and across to the Atlantic—free kingdoms, ancient empires, cities and schools and mosques, forts, caravan routes, rivers, mountains, lakes, empty wadis, desert and green oases, palm-fringed villages and wells. Like a dream they swept before us—only real!

Was there for all these people no Christ of God, no Jesus? Was there for them no new life, set free from sin and fear? The vast Sudan, 3,000

miles across, from the heights of Abyssinia to the wide sweeping flood of the Atlantic—100 lands, 100 languages—all, all non-Christian to this hour. And why? Because the church of Christ in careless disobedience is living for herself. Why? Because "all seek their own, not the things that are Jesus Christ's."

His feet upon the desert sand, the hot sun burning down on him, he sits there looking at us—a son of the Sudan.

We cannot escape those eyes. Walk away, they follow! Meet them, they are watching you! Turn from them, they watch you still! Ignore them, neglect them, busy yourself with other things—still their haunting question pursues!

"You call yourself a Christian?" they ask. "What is a Christian? One who bears the name of God, but not His nature? Has He trusted you with a message for us, and you have not given it? A work to do, and you have not done it yet?"

A spirit looks through these eyes, the swift life of a human soul, here today, vanishing tomorrow—as we are here today, as we must vanish.

* * * *

We thought of the obedience of the churches, of all they had attempted in Central Africa, of the devoted lives poured out as a libation at the feet of Christ, of the missionaries of the Congo, the Zambesi, the Niger, and the Nile, of the glorious harvest granted to their labors in scores of spheres in Africa. We thought with longing soul, and was there then a limit? Could the Sudan say to the church of Christ:

"Thus far shalt thou come, and no further. Here enterprise and effort end. Uganda you may win, but not Darfur and Kordofan, Wadai and Adamawa. In Cairo you may preach the Gospel, never in Timbuktu. There may be a church of Egypt as of India, as even in heathen China and Japan, but Bornu and Kanem, Bagirmi and Sokoto, the seven States of Hausaland, are beyond the pale. *Here endeth the second lesson"?*

Which of us will consent to this? Could Paul? Can you and I? Yes, if we bear the name of Christ and are unconscious hypocrites. If Christ lives in us—No!

Up, then, comrades! Let us conquer the Sudan! Let us be like the drummer boy in Napoleon's army! At a critical period in the battle the commander said:

"Boy, beat a retreat!"

The little fellow did not stir.

"Boy, beat a retreat!"

The boy said: "Sire, I know not how. Desaix never taught me that, but I can beat a charge! I can beat a charge that will make the dead fall into line! I beat that charge at Lodz, I beat it at the Pyramids, I beat it at Mount Tabor. May I beat it here?"

And over the dead and wounded, over the cannon and battery men, over the breastwork and ditches he led the way to victory.

Men and women, when asked to beat a retreat let us say: "We know not how, but in the strength of the Lord and in the power of His might we can beat a charge that will make the dead churches rise and fall into line!" And over Africa, over the Sudan, He will lead the way to victory!

I have nothing to say regarding the particular field to which I am to be sent, but I should like to be sent to that field where the difficulties are greatest and to human view most insurmountable.—*Robert Morrison.*

Stanley once said of his favorite lieutenant, Glave: "He was one of these men who relish a task for its bigness and who greet hard labor with a fierce joy."

I know of nothing that will give men the like power and strength that the knowledge of God in Christ will. —*Oliver Cromwell.*

The Intercession of the Spirit. Romans 8:26, 27.

Notes of an Address by

JAMES ORR.

IN Romans 8:26 we read of the intercession of the Spirit. Farther down, in verse 34, Christ "also maketh intercession for us." There are therefore two intercessors: Christ for us, at the right hand of God; the Holy Spirit for us and in us. We do not hear or speak of the latter as much as of the former.

Paul's subject here is prayer, and infirmity in prayer. The Spirit "helpeth" our infirmity, takes hold along with us, as one takes hold and helps another to carry a heavy burden. Prayer is a thing we must do for ourselves. If we are going to pray we must *pray*. Hence this promise of His aid.

Verse 26 gives two matters in which we are very conscious of infirmity: "We know not (1) what we should pray for (2) as we ought"—the subject and the method of our prayers. Do we pray for our real needs, according to God's guidance, with discernment of what is best, omitting things we desire that are not real needs? Our hearts are too often cold and formal, occupied with other things. We feel the need of earnestness, concentration of mind on the subject of prayer. We lack the true spirit of prayer.

Just because we know not "how to pray" (R. V.), the Spirit's aid comes in just there. He enters our hearts, strengthens, enables, moves and upholds us in prayer. He can pray for us and with us even though He does not take prayer out of our mouth.

His intercession has this great value: first, He knows what we need, for He searches our hearts and lives, and knows our real needs (v. 27); second, He imparts the power and desire to bring these wants to God, even when we can't find words to express them. We can never express the deepest things in our prayers. There are wants for which we find no articulate words. Often we don't fully understand our wants, and our desires are expressed in sighs, broken utterances. Much is only half expressed, being far deeper than words.

This great comfort is brought out in the next verse, that these "groanings" do not go unanswered. Why not? Because the Spirit inspires them, God knows what we mean, and being "according to the will of God" they are sure to be answered. God separates our dross from the pure gold of the Spirit's intercession.

Let us remember how precious is this intercession, and how our prayers go up and meet another Intercessor at the right hand of God who presents them in His own merits. What a privilege is prayer!

Paul's Key to the Law.

DEAN HART.

THOU shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

This is the commandment which gave to St. Paul the key wherewith to unlock the treasury of the law.

When writing to the Philippians he recounted his religious advantages, and amongst other things he said: "Touching the righteousness which is in the law, blameless." A very won-

derful thing for a man of his honesty and capability of introspection to be able to say, that he was not conscious he had ever done a wrong thing! Then how came it to pass that at the end of his life, when writing to his son Timothy from his Roman prison, he penned that notable verse: "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief"? What was it that caused him to so completely change his opinion? Where did the fresh light come from which showed him what he once was unable to see, that all his righteousness was but filthy rags, unclean, disgusting?

We find the solution in Romans 7:7. He there says: "I had not known sin, except the law had said, Thou shalt not covet."

As he was meditating upon this last commandment, he was led to notice that it had only to do with the mind; we do not covet with the body. Then why should not the other commandments also be regnant in the mental area, and have to do with the thoughts and intents of the heart? Taught by the Spirit, he at once concluded that they had, and he readily perceived that so far from being "blameless as touching the law," although he had never done any of those things condemned by the Ten Words, yet he had daily transgressed the principles they were issued to conserve. The law did for him what God intended it should do for us all: it killed him, it slew his self-righteousness, it took the life out of his self-confidence; and as he lay helpless and hopeless in the dust of his earthliness, it led him to Christ, the Saviour of the lost.—*Selected.*

Enduring Temptation. James 1:12.

W. R. LANE.

The emphasis in this verse is on the word "Endureth." James is not thinking of the blessed man in particular, or of the untempted man, or of every tempted man, but of the *enduring* man, who being tempted is not overcome by it. He not only survives it but he receives the victor's crown for conquering it.

Every believer has life, but shall we receive a crown of life at the end? John speaks of life at the start of the race; James speaks of the crown of life given at the winning post.

Between the start and the goal lies the proving. It is the "approved" (R. V.) man who endures. We know what "proof armor" is—it has been tested; or "proof spirits," that have been subjected to certain tests and standards.

God allowed the devil to "prove" Job. He knew he could stand it. Circumstances always come to us for one or other of four things: proving, reproving, improving, approving.

How can we stand victorious?

Because we have an interested God (1 Cor. 10:13), an interceding Saviour (Heb. 2:17, 18), and an indwelling Spirit (John 14:17).

A quaint writer says: "If we sew, we must have a needle; but it is not the needle, but the thread, which sews; and it would be a ridiculous thing, and lost labor, for a man to busy himself all day long in sewing a cloth with a needle alone, without any thread in it. They act, however, nearly in the same manner who meditate and make many reflections in prayer without applying themselves to produce acts of the will, as acts of charity, humility, etc. For meditation must be like the needle; it must pass first, but it must carry after it the thread of love, and such affectionate acts as unite the will unto God."

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"How would you prove the existence of God to an inquirer?"

It would depend somewhat upon the inquirer. If he were an earnest seeker after truth I would pursue one line. If he was a mere trifler I would pursue another.

In general, I would ask a man what he did believe. I would ask him specifically:

"Do you believe there is an absolute difference between right and wrong?"

In 999 cases out of 1,000 he would answer: "Yes."

Then I would say to him: "The way to get more light is to live up to the light you have, the way to get more truth is to live up to the truth you have. You say you believe there is an absolute difference between right and wrong, will you live up to that? Will you take your stand upon the right to follow it wherever it carries you?"

Very likely he would try to dodge, but I would hold him right to it. If finally he said: "No," then I would say to him:

"The trouble with you is not in regard to what you do not believe, but in the fact that you do not live up to what you do believe."

He would see that and be silenced. If he said that he would take his stand upon the right to follow it wherever it carried him, I would next say:

"Do you know that there is not a God?"

Of course he would answer: "No."

Then: "Do you know that God does not answer prayer?"

Very likely he would answer: "I do not know that he does not answer prayer, but I do not believe He does."

I would answer: "I know that He does, but that will not do you any good, but I will show you how to put this thing to the test. The method of modern science is this, that when you find a possible clue to knowledge you follow it out to see what there is in it. Now here is a possible clue to knowledge. Will you adopt the scientific method and follow it out to see what there is in it? Will you pray this prayer: 'O God, if there be any God, show me if Jesus Christ is Thy Son or not, and if Thou showest me that He is I promise to accept Him as my Saviour and confess Him as such before the world.'"

Here very likely he would try to dodge again, but I would hold him right to it. If he would not agree to this, I would show him he was not an honest seeker after truth. If he agreed to do it, I would take him another step. I would turn him to John 20:31: "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Then say:

"Now here John presents the evidence that Jesus is the Son of God. Will you take the evidence and read it? will you read the Gospel of John?"

Very likely he would reply: "I have read it already."

Then I would answer: "Yes, but I want you to read it a new way, read it slowly and thoughtfully, paying attention to what you read. I do not ask you to believe it, I do not ask you to try to believe it, I simply ask you to read it honestly, willing to believe if it be the truth, and each time before you read to offer this prayer: 'O God, if there be any God, show me what truth there is in these verses I am about to read, and what Thou showest me to be true, I promise to take my stand upon.'"

If he refuses to do this I would

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show him he was not an honest seeker after the truth, that his unbelief was not his misfortune but his fault. If he agreed to do it, I would go over the three things he had agreed to do and then say to him:

"When you get through the Gospel of John, will you report to me the result?"

If you do not do this, he is very likely to go away and not do what he has promised. I have never had one report to me that he had actually done the things I asked him to do who did not arrive not only at faith in God but in Jesus Christ as His Son and the Bible as His Word. I have tried it with all kinds and conditions of men.

Sometimes I begin at once with a man to show him that there is a God from the evidences of design in nature. I take out my watch and say:

"Do you think that watch had an intelligent maker?"

The inquirer replies: "Yes."

I ask: "Why do you think it had an intelligent maker? Did you see the watch made? Did you ever see a watch made?"

"No."

"Then why do you think it had an intelligent maker?"

He will answer: "The watch shows the marks of intelligent design, thus proving it had an intelligent maker."

Then I say to him: "What about your own eye? Is it not as wonderful a piece of mechanism as a watch? Did it not then have a Maker?"

This argument is stated here very briefly, but one can work it out for himself.

"What is the Scriptural means of raising money for church or other Christian uses?"

By the freewill offerings of converted people, each one laying aside in store on the first day of the week a definite proportion of his income (1 Cor. 16:2). Certainly it is not the Scriptural way of raising money to raise it by fairs, bazaars or any other method that reduces the church of Christ to the level of the vaudeville entertainment. These methods are unwise even from a business standpoint, and they certainly are dishonoring to Jesus Christ. Those are the successful churches that step out in obedience to the Word of God and depend upon the freewill offerings of the people, and they soon find they have more money for their own work and more money for foreign missions than the churches have that stoop to dishonor their Lord by raising money in such a way that makes the church a reproach even among people of the world.

"Kindly explain Acts 13:48: 'And as many as were ordained to eternal life believed.' Are some born to be lost?"

God knows from all eternity what each man will do, whether he will choose to yield to the Spirit and accept Christ, or whether he will resist the Spirit and refuse Christ. Those who will receive Him are ordained to eternal life. If any are lost, it is simply because they will not come to Christ and thus obtain life (John 5:40). Whosoever will may come (Rev. 22:17), and those who do come will be received (John 6:37). If any one is lost, it is because he will not come. God does not ordain any one to be lost against his own will, but in God's infinite wisdom and holiness it is ordained that whosoever deliberately rejects this glorious Son shall be banished forever from His presence.

In our next issue Dr. Torrey will answer these questions:

"What six books (say) of the Bible should a young convert read or study first?"

"In prayer may I properly address Jesus and the Holy Spirit, or our heavenly Father only?"

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by **JAMES M. GRAY**

LESSON 17.

Jacob Becomes Israel. Genesis 32, 33.

1. Meeting with the angels, 32:1, 2.

Filled with wonders is this lesson! The appearance of the angels, the divine wrestling, the transformation of Esau—how much we need the aid of the Holy Spirit to understand and catch the meaning of these things!

Be sure to identify these sacred places, as it will mean so much in realizing their historical character. Galeed or Mizpah of the preceding chapter, and Mahanaim, Peniel and the river Jabbok named in this, are all on the east of the Jordan, not far from what was known later as Ramoth-Gilead.

How condescending of God to send His angels to meet and encourage Jacob at this crisis—to meet and encourage any man, but *such* a man as Jacob! Of what earlier experience must it have reminded him? What name is given the locality of this meeting? In the margin you will find that Mahanaim means "two heaps" or "two camps," with reference perhaps to the angels as one camp and the household of Jacob as the other.

2. Meeting with God, 32:3-32.

Where was Esau dwelling at this time (3)? What shows Jacob's fear of him (4-8)? What reason had he for the increase of this fear (6)? To whom did he appeal, and how (9-12)?

Study this prayer, the first of its kind in the Bible—that of Abraham was intercessory and of the nature of a dialogue, but this is a personal supplication. Its elements are adoration, confession, thanksgiving, petition and pleading. Discover these divisions for yourself and locate them in the verses.

How does Jacob plan to propitiate Esau (13)? What kind of present does he prepare for him (14-15)? How many droves in all do you think there were (16-20)? Can you picture these five droves separated one from another and appearing before Esau's astonished eyes at intervals? Was not the plan well adapted from a human point of view to have the desired effect?

But the incident following shows that something must be done in Jacob's soul and then the propitiation of his brother will be brought about in another way. In this incident we have another theophany such as we have seen before, but in some respects more remarkable still. To think that Jehovah should not only appear in human form but wrestle as a man with a man! What is the meaning of it all?

For one thing it shows Jacob's dogged determination to have his own way—a kind of symbolic action illustrative of his whole career. What a schemer and planner he was from the time he defrauded Esau of his birthright until now! While wrestling with God he was in spirit wrestling with Esau probably, seeking in his own strength and by his own schemes to make peace with him, but he is to learn that his strength is made perfect in weakness. In God's plan and purpose he cannot prevail with men until he first prevails with God, and with God he cannot prevail until he ceases his own efforts and simply clings to Him for support and blessing. But this he will not do until God afflicts and makes it impossible for him to do otherwise. What a lesson for us! May God help us to translate it into our experience!

3. Meeting with Esau, 33.

The action of Esau recorded in this section, especially v. 4, seems to indicate a supernatural work on him, changing his mind toward Jacob. It is not the result of Jacob's plan so much as God's grace, whether Jacob realizes it as yet or not.

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His caution (12-15) still shows a certain fear of Esau or lack of confidence in his sincerity, and this is shown further by the fact that he does not follow him to Seir as he agreed (14), but turns sharply to the east, locating in Succoth, which means "booths," and then in Shechem. Notice the altar he erects there and the recognition of his own new name which it contains "God, the God of Israel."

QUESTIONS ON THE LESSON.

1. Have you identified the localities?
2. Have you analyzed Jacob's prayer?
3. Have you pictured in your mind his plan of propitiation of Esau?
4. Have you compared yourself with Jacob as a planner?
5. Have you learned his secret of prevailing with God?

LESSON 18.

Jacob at the Homestead. Memoirs of Esau. Genesis 34 to 36.

1. The wickedness of Jacob's sons, 34.

In the last lesson Jacob's altar at Shechem proclaims God to be his God, but (as another says) it is evident he has not gotten the power of this name for he is walking in his own ways still, as his house at Succoth and his purchase at Shechem both testify. So new sorrow and discipline must come.

Dinah represents the young women of today who want to see the world and have their fling. In the light of all the circumstances her conduct was indiscreet, to say the least, and dearly did she and all concerned pay the consequences. One can feel only utter condemnation for the beastliness of Shechem, and yet the reparation he and his father offered to make was most honorable (3-12), and dignifies them exceedingly in comparison with Jacob's sons and many modern offenders of high repute.

No justification can be found for the falsehood and criminality of Jacob's sons (18-29). That Jacob appreciated its enormity, not only his fear (30) but also his later expressed loathing of it and his curse upon its instigators (49:5-7), show.

In our indignation we may ask why did not God destroy these sons of Jacob instead of continuing His interest in them and even prospering them? In reply, remember that He did this not for their sake but for the world's sake, that is, our sake. His plan of redemption for the world involved the preservation and prosperity of the seed of Israel, and to have destroyed them would have been to destroy the root of the tree whose leaves ultimately would be for the healing of the nation. It is this same reason that explains God's patience in later periods of Israel's history, and indeed His dealings with us: for His own name's sake He does many things, or refrains from doing them, to our surprise and often to our preservation in life when we might have expected destruction.

2. The later journeys of Jacob, 35.

God comes to Jacob's relief in directing him to what place? What is he to do there? What marks this as a time of religious crisis in his family (2-4)? If he had forgotten God's house in building his own, God now leads him to a higher plan where he sees his obligation to build God's house first. What was done with all their emblems of idolatry? In what way now does God put Jacob's fear upon his enemies (5)?

What was the former name of Bethel (6)? What addition is now made to its name (7)? Can you translate "El-Bethel"? What sad event occurs at this place?

How further is God's goodness shown to Jacob (9)? What assurance is renewed to him (10)? What are the Hebrew words for "God Almighty," and their meaning (see Lesson 10)? What relation do you perceive between this name and the promise which follows? In what way does God transfer the original blessing to Jacob (11)? How does the language (v. 13) show that we have here another theophany?

Jacob seems to be gradually approaching the old homestead. What place is now reached, and what later name is given it (16-19)? What domestic events occurred here? It is interesting to note that the

pillar erected to Rachel was in existence at the time of Moses, three hundred years later, according to the testimony of v. 20. It is mentioned again four hundred years afterward in 1 Samuel 10:2. "The Mohammedans still mark the site with a monument of solid masonry."

What interesting circumstance is mentioned in v. 27? How does v. 29 testify to the reconciliation of Jacob and Esau? In coming to the end of Isaac's life it is worth our while to note that his blessing, unlike that of Jacob's, was uniform and unbroken, doubtless the recompense of the obedience with which his life began. Note also how God preserved him in life so that he did not give up his place as a witness of God's truth in the earth until Jacob, the son of promise, had returned and was made ready to fill that place, and only now is he made ready. Attention had better be called as well to the phrase, "was gathered unto his people" (29), which was used of Abraham (25:7), and points to a belief in those days of a continued existence of men after death.

3. The memoirs of Esau, 36.

We can spare but a brief paragraph or two for this chapter, which is comparatively unimportant and inserted doubtless because of the natural relations between Jacob and Esau, and the subsequent relations of their respective descendants.

It is noticable that the author takes pains to identify Esau with Edom, mentioning the fact a number of times in the chapter. In the second place, we see from the origin of Esau's wives that the word "Canaanites" includes the Hittites, Hivites and Horites. In the third place, we should not be misled by the word "dukes," which according to the margin, simply means "chiefs," or heads of families or clans. In the fourth place, the reference to Esau's dwelling in Mount Seir (6-8) seems to refer to a second departure into that country after the return of Jacob and the death of Isaac. Finally, the reference in v. 31 to the "kings that reigned in the land of Edom before there reigned any king over the children of Israel" seems to point to a later author than Moses, since (as we well know) there were no kings in Israel until hundreds of years after his death. The entire paragraph with a few variations is found again in 1 Chronicles 1:43-50, and some have thought that it was taken from thence and added to this chapter.

QUESTIONS ON THE LESSON.

1. Has Jacob yet become perfected?
2. Should we palliate wrong in those who stand in close relationship to God?
3. Can we give a reason for God's forbearance in the case of Jacob's sons?
4. Describe the religious crisis in Jacob's household at this time.
5. What corroborative evidence of the historicity of this lesson is found in modern times?

LESSON 19.

The Dispensational Aspect of Jacob's History.

Quoting a great teacher here, F. W. Grant, in the *Numerical Bible,* the life of Jacob gives as its lesson the story of that fruitful discipline by which the Spirit of God brings us from weakness to power, from nature's strength and strivings to that wholesome weakness in which alone is strength. But for this, natural strength must be crippled, which is provided for in two ways: (1) in allowing us to realize the power of another nature (Esau), and (2) in the direct dealing of God with our souls.

To this also correspond the two names which distinguish the two parts of Jacob's life, before and after these experiences have done their work. He is Jacob in his methods, however, long after his heart is set upon divine things, and is only Israel when, his human strength broken down, he halts upon his thigh. These two names—Jacob and Israel—are applied all through the Scriptures in a very beautiful manner to the nation which sprang from him, and of which he is the representative throughout. But of course the effect of God's discipline upon them cannot be read in their history hitherto, and

awaits the fulfillment of prophecy concerning them. Their past history has been that of Jacob, but it will yet be said of "Jacob and of Israel: What hath God wrought!" (Numbers 23:23).

Jacob's history divides itself naturally into three parts—his early life in Canaan, his stay in Padan-aram, and his life again as restored to Canaan; just as the history of the nation dispensationally divides itself into their first occupation of the land, their present dispersion, and their future and perpetual enjoyment of it when God brings them back again.

We find a kind of parallel between the first part of Jacob's life and that of the nation in his dream at Bethel when he is just about to leave the land, as we compare that dream with the application which Christ makes of it to Himself (John 1:51). Christ, as the Son of man, secures to Israel the care and ministrations of Jehovah while the nation is outcast from their inheritance, and when they shall with Nathanael's faith confess Christ as Son of God and King of Israel, they shall have in a more blessed way than ever their "house of God" on earth.

In the same way Jacob's history at Padan-aram suggests a parallel with the nation as they are now scattered from their land, for during the twenty years of Jacob's exile he enjoyed no such revelations of God's presence as he did before. During that time God deals with him as He is now dealing with the nation, as one for whom He has a purpose of blessing only to be reached through disciplinary sorrow. Like his descendants he is multiplied as the dust, while trampled into it. The nation today is enslaved, trodden down, persecuted, and yet preserved in order to merge in the end of the age into that place of wealth and power of which all the prophets speak.

To quote Mr. Grant still further, we must note the typical significance of Jacob's two sons by Rachel—Joseph and Benjamin—in order to be able to read aright much of the future history of the nation. But of this we shall speak in a later lesson.

Jacob's return to his own land, in its application to the nation, brings us into the field of prophecy. For the nation, as well as for him, Peniel must prepare the way to Bethel. That the nation may not fall into the hands of their enemies, God, whose name is yet unknown to them, must take them into His own hand, crippling the human strength with which they contend with Him that in weakness they may hold Him fast for blessing. Thus, broken down in repentance and purged from idolatry, the nation will have their second Bethel when God will reveal to them His name so long hidden, and confirm to them the promise to their father Abraham.

QUESTIONS ON THE LESSON.

1. What is the great lesson of Jacob's life?
2. Divide his history in three parts, and apply it dispensationally.
3. Quote from memory John 1:51.
4. In what way does the Padan-aram experience foreshadow Israel's history today?
5. What event in Jacob's life foreshadows a similar one yet to follow in the history of Israel?

BOOK OF REFERENCE: *The Numerical Bible,* by F. W. Grant, is a good work on dispensational truth, but suited only to advanced students of the Bible.

Titles of Jesus Christ.

In the Gospels four titles are given to Jesus. He is the Son of David, the Son of Abraham, the Son of man, and the Son of God.

As the first He has title to the throne of David, as the second He has title to the land, as the third He has title to the world, as the fourth He is heir to all things.

Of these four titles three are made good when He enters on His millennial reign. As the Son of David He ascends the throne of Israel, as the Son of Abraham He takes possession of the land promised to Abraham, as the Son of man the whole habitable earth is put under Him. His title as the Son of God abides throughout, and shall be made manifest to all when He shall deliver up the Kingdom to God the Father, "that God may be all in all."—*Ford C. Ottman.*

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by R. A. TORREY

LESSON 32.

The Sermon on the Mount (Concluded). Matthew 7:13-29.

DISCOVERY OF THE FACTS.

1. The way of destruction and the way of life, vv. 13-14.

How many "ways" does our Lord say that there are? Where does the one way lead? Where does the other way lead? If one is not in "the way which leadeth unto life" in what way is he? What is meant by "destruction"? (Rev. 17:8; 19:20; 20:10.) What is meant by "life"? (John 10:28, 29; 17:3; 1 John 1:2.) What kind of a way is it that leads to destruction? Is it easy to enter? Is it easy to walk in? (Prov. 13:15.) How many go that way? What kind of a way is it that leads to life? Is it easy to enter? What must a man do to enter it? (Matt. 18:3, 4; Acts 2:38; John 3:3, 5; John 14:6.) Is it easy to walk in? (Matt. 11:28-30.) Is it a disagreeable way to walk in? (Prov. 3:17.) How many are traveling that way? Why are so many traveling the broad way? (Jer. 17:9; Ro. 8:7.) Why are so few traveling the narrow way? (1 Cor. 4:14.) Which way are you traveling?

2. Beware of false prophets, vv. 15-20.

Of what class of persons does our Lord especially urge His disciples to beware? What is meant by "false prophets"? Are there any other warnings in the Bible against them? (Deut. 13:3; Jer. 23:16; Matt. 24:4, 5, 11, 24; Mark 13:22; Ro. 16:17, 18; Eph. 5:6; Col. 2:8; 2 Pet. 2:1-3; 1 John 4:1.) Are there any false prophets in the world today? Will their number increase or decrease before the coming of our Lord? (1 Tim. 4:1, 2; 2 Thess. 2:3, 4, 8-10; 2 Peter 3:3; 1 John 2:18; 2 Tim. 3:13, R. V.) How can one avoid falling a prey to them? (Acts 20:29, 30, 32; 2 Tim. 3:13-17.) How do they appear outwardly? What characteristics are indicated by "sheep's clothing"? What are they inwardly? What is meant by this description? Does the fact that a man makes fair pretences of humility and meekness and love prove that he is really a messenger of God? (2 Cor. 11:13, 14; Ro. 16:18.) How can we detect a false prophet (v. 16)? What are the fruits the real prophet of God bears? (Gal. 5:22, 23; 1 Cor. 13:1-8.)

If we want good fruit, what must we have first? In order that a man may become a good tree, what experience must he pass through? (John 3:3, 5.) Is there any attempt today in religious work to make bad trees bring forth good fruit? What is the fundamental fault with all "Ethical Culture" movements? If a tree does not bring forth good fruit what will become of it? Is it enough to save a tree that it does not bring forth bad fruit? Are there any modern trees that will be hewn down and cast into the fire? Into what fire will they be cast? (Matt. 13:41, 42; 25:41, 46; Rev. 20:15; 21:8.) What is the final test by which any man can be known?

3. Saying and doing, vv. 21-23.

How do many people expect to get into the kingdom? Can any one enter the kingdom that way? Ought we to call Jesus "Lord"? (Ro. 10:9, 10.) When only will our calling Him Lord do any good? (Luke 6:46; 13:25-27; Matt. 25:11, 12; Acts 19:13-16.) Is it mere "saying" that God demands? What does He demand? What is it that we must do? What is the will of the Father in heaven? (John 6:29; 1 John 3:23.) Where will we find His will revealed? If then we are to do His will what Book must we study?

How long will many persons be deceived? Do the persons described in v. 22 really believe themselves to be a saved people? What had they done? Because a person preaches, casts out devils and does many wonderful works in the name of Christ, does it prove that he is really a disciple of

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Christ? Can one get into heaven that way? What will our Lord say to those persons who have called Him "Lord," etc., but who have never surrendered their own wills to Him (v. 23)? Where will they spend eternity? (25:41.)

4. Building upon the rock and building upon the sand, vv. 24-29.

What two things must a person do in order to build upon the rock? What must he hear (v. 24, R. V.)? Where can we now find our Lord's words to hear them? Will hearing alone prove sufficient? What kind of a man is he that hears and does the words of our Lord? How is the house which every man builds to be tested? What will become of the house built upon the rock when the day of storm comes? Will it do any good to hear the words of our Lord if we do not obey them? What kind of a man is he that hears His sayings but does not do them? What is such a one doing? How will his house be tested? Is every one's house sure to be tested sooner or later? What will become of the house of the one who hears the sayings of Jesus but does not do them? What kind of a fall will it be?

What was the effect of our Lord's teaching upon the people? Why were they astonished? Why did He teach them as one who had authority? (John 7:16; 12:49; 14:10, 11, 24.)

CLASSIFICATION OF TEACHINGS.

1. God.

A Father, His dwelling place—heaven, His will—the supreme law of the kingdom, 21.

2. Jesus Christ.

The Son of God, the Judge of the world our Lord, 21-23; an incomparable teacher, taught as one having authority, 13-29; what we do with His sayings determines our destiny, 24-27.

3. The two roads.

The broad road leading to destruction, many traveling it, 13; the narrow road leading unto life, few traveling it, 14.

4. False prophets.

Make an outward pretence of meekness and gentleness and innocence, in inward fact are fierce and predatory, 15; known by their fruits, 16.

5. Good trees and corrupt trees.

(1). A good tree: bringeth forth good fruit, 17; cannot bring forth evil fruit, 18; is known by its fruit, 20.

(2). A corrupt tree: bringeth forth evil fruit, 17; cannot bring forth good fruit, 18; is known by its fruit, 20; shall be cut down and cast into the fire, 19.

6. The coming judgment.

There is a judgment coming, many will be disappointed in that day, 22; only one adequate preparation for it, not merely hearing but doing, 24-27; merely calling Jesus "Lord, Lord," prophesying in His name, casting out devils in His name, and doing many wonderful works in His name will not prepare one for that day, 22; Jesus Christ is the Judge, 23.

LESSON 33.

The Centurion's Servant. Luke 7:1-10. (Compare Matthew 8:1-13.)

DISCOVERY OF THE FACTS.

1. The prayer of faith, vv. 1-3.

Where was this miracle performed? What miracles had already been wrought there? (John 4:46-54; Mark 2:1; etc.) What was the social position of the man who came to our Lord compared with that of our Lord Himself? How did the centurion approach Him? (Matt. 8:5.) Did he come in person? How are we to reconcile the account we have here with that we have in Matt. 8:5-8? Why did he not come in person (v. 7)? In whose behalf did he send to our Lord? (See margin, R. V.) If he had been like many masters what would he have done with that slave? (1 Sam. 30:13.) Why did he want the servant healed (v. 2)? What glimpse does this give us into his character? Had his compassion upon a suffering slave anything to do with his faith in Christ's readiness to help him? How sick

was the boy? Why did he send to our Lord in such a desperate case? Upon what did he build his faith? (v. 3; compare Ro. 10:17.) What was his prayer at this time? What did our Lord say? (Matt. 8:7.) Is He ready to say that in answer to our prayers today? (Heb. 13:8.) Did the apostles claim healing power? (Acts 3:12.) Why did He promise to come? If we want Him to come to our homes what must we do? (Rev. 3:20.)

2. The humility of faith, vv. 4-7 (first half.)

When the centurion saw our Lord actually approaching his house, what did he do? What was his testimony regarding himself? What was the testimony of the Jewish elders regarding him? Which were right? Which are the most likely to get a blessing from God, those who think they are worthy or those who think they are not? (Ps. 10:17; Luke 18:10-14.) Which is it best to plead before Him, our worthiness or our unworthiness? How had this centurion further shown his sense of unworthiness? If we feel that we are unfit to approach God, is there any one we can get to present our plea to Him? (Heb. 7:25.) However great our sense of unworthiness, how can we still have boldness to draw near to God? (Heb. 10:19; 4:14-16.)

3. The confidence of faith, vv. 7 (last half), 8.

What reason besides his own unworthiness did the centurion allege why our Lord should not come under his roof? Who only can banish sickness by His bare word? (Ps. 33:9; 107:20.) What faith, then, in our Lord did the centurion have? Did any one else ever come to our Lord expecting that He would at a distance, by a mere word, banish disease? Was the centurion quite confident that the mere word of our Lord would prove effectual? How did he further illustrate his faith? What did he think was Christ's relation to disease? Was he right about that? What do we find in the Gospels subject to the mere word of Christ? (Luke 4:35, 36, 39; Mark 4:39; John 11:43, 44.) What kind of servants did the centurion have? Why? (v. 2.)

4. The reward of faith, vv. 9, 10.

What was the effect upon our Lord of this declaration of his faith? Is there any record that the Son of God ever marvelled at anything else? (Mark 6:6.) At which has He the most occasion to marvel in us, our faith or our unbelief? Did He do anything besides *marvel* at his faith? Whose else faith did He once commend? (Matt. 15:28.) Wherein were these two persons whose faith He commended alike? Where do we find the greatest faith today, in "Christian" or in "heathen" lands?

Was there anything commendable about the centurion besides his faith? What was the one thing our Lord commended? Why? (Heb. 11:6, f. c.; John 6:29; Ro. 4:3.) Of what did He see a prophecy in his faith? (Matt. 8:11.) Did he get anything besides commendation of his faith? Why was what he asked done? Why are many of the things we ask not done? (Jas. 1:6, 7.) How much was done for the centurion? (Matt. 8:13.) What is the measure of our getting? (Matt. 9:29; 17:20; Mark 9:23.)

What was the result of our Lord's word in this instance? Had the servant himself exercised faith? Will faith today avail for any one besides him that has it?

CLASSIFICATION OF TEACHINGS.

1. Our Lord.

His deity, 7, 8; humanity, 9; the power of His word, 7, 8, 10; readiness to respond to humble prayer, 6, 10; would not go to see a nobleman's child (John 4:46-50), starts at once to see a humble centurion's servant, 6; His joy at faith, rewards faith, heals the incurably sick, 9, 10; rescues from the very jaws of death, saves in response to the prayer and faith of another, 2-10.

2. The centurion.

His position, tender love for a slave, 2; generous regard for God's worship, 5; humility, 6, 7.

His faith: he believed our Lord could cure incurable disease, in its last stages, 2, 7; at a distance, 7, 8; by a word, 7; disease was as subject and

obedient to our Lord as his slaves were to him, 8; our Lord was divine, 7, 8.

What he got: what he sought, 10; more than he sought, commendation, 9; admission to the kingdom (Matt. 8:11.)

His prayer: earnest, definite, for a temporal blessing, for another, 3, 4; humble, believing, 6, 7; prevailing, 10.

3. *The boy.*

Lowly position, a slave, dearly loved, desperately sick, grievously tormented, at the last extremity, beyond human help, 2 (Matt. 8:6); had a believing master, 9; was the subject of prayer, 3; made completely whole, 10.

4. *Faith.*

It is humble, confident, 6, 7; its natural soil—a loving heart, 2, 6; comes to Christ, 3; expects large things of Christ, 7, 8; gets more than it expects, 9, 10 (Matt. 8:10-12); found where least expected, Christ honors it above everything else, 9.

Its reward: gets what it seeks, 10 (Matt. 8:13); gets commendation, 9; gets admission to the kingdom (Matt. 8:11).

LESSON 34.

The Raising of the Widow's Son at Nain. Luke 7:11-17.

DISCOVERY OF THE FACTS.

1. A broken-hearted mourner, vv. 11, 12.

Where does this lesson represent our Lord as going? For what purpose? Were there no other sorowing hearts that day? Why did He go to this poor woman alone? What two processions met that day? What made this case a peculiarly touching one? How many instances of the raising of the dead are there in Bible history? How many of them were of the only child? What time of day was it? Who was she to meet on that dreary journey? What was to turn her hopeless sorrow into unutterable joy and gladness? Whom may we always meet on the saddest, dreariest journey? What will be the result of the meeting? (Matt. 11:28.) Does our Lord ever meet funeral processions today on the way to the grave? Was the woman alone? Why was the multitude with her? Did they do her much good? Who alone can comfort at such an hour?

2. A compassionate Saviour, vv. 13, 14.

What was the effect upon our Lord of the sight of this poor bereaved widow? Does He see us in our sorrows? How does He feel when He sees us? (Judges 10:16; Ps. 86:15; Is. 63:9; Lam. 3:32-36; Heb. 4:15, 16.) Did the woman ask His help? Did she believe He could help her? What was it that appealed to Him, if there was neither prayer nor faith?

How did He first of all manifest His compassion for her? Had any one else said that to her? What was the difference between His saying it and others saying it? How many tears will God ultimately wipe away? (Rev. 21:4.) Is it wrong for a believer to weep? (John 11:35.) What is wrong for the believer in this matter of sorrow? (1 Thess. 4:13.) Ought the believer to spend much time in weeping and sorrowing? (1 Cor. 7:30.) Is this the only place where our Lord said: "Weep not"? (8:52.) Does He say to any mourners today: "Weep not"?

What was the next thing He did? Does He seem to have been much excited? What most impresses one about the manner in which this incident is related? What did the bearers do when He touched the bier? Why? What did all the spectators do? What did He do?

3. Sadness turned into gladness, vv. 15-17.

What did the young man do? What was all that our Lord had to do to raise the young man? (Compare John 11:43; Luke 8:54.) What did He prove by that? (Ps. 33:8, 9; John 5:21-23.) How did His raising from the dead differ from that of Elijah and Elisha? (1 Kings 17:20, 21; 2 Kings 4:34.) That of Peter? (Acts 9:40.) That of Paul? (Acts 20:10.) Who will ultimately hear His voice and rise? (John 5:28, 29.) Does His voice ever raise the dead today? (Eph. 5:14; 2:1.) What was

it about the young man that heard His voice and responded?

Was it a kindness to the young man to call him back to life? What had he to tell of what he had experienced in those hours of death? How must life have seemed to him after this? How ought the resurrection life we get from our Lord seem to us? What does the incident teach about the power of Christ? About the power of death? What different things does the Gospel narrative show us as subject to Christ? (Diseases, nature, devils, death.) Who then is He?

What did our Lord do with the young man after He had raised him? What will He do with dead children after He raises them in that great day? What transformed the saddest day of that mother's life into the gladdest day? (Meeting with Jesus.) What can transform the saddest day of our lives into the gladdest day? Did the mother enjoy that boy as much after his death and resurrection as before? Will we enjoy our loved ones as much after their death and resurrection as before? Was her bereavement a misfortune or a blessing? Why? When are our bereavements blessings?

What was the effect upon the beholders of this miracle? Why did they fear? (1:65; 5:8, 26; 8:37; Matt. 28:8; Acts 5:5, 11-13.) What was their conclusion? Was it justified by the facts? Does God generally accredit His prophets? How far did the news spread?

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*
   His deity, credentials, commanding presence, divine composure, wondrous tenderness, 14, 15; humanity, 13; prophetic office, 16; unfailing compassion, 11, 13, 15; matchless power over self, over man, over sorrow, over death and Satan, 13-15 (Heb. 2:14); He seeks out the sorrowing, 11; sees, has compassion on, comforts the sorrowing, 13; gives them back their dead, 15; transforms their deepest gloom into loftiest exaltation.
2. *Man.*
   Subject to death, conscious after death, 14; victorious over death, 15.
3. *Death.*
   Its power—claims even the young as its victims, 12; its impotence—yields to the word of Christ, 15.
4. *Sorrow.*
   Its frequency, 12; its appeal to our Lord, its beneficence, its cure, 13, 15.
5. *Consolation.*
   The emptiness of human, 12; the sufficiency of divine, 13.
6. *The widow of Nain.*
   The saddest woman in all the city, 11, 12; met our Lord, 12; the gladdest woman in all the land, 15, 16.
7. *The young man.*
   He was dead, 12; our Lord spoke, 14; he heard His voice and he lived, 18.

LESSON 35.

John the Baptist's Last Message to Our Lord. Luke 7:18-35. (Compare Matthew 11:2-19.)

DISCOVERY OF THE FACTS.

1. *John the Baptist's perplexity, vv. 18-20.*

Who is the central figure of this lesson? Where was he at this time? How did he get there? What news reached him? How did he come to hear it? What clear revelation had he had concerning our Lord at an earlier day? (John 1:33, 29, 34.) In what state of mind do we find him in this lesson? What led to his doubt? (Compare 1 Kings 19:3, 4.) Is it credible that John who had formerly had such clear faith should afterward get into doubt? What will help us to understand it? What proof have we here of the genuineness of the Gospel story? Had he lost all faith in Jesus? How much faith had he yet? How did he show his wisdom? What is the wisest thing any man can do with his doubts? Did he remain long a doubter? Why not? Just what was the question he asked of our Lord? What is the meaning of "He that cometh" (R. V.)? What seemingly good reason had he for questioning whether our Lord was "the Com-

ing One"? How did his messengers prove their fitness for their mission?

2. Our Lord's answer to John the Baptist, vv. 21-23.

What was occurring at the very moment John's messengers arrived? Of what was this proof? (Is. 35:5, 6; 42:6, 7; 61:1-3.) Did our Lord enter into any long discussion to prove that He was "the Coming One"? What did He do? What is the best proof that He is indeed "the Coming One" and the Son of God? Are there any other passages where He appeals to His works as proving His claims? (John 5:36; 14:11; 15:24.) What were the specific things to which He appealed in this instance? To what things that He is doing can we appeal today to prove that He is the Son of God? Does the mere fact of healings prove that one is the Messiah, the Angel of the Covenant, or even a man sent from God? To what crowning miracle did Jesus call attention? What dead one had been recently raised (vv. 11-16)?

To what did our Lord appeal besides His miracles? Do pretenders usually preach the Gospel to the poor? What do they do to the poor? What final word of warning did our Lord add? To what O. T. prophecy did this refer? (Is. 8:14, 15.) What occasioned the word of warning just at this time?

3. Our Lord's testimony to John the Baptist, vv. 24-30.

What do we find our Lord doing in the verses that follow? When did He bear His testimony to John? Why did He not bear His testimony while the messengers were still there? How did John win the honor of having our Lord bear testimony to him? How can we win this honor? (Matt. 10:32, 33; 25:20.) What might the people be tempted to think concerning John? Why might they think that he was a "reed shaken with the wind"? Who defended him against this suspicion? What in the second place did our Lord say John was not? Where did He say that those who were gorgeously arrayed and lived delicately were to be found? Where was John to be found?

What did He say John was? (1:76; 20:6.) What is a prophet? Did John attain to anything higher than that? To what? Where is this prophecy found? (Mal. 3:1.) What two "messengers" are there mentioned? What was this messenger to do? How high a position among men did John occupy? How did his position compare with that of our Lord Himself? (Matt. 3:11; v. 28.) Who else occupies a higher position than John? Why? (Luke 10:23, 24; Eph. 3:8, 9; Col. 1:25-27; 1 Peter 1:10-12.) Ought we to aspire to be John the Baptists? Why not? What can any one of us be?

In what two ways had John's message been received? Who had accepted it? Who had rejected it? By accepting the message what did our Lord say the people had done? How justify God? How did they show they accepted John's message? What does our Lord say the Pharisees and lawyers rejected? (R. V.) How did they show it? Is it a serious thing to reject God's counsel? (Prov. 13:13.)

4. The unreasonableness of men, vv. 31-35.

To what did our Lord liken the men of that generation? From what was the illustration taken? What insight does this give us into Christ's character? Into His method of teaching? What is the point of the comparison? How did He describe the life of John? What kind of a life was it? To what was the authority attributed? What was the true explanation of it? If a man should live such a life today what would be said of him?

What is Christ's description of His own life? Does this imply that He drank wine? What did they say of His life? Was He a glutton? Was He a wine-bibber? Was He a friend of publicans and sinners? What did His enemies mean by calling Him such? Was He a friend of publicans and sinners in the sense they meant? If one is a friend of publicans and sinners in the sense in which our Lord was, will he be contemptuously so called nowadays? What was His real meat? (John 4:34.) While the most of the people received the message of John and our Lord in this contemptuous way, were there any who received it differently? What does He call those who received their message? (John

8:47.) What is the crowning proof that one is one of wisdom's children? By receiving wisdom's message what had they done?

CLASSIFICATION OF TEACHINGS.

1. Jesus Christ.

(1). What He is:

Divine, 27 (Mal. 3:1); the Lord, 19; the Coming One, 20; the healer of all men's diseases and troubles, 21; the Messiah, 21, 22 (Is. 35:5, 6; 42:6, 7; 61:1-3); the Friend of publicans and sinners, 34.

(2). What He did:

Cured diseases, cured scourges, delivered men from evil spirits, bestowed eyesight on the blind, 21; made the lame to walk, cleansed lepers, made the deaf to hear, raised the dead, preached the Gospel to the poor, 22.

Blessed is he whosoever shall find none occasion of stumbling in Him!

2. John the Baptist.

An imperfect man, a temporary doubter, an honest doubter, went to the right One with his doubts, 19; a prophet, much more than a prophet, 26; God's messenger, the preparer of the way of the Messiah, 27 (Mal. 3:1); none greater than he among men, not so great as the one who is but little in the kingdom of God, 28.

The earlier lessons in this course may be secured in pamphlet form, each pamphlet containing 13 lessons, price 25 cents. Address The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

"THINK ON THESE THINGS"

The streams that turn the machinery of the world rise in solitary places. —*John R. Mott.*

The first hard mile of compulsion is made glorious by the second mile of consecration.—*Fosdick.*

There is no difference in quality between sins of omission and sins of commission; either is fatal.—*Selected.*

We should remember that man differs little from man except he turns out best who is trained in the sharpest school.—*Archidamus.*

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—*Selected.*

Work done without prayer is work done without God. Spiritual work that is not steeped in prayer has no business to be done.—*Selected.*

Bind your genius around the cross and God will send showers of abundant blessing upon your ministry. Exalt it above the cross and God will send a withering wind that will blast it forever.—*Joseph Parker.*

The most terrible of all orphanhoods—the fear that there are so many of us that the individual does not count, that God overlooks us!—*J. H. Jowett.*

Perhaps the Master knows what a capital ploughman you are, and so He never means you to become a reaper, because you do your ploughing so well.—*C. H. Spurgeon.*

I use my Bible as I use my checkbook in the bank, only with this difference: I have to tear a leaf out every time I cash a check, and can't use it a second time; but in taking from this book I can leave the leaf in and use it again and again. It is a sort of circulating letter; you never come to the end of it.—*J. Hudson Taylor.*

Stand with your back to the sun, and your shadow is ever before you, and you walk in it every step you take. Condemnation is the shadow of a sinner with back upon Christ. Turn your face to the sun, and your shadow is behind you, and you are ever walking out of darkness. Justification is the light of a soul with its face turned towards Christ.—*A. J. Gordon.*

THIRD MIDWINTER EVANGELISTIC and SOUL-WINNING CONFERENCE

Isaiah's Vision.

A. C. DIXON.

I have greatly profited during the past year in studying the visions that God gave to the apostles and prophets as a preparation for their work, and I have read this vision of Isaiah in the 6th chapter, hoping that it might give a sort of keynote for the Conference. If you read the fifth chapter you see one of the darkest eras in the history of Israel. It is a time of drunkenness, of apostasy, of robbery, of iniquity, so that there are as many as seven woes passed upon the people. In the midst of that dark time God gives the prophet this vision as a preparation for other work before him. And you will see in the vision three things: first, the vision of God and of living fire, then the passion that was stirred in the prophet by this vision, and then you will find revealed the mission upon which God sent him.

The word "prophet" does not mean simply one who predicts. That was the minor work of the prophet of old. He was a forthteller as well as a foreteller. He spoke for the age as well as for the ages to come. The Greek word "prophet" means to speak for another, to speak for God, and the Hebrew word translated "prophet" has in it the thought of heat, boiling heat. Put these two together and you have a perfect definition of the prophet, —one who speaks for God at boiling heat. The Lord does not want any prophets on ice. He does not want truth that is frozen. He wishes truth on fire, and the man who is willing to speak God's Word with God's fire is the one that God is preparing for the work.

I. THE VISION.

The prophet saw Jehovah sitting on a throne, high and lifted up, and the majesty of His presence filled the temple. The vision was that of God exalted, lifted up before the people, and it is our mission to lift up the God who is on His throne, to present to the people the God that reigns, the God of power, the God of the present, the God up to date.

Notice it was in the year that Uzziah died. Kings die, but God still sits on the throne. All the kings of earth fall off their thrones, but God still remains. And the eye of the real prophet sees God on the throne. Is that your vision? Do you believe that the Holy Spirit is the God of power tonight, the God enthroned, and that you can just link yourself with this enthroned God? Are you willing to exalt Him in your thought, in your work, and in your life?

Then comes the vision of living fire! There were before Him and above Him the seraphim. Each one had six wings. With two he covered his face, with two he covered his feet, and with two he did fly. Now I know in popular thought the seraphim are a form of angel. The only time in the English Bible where this word seraphim occurs is in this chapter. The only other place where it occurs in the Hebrew is where it applies to serpents, on account of their fiery appearance and bite. And it seems to me that the popular interpretation of seraphim is not the correct one. There is no mention of seraphim as angels,—there is of the cherubim,—but the word seraphim means shining and burning. John the Baptist was a seraph in that he was a burning and shining light. He was willing to be consumed, and in the process of consummation he gave out light. "Ye are the light of the world." The man that is willing to put himself on the altar and be burned up is a seraph. He does not need six wings either. He is a seraph without wings.

It is a vision of living fire. These creatures were creatures of fire, with their faces and feet and wings of fire.

What your face needs, brother, is to have some fire in it! Did you know that? Some faces are as cold as the Arctic region. When they look at you it is a blast from the North Pole. They need to be lighted up, and when they have behind them a heart that is on fire with love for God, on fire with love from the Holy Spirit, the face itself will have the fire of heaven. It will be the face of the true seraph. And your hand needs to be on fire. Did you never feel that you were shaking hands with a piece of ice? It was because there was no heart, no sympathy, no fire of love. And the feet need to be on fire, the whole being!

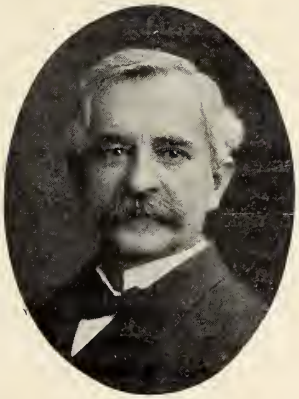
These creatures were speaking one to another, not to God, but to one another: "Holy, holy, holy is the Lord God!" When we really get on fire, we will be magnifying God's holiness. I confess to you that as I studied this vision of the prophet I was convicted of a sin, and I am going to pass it on to you preachers for what it is worth. I have preached on holiness many a time, the holiness that we ought to have and the measure of it that the Bible teaches we can have, but I have never preached a sermon on the holiness of God—just simply the holiness of God, the holiness that flames and burns and destroys. God help us to magnify His holiness!

2. THE PASSION.

"Woe is me." Passion does not mean what we mean by the common English word—anger. It means suffering, it means the cross, it means agony, it means the broken heart. When the prophet got a view of God on His throne and of these creatures of living fire, revealing the holiness of God, his heart was broken. He began to feel a conviction of sin he never had before, and he said:

"Woe is me, for I am undone!"

The word "undone," Dr. Adam Clark says, means—"I have been dumb, I have been struck dumb," "I am a man with unclean lips," and the intimation is that the silence is because of uncleanness. My lips have stagnated, I have refused to speak, I have not borne my testimony, and my lips have grown impure by silence. Let the purest water in the world remain quiet for awhile, and you have stagnation and impurity. That is the thought of the prophet. I have unclean lips, not because I have been lying, not because I have been swearing (God help us if we have to be washed from swearing or lying or obscenity!), but silence is pollution, and I need to be cleansed from it.



A. C. DIXON.

How has it been with you? Were you sitting by that man the other day, and God told you to speak and you did not do it? If so, your lips were polluted by the silence. Did you have an opportunity in a company to testify of Jesus Christ, and you did not do it? You need to ask God to cleanse your unclean lips, made impure by silence.

Notice that the prophet confessed his own sins first: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Our temptation is to confess the sins of the people first and try to get everybody else set right and then we will have a revival. If our neighbors will just get right, we will certainly have a revival! If other folks get warmed up, we will come and warm by the fire! We are willing for other people to get revived, and we will get revived as a sort of secondary affair. We like to have an evangelist come in and warm us up. We like to have a company of people get together and pray to warm us up when

God would have us go directly to His fire and have us confess our own sins first. My brother, are you willing to do it? Are you willing to quit thinking of the sins of other folks and just tell God about your sin tonight? A great revival in a certain part of Wales began as a result of three sermons on this chapter. The fires began to kindle, and the people themselves became preachers. Every tongue was set on fire, and a preacher who was pastor there told a friend of mine that he carried his manuscript sermon to the pulpit every Sunday for three months in succession and did not have a chance to preach it. The people confessed their sins, the pastor confessed his sin, the deacons confessed their sins, and the fire began to burn in the hearts of the people.

Notice what did it. "I am a man of unclean lips, I live in the midst of a people of unclean lips." Why? "I have seen the Lord, the Lord of hosts." We have been praying for a vision of Christ that we may be happy, that we may shout hallelujah. I have been preaching lately with a view to that, to get happy myself and to make everybody else so—one sermon on Hallelujah and another on Amen, and I have been looking for texts that would give us a new vision of Christ and fill us with joy and give us a foretaste of heaven. I have a conviction that what I need most is a sort of foretaste of hell. "I am a man of unclean lips, because I have seen the King of glory. Woe is me!" Isaiah does not say "Hallelujah!" he does not say "Amen!" he does not shout. He says: "Lord, have mercy upon me! I have seen Thy holiness, I have seen the fire that burns, I have had a foretaste of what sin means in my soul. Lord God, have mercy upon me!" I love to get a glimpse of the face of my Master that thrills me, but what we need is a conviction of sin that breaks up the heart and gives a conviction of guilt that will turn us to God with confession, and then self becomes sin, and ambition that is worldly becomes sin, and the moat in the air becomes sin. When we get a vision of the glory of Christ in all its dazzling whiteness we see sin in its deformity and its guilt.

And now what takes place? When the prophet has gotten a foretaste of what sin means and confesses his sin, and his heart breaks for sin, these creatures of fire go to the altar and with their hand of fire they take the coal from the altar and come with their wings of fire and place that coal upon the lips of the prophet, and his lips are cleansed. I tell you, brother, it takes fire to carry fire! You had better not try to go to the altar with a hand of ice if you want to cleanse the lips of other people. If we are going to scatter fire we have got to be on fire, and if we get the fire from God's altar it will be because we have something of the nature of fire in our own spirits, that has been given us by the Spirit of God. A coal was taken from God's altar—not from rhetoric, not from philosophy, not from logic, not from history. It was not the fire of human eloquence, the fire of the flesh, it was fire from God! And I declare to you I seem to perceive the odor of burning flesh! The air seems to be full of the burning of the lips of the prophet as they are cleansed.

We are anxious for the tongue of fire. What do you want with it, brother? Would you like to have the tongue of fire to draw a crowd with, that you may have the biggest audience in town, that you may preach eloquently, that you may be the greatest preacher in the community? Would you like to have the tongue of fire that you may use it as one of the assets in your spiritual business, that you may have great success in carrying out the purpose of your life? There may be an unselfish motive behind it and you be filled with selfishness. What do you want with the tongue of fire? What most of us need is the touch of fire! We don't pray for that. We are anxious for the tongue that speaks eloquently, but we don't ask for the touch that burns and convicts of sin.

Are you willing to present your lips for the touch of fire, and your whole being for the touch of fire? Are you willing that God's fire from His Holy Spirit should cleanse your heart, your mind, your body, your whole personality in order that God

may use you to the glory of Jesus Christ our Saviour? If so, you are ready to hear what God says.

"Whom shall I send, and who will go for us?"

"Lord, here am I, send me! I was not ready a few minutes ago. Even after I got the vision of God on the throne I was not ready, and when I got the vision of the living fire I was not ready. Then I got the touch from the altar that cleansed my lips, and now I am ready! I am ready to use the tongue, I am ready to keep silence. I am ready to do what God tells me. Here am I, Lord, send me!"

3. THE MISSION.

"Go!" Go and preach to the people that will not hear! Go and proclaim the Gospel to the people that resist it! Go in faith! Read what follows, and you will see a process of failure. Brother, it needs the touch of fire from heaven to know how to fail for Jesus Christ, to know how to stand true in the midst of apostasy, to stand alone for God. You go and preach while the people grows harder under the message. You need the baptism of Jesus Christ for a failure that ultimately you may have the largest success. He has a sort of way of doing things with the remnant after the failures. Some of us start out very large in our own estimation. We are going to do big things for God, and we find ourselves after a few years with just a list of failures, and God has to come in and go to work with the remnants. Turn from the failure to God, and if you stand the touch of fire and do the will of God you will find that with the tenth He can do more than He could with the hundred per cent!

I have asked God to give me in this preliminary address a message from the Word that would prepare us for the enduement of the Holy Spirit for service, and from the depths of my soul I believe we have the first steps in this chapter. The man or woman who is not willing to stand the touch of fire and have the evil consumed from his lips and life and work, is not ready for the mission upon which God may send him. Are you willing? Are you ready? Can you say: "Lord, here am I, send me to failure or success"?

May I tell just a bit of personal experience in a meeting like this? A boy preacher was in a mountain district, winning souls to Christ among humble, ignorant people largely. There came an invitation that startled me from the pastor of the First Baptist Church in Richmond to go there and labor a month with him. I confess I was afraid to go. I had never preached in a city pulpit in my life—among the humble, common people of the mountain district I felt at home, and God was blessing me. But I was afraid not to go, I was ashamed not to go, and finally the thought came:

"Are you just as willing to fail for Christ as to succeed, if God can get glory out of your failure?"

And I was not. That is the plain truth. I wanted success. I had a sort of feeling that failure there would mean a life failure. It would be an advertisement of failure. It would be something I could never overcome.

A friend of mine, not knowing anything about my struggle, wrote me the week before I started for Richmond, and said:

"Won't you meet me in the town of Concord with some brethren for a few days of prayer and Bible study?"

When I got there, there were six of us of kindred spirit. We rented a little room above a store, plainly furnished, and every morning until late in the afternoon we sat there together with our open Bibles, letting God speak. In the evening we spent a time in the hotel room letting God speak and kneeling before Him in prayer. We had been there three days, and that evening some of us were to leave, and we held our last little meeting in the upper room that had become sacred by the presence of God. As we knelt there together there came upon us such a sense of God as I had never known before, such a burning of fire as I had never felt before, such a realization of sinfulness and wickedness and unworthiness as I had never had before, such a view of Christ in His glory and the Holy Spirit's power as I had never experienced before! It seemed that I could not help it, I was borne down by the sense

of it! We fell upon the floor upon our faces as the most appropriate attitude to express our feelings and our attitude toward God in the work that He had given us. And that evening as I made my way toward the station on my way to Richmond to preach the next Sunday morning in the First Church, I was just as happy at the thought of failure as I had been of success! Do you know, I was a trifle anxious to fail for Jesus, I really was! If I knew my own mind I would have been glad to fail for Him if I could have felt that the failure was just for Him and His glory.

As I entered the pulpit on Sunday morning in that great, magnificent church I was trembling all over. A prominent preacher, a man famous in the world today, was sitting by my side, and seeing my great trepidation he reached over and said:

"My young brother, I want you to feel you are among your friends."

I knew that, I didn't think any of them were my enemies, but I was scared just the same. He continued:

"I want you to feel perfectly easy, because we are all praying for you."

I could not help saying: "Brother, if God wants me to fail, I am ready to fail."

He did not want me to fail. He helped me to preach the Gospel of Christ in simplicity and power, and over seventy-five men, women and children gave their hearts to Christ and united with that church.

The man that lets self fail, and completely fail for Christ, Christ will work through. Do you believe it? If you are willing to take the touch of fire from God, if you really want it in the power of the Holy Spirit for apparent failure or success, just for His glory, will you on your knees with me ask God to give it?

How Baron Woldemar Uxkull Became a Child of God.

I was born far away from here in Russia, in the province of Estonia on the Baltic Sea, and received a worldly education such as the young noblemen of my country receive. I had never been in Sunday school. I liked to ride, to dance and to hunt. My good mother took me sometimes to church, and I was obliged for her sake to go, but the word which I liked most was the "amen" of the pastor when he was through with his sermon. When I was 21 years old, I was sent to St. Petersburgh to serve in the Imperial Guard, and many times had the privilege to sit at the door of the bedchamber of the Emperor. I lived a life full of sin and worldliness, and soon became restless, and left the military service and began to travel. I traveled through France, Germany, Switzerland, met many men of the so-called good society who were quite unbelievers, and I came back to Russia also

AN UNBELIEVER, AN ATHEIST.

I was disgusted with myself and with life. There were so many questions which I could not answer, and there were so many things in my own character which I could not change. I tried to be moral and good, but sin was always mightier than I.

At this time God sent a revival into the province where I was living. Missionaries from Sweden came over and preached the old Gospel of the new birth, of the necessity to receive the new heart, and this revival came like a holy wave over the province. But as it is written: "The Gospel was preached to the poor." The poor, the peasantry, gathered together and heard the Gospel. The nobility did not go to the meetings. It was nothing for them. They could not understand them. I remember that we laughed many times about them. To pray, to stay the whole night together, and then to say that we were children of God, that our sins were forgiven, it seemed all so enormous to us! We thought it was some disease. But I was obliged to confess that these converted people were really better. A man who was converted, did not steal any more, did not drink any more. We could trust him. So when this revival came into my estate, and when my servants and attend-

ants asked permission to gather in some place,

I DECIDED TO BUILD A HALL

for them. It would be profitable for me if they would be honest and would not drink, so I thought I would help the population to be moral and better. After some weeks, when the hall was ready, they came to me and invited me to be present at the first meeting. Well, I did not like to go, but I thought the first time, since I built the hall, it is perhaps just and right that I be present, so I went there and heard the singing and preaching. When it was over I wished to the brethren all success, and told them I thought their religion was very good for uneducated people. They said to me:

"The religion is good for everybody. Everybody must be born from above, or they cannot get to heaven."

I said: "I don't believe that. If a man has been in high school then he knows enough."

"Oh no," they said, "the Bible says you must have a new heart."

I said: "I don't believe in the Bible."

We could not agree, and I went away. They decided to

PRAY FOR ME.

They had general meetings where they preached the Gospel to everybody who came, calling sinners to Jesus, and then they had special meetings of those who were already children of God, little meetings where everybody had the right to speak his experience, meetings where everybody had the right to pray, and in those little meetings where the children of God met together they decided to pray for me that God may convert me. And now it is a fact that when children of God pray in the spirit of unity then heaven and earth are moved, because God must then answer His children. And so when they were praying for me, God began to act, and I became very restless. I was disgusted with life, I was disgusted with myself, I was not satisfied. I had very many obstacles in my life. And these people wrote me sometimes nice little anonymous letters. They did not put their names, they were afraid to do that, but they wrote nice little letters that they were praying for me that I might become converted and become a child of God. I destroyed these—put them in the fire and in the waste basket, but I thought: "They mean all right for me." Once I thought: "Well, I have the need to speak to somebody about my difficulties." Russia is a little like your far west, a large country and few people living together, and so I had miles and miles around me where nobody could understand my difficulty. Twelve miles away from me there was a Lutheran pastor. I thought:

"He has been in the university. I will call upon him. Perhaps he can give me a little moral advice, some philosophic comfort."

I went to him and spoke all my doubts to him. There were so many questions I could not answer! Why was this whole earth so full of sorrow? We try to be good but we cannot be as we wish to —why is it? I thought he would give me some philosophy, but he did not do that. He said:

"GO TO GOD! HE ALONE CAN ANSWER YOU."

I said: "How can I pray? I don't believe in God or prayer. I thought you would give me some philosophic teaching. I don't believe in God."

He said: "I haven't anything else to say."

"Well, then," I said, "it was quite unnecessary that I disturb you."

This man was not converted, for after my conversion he fought against me and against the meetings and teaching, but he said the right thing. In Russia we have posts on the road, and on them is written the name of the city where the road is going. These posts have no life in themselves, but they show the right direction. So with this pastor. He was a dead stick, he had no life in himself, but he said to me the right thing—that I must go to God, that God alone can answer me, that I should pray.

And now God in His marvellous grace found a way to bring me in touch with Jesus. I did not go to church, I did not

go to meetings, I did not read the Bible, but

GOD FOUND A WAY

to make me love Jesus. From the city a bookseller sent me a box of books, philosophic books, and among them was a book by the great Russian writer, Count Tolstoi. The title of this book was *Why Do We Live?* I thought that was a good book, and I would like to see what it said. In the first pages it said: "Oh, we are so dissatisfied and disgusted with life many times," (That was just my case,) "and we cannot be satisfied until we begin to love. We must love each other. Then we are satisfied." He did not say we must love God—he is not a Christian. Then he said: "All great teachers, all great philosophers have said so. Confucius, Buddha, Jesus Christ have all taught that we must love each other, and when we love each other then we are happy and satisfied with life. Then our life is filled." He spoke about these old heathen teachers, but he spoke much more about the teachings of Jesus of Nazareth, and what Count Tolstoi said of Jesus of Nazareth was

JUST THE THING I NEEDED

to become interested in His personality and teachings. I remember it was in January, 1890, and I was so interested that I read this book the whole night through until I finished it, and in this night I can say I began to love Jesus, I was attracted to Jesus. But I did not know that He was the Son of God, but I liked him as a noble and great teacher, like you may love Lincoln or Garfield.

The next morning I thought I should like to read more about His teaching, I did not know enough about Him. In my library there were many novels—I burned them all afterwards, several hundreds I put in the stove,—but there was no book about Jesus in my library, and I did not know what to do. Then I remembered: "Well, you have your Bible from the school." In the school every scholar was obliged to have a Bible. For many years I had not touched it. I thought: "There will be the story and the teachings of Jesus." It was quite new to me, and it was so interesting! His teachings were so interesting and deep, and He became always more interesting, so different from the books of philosophy. His words were so attractive, His teachings so full of love, so full of life, so full of new thoughts, and

I LIKED HIM VERY MUCH.

Sometimes the idea came: "Perhaps He is really more than human, perhaps He is divine, as the pastors say"; and I was troubled in my heart. I did not know what to believe.

Then I thought: "Well, I will look back into history. I will see what the great men of history have said." I saw the great men of history, Frederick II of Prussia, Napoleon of France, Voltaire, they did not believe in the divinity of Christ. On the other side, men of great influence, Emperor Alexander I of Russia, Luther of Germany, Wesley in England, men who had a great name in history, they believed in Jesus. What shall I do? On one side are great men, on the other side are great men. Where can I find the truth? And there came a deep answer: "You will find it here: try to pray." But I said: "I cannot pray; I don't believe." Then the Holy Spirit said: "Try! Perhaps there is a God. If there is a God who answers prayer, He will hear you. Try! Perhaps you will find Him." Then I said: "I will try," and I said: "O God, if you are there above, and if you hear the prayer of a man on earth, show me the truth! I do not know what I shall believe about Jesus." After this prayer there was no special answer, but when I read the Bible (I was just reading the Gospel of John), when I was reading the story of the life of Jesus, and His words and His teaching, oh, there was

NEW LIGHT,

just like electric light, in the Bible! I could not understand it. I saw that He was very great, that He was much more than a man—that He was divine, that He was really the Son of God, that He was God!

Now it was a great and a new thing to sit before Jesus and to see that He was the Son of God. The whole world changed! All His words were much more important, all His love was much more divine, much more touching, that He the Son of God loves such people as us! And then what a terrible thing that they killed Him who was so noble, so wise, so good,—and they killed Him, killed Him! Why did not God prevent this unjust thing? Why did God let His Son be killed on the cross? And then the Holy Spirit like a voice in my heart told me that it was for me.

"It was for you He was crucified. You have sinned, you are cursed, and He took your curse upon His shoulders. He took your punishment upon Himself. Now look at Him as He is there on the cross! Look how His holy blood is flowing,—it is that your soul may be purified and clean!"

And then I broke down and could say only:

"MY LORD AND MY GOD!"

And then eternal life began for me! I was unspeakably happy. Before that I was disgusted with life, I did not understand life. Now I understand it, now I was glad, I was happy, and had like a honeymoon with Jesus for several months!

Then I thought: "You must be also honest, and go to those persons and tell them they were right and you were wrong when the chapel was opened and when you were speaking against them. Go up and say they were right."

So on Thursday evening, when they had their little prayer meeting, when they were all gathered there, I came in and said to them:

"I have something to say to you. I am also now such a converted man as you, and your Jesus is also now my Jesus, and your Bible is also now my Bible."

They said: "Praise the Lord! We have prayed for you. Now we will thank Him."

Then they went on their knees, and we prayed together, and we thanked God our Father. He is mighty and willing to save everybody who comes to Him in the name of Jesus. When we raised from our knees after this prayer full of thanks and full of praise, an old brother put his hand on my shoulder and told me:

"Now you must also

CONFESS CHRIST BEFORE MEN,

because it is written: "Who confesseth me before men I will confess before my Father and His holy angels."

I did not say: "Religion is good enough for uneducated people," but I said: "I have not been in a seminary or Bible Institute."

He said: "It is not necessary, the Holy Spirit will teach you to say what experience you have had."

That is the story how I became a child of God.

Samson's Declension.

E. STAFFORD MILLAR.

A little over a year ago I visited the Chicago Art Institute, and though I had something over 300 pictures to look upon and was admiring the marvelous work of the artists in ever bringing forward new designs, I came at last to something that riveted itself upon my mind and heart. It was a series of pictures portraying Samson's life and declension. First the artist brought before us that magnificent personality in all his beauty of youth and strength. In the following picture the artist portrayed Samson slaying the lion as though it had been a kid. He took it by the jaws and rent it asunder. I moved along to another picture and saw what seemed to be the first step in his terrible declension, and before that I stood longer than before any other, for it touched my heart. Delilah was leaning toward Samson, and he leaning toward her. She was magnificently arrayed in Eastern garb, but my eye was caught by the eye of the woman as she leaned toward Samson. He had stretched out his hand and was gently touching the hair of the woman he loved, and she was bringing out the secret of the soul of the man when she said:

"Samson, you say you love me, but three times you have deceived me. I want to know where your strength lieth."

The next picture portrayed poor Samson as a prisoner, and he was the sport of the enemy.

I came away from those pictures and said to myself: "Is it possible that after such a magnificent call, after such wonderful strength and grace, a soul can go so far from God that it is robbed of its beauty and strength and spirit?" Then I



MISS E. STAFFORD MILLAR.

remembered the words of Paul where he seemed to be fearful of the same tragedy lest it befall him: "After preaching to others, lest I become a castaway." It brought me on my knees before God. It has helped me in my own experience, and I want to pass it on to you.

I look upon Samson as gifted with

BOTH STRENGTH AND GRACE.

He was strong it is needless to say. He proved his greatness by not telling where his strength lay, not even to his father and mother. Some time after that he passed the same way, and he said: "I will remind myself of when the Spirit of the Lord was upon me," and he went to look for the carcass of the lion, and found it, but the bees had been busy, and he brought some of the honey to his father and mother. There was his chance! He could have told them then about the lion and how he had killed it, but he did not do it, showing how he was also gifted with magnificent grace. Yet we find him before us in these sad words toward the end of the 16th chapter of Judges, where he said:

"I will go out and shake myself as at other times, but he wist not that the Spirit of the Lord had departed from him!"

I believe, in the first place, that

HE LIGHTLY ESTEEMED THE CALL OF HIS CONSECRATION.

He had been called before his birth, he had been set apart to deliver Israel, to be a true witness, but he lightly esteemed it. This first day of the new year I trust we will not underestimate God's call to us. He has condescended to put His hand upon you and upon me to call us into His great field of labor, to go out and bring souls to Himself, the grandest and greatest and divinest call that can be placed on man or woman. It is because of light esteem that men and women have gone out of the place God has called them to. The beauty and divinity of their privilege has never touched their soul as God meant it should.

Samson played fast and loose, he manifested his indifference to his call by going into an unspiritual atmosphere. We are all called at times to an unspiritual atmosphere. Indeed, God's call upon us is to go right down to bring people to look up towards God, but there is a great difference in going for work or for pleasure. Samson followed the dictates of his heart, and if we do this we are sure to lose the course that God wishes to lead us in. We are all called to go into an unspiritual atmosphere to lead the poor benighted soul back to God. It is a part of our call to grip the hand of the straying one and bring that soul back to God. But we must go as the diver goes beneath the ocean depths, we

must breathe from above. Samson forgot that. He had embraced a friendship of the flesh. There are some companionships and friendships that lead to declension. I know of none more subjected to temptations in this direction than those who are in public positions. If we lose the touch of God we lose the touch of souls.

Samson played with sin and then he lied.

HE FAILED IN TESTIMONY

as he trifled with sin. He could have looked into the eyes of this woman and said: "No, God has called me to deliver Israel, and I cannot yield in this." But he sadly failed, and under the pressure of the unlawful glance of the eye, under the power and magnetism and personality of the one he loved, he yielded. I remember hearing General Booth say, as he looked into the face of a young man who was very handsome:

"Young man, you must be very careful to give yourself to God, and I charge you before God to give Him the strength of your eyes. Your personality and eyes can do a great thing for God. If you forget that, you will have to be forgiven."

It is well for all of us to remember that in this very thing we must stand as separated unto God. The glance of the eye, the kindly grasp of the hand can be separated unto God for the extension of His kingdom.

And so Samson said unto the woman: "Shave off my locks." That was not a declension, that was a perpendicular drop! He forgot his covenant with God. "And then I will be as other men." And the woman sent to the Philistines and said: "Samson has told me all his heart," and she put him to sleep on her knees, and his locks were shaved off, and when he arose he said: "I will shake myself," but he wist not that he had lost the Spirit of God! He found not only that he had lost his locks but that he was a prisoner. He lost also his eyesight, he lost his dignity. He was sport to the people.

It seems to me that when we lose power, the touch of God, the gladness of the Spirit and something of that personal beauty that rests upon us when we walk



OWEN F. PUGH.

"Yesterday, January first, was a great day for Mrs. Pugh and myself. Next year I will spend the entire time at the Mid-winter Conference."—*Owen F. Pugh.*

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with God, we become sport to the world. When a man or woman gets out of touch with God they lose their vision, the vision of souls, the vision of the personal presence of God.

Why do we want perishing souls saved? Is it because we have by the vision of God discerned the position they stand in? Is it because we have seen the glory of God in their salvation? By a touch of worldliness have I lost my vision, have I lost my enthusiasm and love for souls? O my God, how sad a condition if it be so! It is only as I keep very sensitive before the Lord that I may discern that He remains in my heart. Samson had come into this terrible place of declension, and he wist not that the Spirit had departed from him.

I know of

ANOTHER "WIST NOT"

that was just the opposite. Moses had gone up into the mountain and talked face to face with God, and he came down and wist not that his face did shine. We can have either. There can be an unconscious lustre and there can be an unconscious loss. If we go into the world we may have that unconscious loss, but if we go up into the mountain we will have that unconscious lustre. As we go into this new year may we go up into the mountain with God, and perhaps not knowing it there will be a power in our lives, a glory in our faces, that will bring many to His bleeding feet!

Lions to Overcome.

LOVIC P. LAW.

As I was listening to the story of Samson several things came into my mind. I thought of Samson going down to seek for himself a wife, and how he met the young lion in the pathway and was able to slay it. A young lion roared against him, or (in other words) disputed his way. In our lives as we go around, in school life, in evangelistic life, in business life, we are going to have lions to meet, lions to slay, just as Samson did, and we are either going to have to slay them or be slain. We must overcome obstacles if we go on to success, or else be defeated. Somebody would ask me what is the lion I meet most in my evangelistic efforts, the thing that keeps back the people from accepting Jesus Christ, the thing that retards the work of the Lord Jesus? I would answer without a moment's hesitation that it is



LOVIC P. LAW.

THE LION OF INDIFFERENCE.

What we need more and more in the life for Jesus Christ is not only the blood to cleanse from sin but spontaneity to speak for Him. Some people don't believe in hallelujahs in a meeting, yet I hear when they nominated President Roosevelt they yelled for twenty-three long minutes without stopping, at the top of their voices. And then down in St. Louis when they nominated their candidate the democrats would not be outdone, and they yelled for thirty minutes. Sometimes you go out in the audience and ask some old church member: "Are you a Christian?" and he says: "I reckon, I guess, I expect I am," but if you ask the same old brother: "Are you a democrat?" he says: "Yes, sir; hurrah for the democrats!" If there is anything we ought to be definite about it is that we are saved from sin by Jesus Christ, and we ought to have the same spontaneity in our religion as we have in other things. In my meetings I am trying to get people more and more to the knowledge that when they are founded upon Jesus they should have a testimony on their lips. Let us slay the old lion of indifference!

THE LION OF SELFISHNESS.

Have you ever met him? I have. I meet him every day in my life. I find time and time again that people want me to get others just to become church members, but just as sure as I live I am trying to be true, I am not going to seek for mere church members. I like to see people join the church. When I came to Jesus I wanted to join the church. I never did believe in "go-outism," I believe in "come-inism" and work for Jesus Christ. It takes the power of God's grace every day to be able to slay the lion of selfishness.

In a certain Northern city there was at one time a girl of influence and power and wealth. She had given herself definitely to Jesus Christ, and was being wonderfully used of the Master in that town. It was a town in which there were a great many working men. She used to go around telling the message, and after three or four years of consecrated effort her name was known far and wide because of the good influence of her life, because of the scores

and hundreds she had led to Jesus down in the slums.

One day there came like a dark pall over the city the news that Miss Alice was sick and dying. A workingman heard it and passed the news to another, and he passed it to another and so on. At noon one of them came to the door and said:

"I hear Miss Alice is dying; is it so?"

They told him: "Yes."

"Do you suppose they would let me see her? She led me to Jesus."

"Yes," was the reply, "the doctor said it would not hurt her."

He went to her chamber, and with tears running down his face took her hand and said:

"Miss Alice, I am so sorry to see you this way. You led me to Jesus."

All day long a procession filed up those stairs, men and women who had been led to Jesus by this girl's influence.

There was an old man in that town, known as John the Fiddler. He had been a drunkard all his life. It was toward evening when he came up the street with his fiddle under his arm.

"They tell me Miss Alice is dying," he said; "do you suppose I can see her?"

"Yes, come in."

He went in, and stood for a moment looking on that precious form, and as he looked he said:

"O Miss Alice, I am so sorry to see you this way! You led me to Jesus." Then he added: "Would you like for me to play you a tune before I go?"

She said: "Yes, I would be so glad to have you."

And that man, who had at one time been a great musician, drew the bow across the strings of his violin, and played that old song "In the Sweet Bye and Bye." It seemed as though God's heaven had come down to that room, and as the last note died away he found he was alone,—Miss Alice's soul had gone to be with Jesus!

I do not know what your aspirations or hopes are, but when God shall call me from this life to the world beyond I would rather lay my head on the pillow of God's promises and have some one whom I have led to the Lord Jesus say: "God bless you, Law, you led me to Jesus Christ," than anything else. I could then go home with triumph in my heart and on my lips. May it be this year that we shall put forth the greatest effort of our life, and may the greatest ambition of our life be to help other men and women to be better because we have met them!

"Not By Might, Nor By Power."

JOHN H. ELLIOTT.



J. H. ELLIOTT.

I am coming more and more to see the wisdom and the force of the words of the prophet Zechariah when he said: "Not by might nor by power but by My Spirit, saith the Lord of hosts" (4:6).

I suppose in some respects God's ancient people felt as we feel today sometimes. "If only somehow we could get something of the old power, something of the old stir, back again." They felt if somehow they could only have Jehovah move in their midst as in old times, if they could only have God's power back again! A friend of mine said this translation might be given in this form: "Not by army, nor by organization, but by My Spirit, saith the Lord of hosts." That was what they were longing for, and a spirit of discouragement had crept in. There is a danger of it in our own lives. There is a note of discouragement, a sort of hopeless feeling that we are living in a day of indifference and worldliness until there is no use in trying to breast it. But it is all a mistake. Never in all my life as in these days have I felt that God is moving mightily. I believe that He is speaking to America and to the nations of the earth,—it may be for the last time,—and speaking wonderfully well, but it has gotten to be conventional nowadays among us who are preachers and workers and singers to not get very enthusiastic. Let us throw dignity to the

winds. Dignity is about the cheapest thing on this earth anyhow. Let us away with it! Let us not hold on to conventional methods and conventional lines!

There is a tendency of drifting into very nice, prim, careful methods and ways. I love the stately service in the church, but in heaven's name let there vibrate through it something of the Spirit of God! Let us have splendid evangelistic work, and be trained to do it carefully, wisely and well, and above all let us rely upon God's Word! But don't let us forget that unless the breath of the Spirit of God is upon it, all will be a failure! I have listened to some splendid Bible lectures, but they were as cold as stone. All the points beautifully gathered together, but cold. I could not help thinking of the stones I used to gather as a boy on the farm, a nice, compact pile, but only a pile of cold stones at the most. God save us from that! We need to ask constantly that God's Spirit shall be upon us in our preaching and teaching and singing. That is what makes us palatable, interesting and helpful. Two men get up and say the very same thing. What is the difference? Both men of God, but one is true but hard, the other has the Spirit of God and men are convicted of sin and led to Christ. I have not come to this Conference with the hope of learning new methods,—I don't care very much for that any more,—but for a touch of God's Spirit that shall change everything. "Not by might, nor by power, —not by army, nor by organization, but by My Spirit, saith the Lord of hosts."

Some years ago I was going east from Chicago. My wife and I had a section on the Pullman car, and right opposite us was a beautiful young mother and little baby. My wife had gotten acquainted with her, and found she was inexperienced. She had not made proper preparation for the nourishment of the boy, and the supply of milk gave out. In the middle of the night, when the child was crying with hunger, she called to the porter and asked for milk.

"How can I get milk for you at this hour of the night?" he said.

It occurred to me that I remembered seeing a little can of condensed milk in our bag, and I spoke to wife about it. She searched and found it, saying:

"I don't know what under the sun we ever put it in for, unless it was for that baby."

I gave it to the porter and told him to prepare it. But when the porter brought it the baby would not have it. The trouble was the porter had prepared it with ice water, and that baby had sense enough to know that there would be trouble for him and everybody else in the car if he took it, —condensed milk prepared with ice water!

That is the trouble with us. We prepare our addresses with ice water, and we wonder why people do not like them. We need the Spirit's power in our lives and work more and more. It is one thing to talk about it, and it is another thing to awake and know it.

THE GOLDEN MOMENT.

"BEHOLD, NOW is the accepted time; behold, NOW is the Day of Salvation" (2 Cor. 6. 2). "Come



and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Isaiah 1. 18.

Accept the Lord Jesus as your Saviour for Time and for Eternity—

TO-MORROW MAY BE TOO LATE.

HyP.

A series of striking leaflets like the above is published by the Christian Worker Publishing House, 274 Bathurst Street, Toronto, Ont. 50 cents per 100.

Winning the Children to Christ.

HUGH CORK.

When I look over this great international field of North America and remember its upwards of fifteen millions enrolled in its Sunday schools, it fills me with enthusiasm; but when I remember that the large portion of this number are in the most impressionable period of their lives, when I remember that the church gets most of its membership here (tests having been made up to 80 per cent), when I remember tests I have seen made, such as in the Social Union at Philadelphia, made up of men like Mr. John H. Converse, where 120 out of 160 testified that they got their training for Christian work in the Sabbath school, when I remember what a training institution this is, and also the testimony of so many pastors where the tests have been made that those who come into the church from the Sunday school are there almost to a person to stay—then I am filled not only with enthusiasm but I am stirred to do my best to make the most of this institution of the church.

But there is another side of it that fills me with sadness. The figures in my own denomination reveal a condition of things like this, that it took three Sunday school teachers of our great church, evangelistic as it is, a whole year to win one scholar to Christ. It led me to look at this question a little more closely, and the question came up before me—Why, why, such a condition of things as this? And I am glad for the privilege of addressing myself to this question before this audience that represents such a large company of Christian workers.

I fear that multitudes of our Sunday school teachers are teaching

THE ROAD TO JERICHO

and forgetting the road to heaven. We are not preparing the lesson, a good many of us, with the idea of bringing some soul to know that there was One who has gone before, who suffered as we are suffering, was tempted as we are, but who was able to overcome, and thus is able to help us. We are not putting the question directly to our scholars: "Do you want to take Jesus Christ into your lives?"

When I was a boy of 15 to 17 years, I had three Sunday school teachers, one each year. They were fairly regular in attendance. There was evidence that they had studied their lessons from some view point, but in those three years not one of them ever said a word to me personally about my soul's salvation, and I was under conviction of sin the entire three years. I would have given anything for somebody to have said something to have made it easier for me to step over the line, but like most boys of that age I no doubt covered it up until the burden was so heavy, the conviction of God in my soul was so great, that I could stand it no longer until I had sought out an old brother and told him the condition I was in, and he helped me over the line. But I lost three years of Christian life, three years of service, three years of helpful influence because three teachers neglected to do the thing that I believe they were put there to do.

Sunday school teacher, are you doing work like that? I have been interested somewhat in Y. M. C. A. work—was secretary for a time. I have talked with a good number of young men, and have found that many of them passed through this experience that I passed through, and if that be true possibly the boys and girls in your class are passing through experiences like that. Shall they give

TESTIMONY AGAINST YOU,

as I have felt led to give this testimony against those three teachers who taught me when a boy?

I am afraid even the clergy are not free from this criticism. I was talking with a young man some time ago interested in Sunday school work, and he gave me a bit of his experience. He said there came to them in Minnesota a young man from a seminary. He was a well-read young man, with degrees from one or two institutions. "I too was interested

in reading, and we discussed current events. I was then not a Christian. We played croquet and tennis, we wheeled around those beautiful prairie roads on our bicycles, we were together eating at the same table, we talked of many things during the six months of that spring and summer. When the winter months came around he held his special series of meetings, and one night he came down the aisle to me in the after meeting and said:

"'Don't you think it is about time you were accepting Christ?'

"I said: 'Well, I think if you thought so you would have told me so several months ago, and if you have to wait until you get stirred up yourself with ten days of revival effort, I haven't much use for your religion!'"

The young man said: "That was not the thing I ought to have said, or at least it seemed to be a very rude thing to do, but I could not help but do it then. I accepted Christ later, but

I COULD HARDLY FORGIVE

the young man who was with me six months and ran the risk of my passing beyond the line, and he a Christian minister sent out to do that kind of service!"

We are not pressing home upon our scholars the need of salvation. We are teaching the road to Jericho and forgetting the road to heaven.

Another reason is along the line of *preparation,* and I want to go back of what we usually talk about when we talk of Sunday school preparation—to our own very selves. We cannot teach farther than we live. It was Emerson who said: "What you are speaks so loudly I cannot hear what you say." It is no use in Sunday school, with even the smallest child, to try to

TEACH ONE THING AND LIVE ANOTHER.

This illustration is a good peg to hang this thought on. It was told to me in a convention in western Pennsylvania. Into a class of boys taught by a young lady there came one Sunday an average nine year old boy with a bird's nest in his hand. He always had something new, and this time it was especially new, and was a greater attraction than what he had brought last Sunday, and so he didn't need to work to secure the attention of the class. The teacher saw there was no use starting on the lesson until she had disposed of that bird's nest. She said:

"Johnnie, what have you done? You have gone and taken a little bird's home and stolen her three tiny babies while she was off getting food! I am surprised that one of my scholars would do anything like that!"

Johnnie said: "Them birds haven't got any mother."

"Why, yes they have," said the teacher, "they couldn't live without a mother. See them opening their little mouths now for food!"

He said: "Oh, the mother is dead."

"Why, Johnnie," said the teacher, "did you kill the mother? I am surprised at you!"

As soon as he could get in a word he said he hadn't killed the mother, but seemed to know who had.

"Who killed the mother, Johnnie?" she asked.

"Why, you killed the mother!"

"I am surprised," said the teacher, "after teaching you all this time that you would think I would do such a thing."

Pointing to her hat, he said: "She is sitting on your hat at this moment!"

If I was going to teach boys that it is wrong to steal bird's nests I would not wear a hat with a bird on it, because your work will not go very far.

You cannot teach farther than you live.

There is another reason occurs to me, and that is *we don't comprehend*

THE CHILD'S LIMITATIONS.

We are continually saying to a child: "Keep still! Can't you keep still! Such a lot of wiggling children as you are!" You cannot keep still yourselves. You have been wiggling all around as I have been talking to you. Do you know how long a normal child can keep still? We had a conference in Philadelphia, and a man made this startling statement in my presence that a child of four could not keep

absolutely still one minute, and a child of six could not keep still a minute and a half. I had never thought of that before, and I felt he must be mistaken. I happened to have two children just those ages, and I went home to bring him back the proof that his assertion was not correct. So I took out my watch and tried a dozen times with each one. The four-year old never went beyond fifty seconds, and the six-year old a minute and a quarter, and the mother and I had been saying to them: "Keep still! Can't you keep still?"

If we could only realize what is in these children! I have been to Sunday schools and have had pointed out to me the bad boys' class. I have seen bad boys, but I have never seen a bad boys' class. Of all classes that is the class I would like to have, because it is a good boys' class to my mind—they have so much in them. I can build my mind into those boys, and I will treble, yea, I will multiply it a hundred times where I could not double it with some other class.

An old lady called to see my wife in Pennsylvania. She said: "My children were so good when they were little folks they never went away from home (we were hunting ours at the time). They used to sit on the door step, and never thought of running away."

Shall I tell you the sequel? She had three or four bachelor sons and three or four old maid daughters, and they are sitting on the door step yet! I don't believe I would be very proud to show to the world those six or seven children, because I don't see where the world was very much better for those

DOOR-STEP SONS AND DAUGHTERS.

I would rather have a class from whom I can expect something. I would rather have a Saul on the way to Tarsus, because if we can but arrest his attention he will became a Paul.

A friend told me this story. Into the school of which he was superintendent there came one morning an old man. After the opening service he went down to him and said:

"You seem to be a stranger here."

"Yes, I am now, but not once."

"Were you ever here before?"

"Yes," he said, "I used to be superintendent of this school 45 years ago. I can see the classes today as they used to be, Mr. So-and-so here, Miss So-and-so over there," and he pointed out the names of teachers, some of whom had gone home to their reward. Then he said:

"I remember there was a class of little fellows back over yonder that used to bother me so much. There was one in that class who was a little terror. I wonder what has become of that boy?"



HUGH CORK.

"I have lived here quite a time," said the superintendent, "if you remember his name, perhaps I could tell you."

"His name," said the old man, "was Johnnie Frazier."

My friend said: "I couldn't keep back the tears, and I had to own up that I was Johnnie Frazier."

Then the old man, like Simeon, said: "I can go home with joy for I have seen the salvation of the Lord! If my work brought in a man who occupies my position 45 years after, I have not lived in vain."

John Frazier told me this story in his own home. He is cashier of a large bank in Pittsburg, well known among business

men and in his own church. It was a life work to have brought in a man like this. With faithful work done it is not surprising that out of that class of boys should come such a man. The other classes, the door step kind, could not produce a man like that.

One of the reasons we are not adding to our church rolls is we are stopping

CHILD CONVERSION.

Parents are saying to the superintendents and teachers: "My child is not old enough to take the stand," and workers are rushing out trying to save them after they are grown up. But why don't we go up stream and reduce their work, and get the men before they tumble in?

Five weeks ago I was out in Phoenix, Ariz., helping in the State Sunday School Convention there. At one of the afternoon sessions a very godly woman was talking along this line, and she gave this out of her experience. Only last year she became very much interested in a particular young lady in their church, who seemed to have no concern whatever about her soul's salvation: "She seemed to be laid on my heart to look after. One day after the church service I followed her to a class room. As I started after her, there was a little nine year old boy following me, and I turned and said to him: 'Good afternoon, Willie.' The next turn I made I found he was there still, and I said again: 'Good afternoon, Willie.' Then I made another turn, and I thought he hadn't heard me, so I said again: 'Good afternoon, Willie.' I was after the young woman, who had no concern whatever. I talked with her, and she went away, apparently as light hearted as ever, and I cannot tell yet whether that conversation amounted to anything. But as I turned around there was little Willie. No one was left in the room but Willie, and I noticed tears in his eyes, and said:

"'What is the matter?'

"He said: 'Mrs. Elliott, I want to know how to become a Christian. Will you tell me how I can give my heart to Jesus?'

"And then his little heart just burst, and the tears ran down his cheeks, and if ever I had a rebuke in my heart I had it then. I was trying to get away from someone who wanted to know the way, trying to get somebody who didn't want the way. I had overlooked the boy until his heart was broken."

There is a prominent officer in one of our Presbyterian churches in ——— who said:

"When I was

A BOY ELEVEN YEARS OF AGE

an evangelist came to our town, and at one of the services he asked those who wanted to accept Christ to come to the front. My father was an elder, and he rose from his seat and started for the front (they had asked Christians to come to the front also), and I started after him. As father looked around and saw me coming he said:

"'John, you go back; you are too young.'"

He continued: "I am sorry to say this, but my father kept me back, and I went back and stayed 22 years. At 33 I came again, but it was not as clear to me as at 11, and I lost 22 years of service."

When the evangelist comes to our town the superintendents are not realizing what a field they have for evangelism. So easy to win the children, but how often we discount it! "Only a few children brought in, and they don't understand," we say; but this man said:

"I knew better at 11 than at 33."

I want you to go back to your schools, bring your teachers and officers together, and say:

"Let us do definite soul-saving work in our Sabbath school."

In a convention in western Pennsylvania an old man heard us talk about the cradle roll, the training class, etc., and he said:

"I haven't known some of the things you have talked about at all, because when I began fifty years ago we didn't have any cradle roll, or teachers' training class, or home department, but we had boys and girls like those I have heard you talk about, and we had the same old Book you have now. We didn't criticise it as much as some of you do. I was asked to take a class. I said to the superintendent, 'I cannot teach.' He said: 'Well, you take it this Sunday.' The boys seemed to like me, but I wanted

to give the class up. I told the superintendent so, but he said: 'No, the boys like you, try again.' I tried again, but I came back and told him I couldn't teach. He said: 'Well, you must take them anyway,' and this thought came to me: 'If I cannot teach them into the Kingdom, I am going to ask God to help me

LOVE THEM INTO THE KINGDOM.

The heart he has given me is capable of marvelous expansion.' So I started in loving them as much as I could. There was a revival in this little Methodist church, and one of my boys, 16 years of age, went to the altar and accepted the Lord Jesus, and he told me it was my loving him so hard that made him go forward. When the State asked that boy to be its governor, and later the United States to be its president, my, if I could only have gone back, how much more would I have loved them! I didn't realize that I was going to love into the kingdom a governor of Ohio and a president of the United States, for this scholar was none other than Wm. McKinley."

Will you by your faithfulness have your life lived over again, maybe a thousand times, in the life of your scholar? Or shall it be the other way? For if you are not faithful, what might not happen from this very unfaithfulness?

Yonder, near where I lived in western Pennsylvania, up the river four miles above us they said that a number of years ago a family of foreigners moved into town. In one family was a fifteen or sixteen year old boy. He found his way into one of the Sunday schools. No one paid any attention to him. I don't know whether they ever learned his name, but it is a fact that he came with some of the boys into one of the schools. The superintendent went home and slept just as soundly the next Sunday that he was not there, the teacher felt just the same, nobody knew him then. But there came a day when every flag in this nation was at half mast, when every nation was bowed in sorrow, for in the Exposition grounds at Buffalo that man, whose name was Leon Czolgosz, had taken the life of the head of this nation. What



TILMAN HOBSON.

would not this land and this world have given to undo what Czolgosz did that day!

I believe there was a day when some Sunday school teacher had

A CHANCE TO FORESTALL ALL THAT WORK.

Let us know that he who converteth a sinner from error shall cover a multitude of sins. One of the experiences we shall have in heaven is that we shall see that we have prevented lots of things that might have happened.

What is your work to be? Whether we get the right distance from Jericho to Jerusalem I am not concerned, but that we bring the children to God I am concerned. Let us go back to our respective fields face to face with this duty, and next year the church roll will show that it did not take three teachers one whole year to bring one scholar to Christ!

No Jew of old the Saviour crucified,
Fashioned the cross or pierced the holy brow,
But human nature, with the greed allied,—
Which triumphed then, just as it triumphs now.

—*Hallam Lee.*

The Breaking of the Drouth.

H. W. STOUGH.

I desire to call your attention to a lesson found in the first Book of Kings, 18th chapter, beginning at the 41st verse: "And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain, etc." In the fifth chapter of James we have an inspired comment on this incident, which you remember is used by James to illustrate this significant sentence: "The supplication of a righteous man availeth much in its working." We are here as Christian workers, gathered to this mount of blessing that we may go down again to our audience and to our privileges with more power, with more love, and with a clearer vision of Him. And so I venture this evening to call your attention to what I believe may be

THE SECRET OF POWER

as concerns your own life as a Christian worker. Couple the two texts together: "There is a sound of abundance of rain," and "The supplication of a righteous man availeth much."

There is no more dramatic scene to be found in all history than that which occured on Mt. Carmel, with the Tishbite standing before Ahab and Jezebel, with all the court of Israel in their gorgeous robes waiting to see what this man might do. But the test on Carmel is finished. The man, clad in his sheep skin, girt about with his leather girdle, stands single handed and alone, without a friend, without one to encourage. He has seen the heavens open and the fire descend, but the full blessing has not yet come to Israel, which for three years and six months had been suffering drought and famine and pestilence through their sin. If you had stood that day where Elijah stood, and had looked upon the heavens, you would have seen them as brazen and cruel as they had been at any time during all these weary three years and six months. If you had looked about you you would have seen the earth scorched and seared, no green grass. The rivulets had long ago run dry. The animals were panting for life. Dead carcasses were strewn upon all the hill sides. You would have seen the emaciated, the starved bodies of the people as they wandered about looking in vain for water to cool their parched tongues. And the man of God stands in the midst of all this desolation and cries out the words of this text:

"There is a sound of abundance of rain!"

One stops a moment to ask himself: "How could any man have had the presumption to have said that to intelligent people when not a cloud fleeced the sky, not a flash of lightning could be seen, not a peal of thunder could be heard!"

Yet that statement of the prophet reveals the secret of his power, and would reveal the secret of your power and mine if God shall be pleased to use us during the days that are just ahead.

WHERE DID HE HEAR IT?

There was nothing which the outward eye or the outward ear could see or hear. Elijah heard it where every true child of God must first hear the sound of blessing upon his work. He heard the thunder roll and the lightning flash in the word of the living God, and until you and I see things there we shall never see or hear them in the world of men and the world of sin about us. The worker for God must have a sort of second sense by which he can feel in his soul the things that concern the unseen, the spiritual and the eternal world. "There is a sound of abundance of rain." What we need tonight more than anything else is

THE CONNECTING LINK OF A FAITH

that believes absolutely in the promises of almighty God our Father. We talk about it and discuss it, but there is the venture of faith for every man and every woman who would be used of Him. Faith is not a whimsical cry, it is not an irrational thing. There is nothing more reasonable, more consistent in life than the practice of faith. Faith is this, and nothing short of it: believing that a thing is yours before you have it. "Whatsoever things ye desire when ye pray, believe that ye have received

them and ye shall have them." And this faith is the confidence which you and I have in the Word of God. All faith is based upon His Word, and His Word is the revelation of His character, of His heart of love, so that faith is the taking of the heart of God in His revealed Word, resting upon it, and going out to

ACT UPON IT.

Men and women of faith are the men and women who achieve spiritual triumphs. Some of you well know J. Hudson Taylor, who has many times stood on this platform, who has more converts and more missionaries in China to his credit than all the rest of the Protestant missions put together. On one of his journeys to China on a sailing vessel they were becalmed, and one morning they awoke to find themselves dangerously near an island of cannibals, who were already upon the shore brandishing their spears. The captain came to Mr. Taylor, spoke of his being a missionary and asked if he didn't believe in prayer. Mr. Taylor said he did, and the captain said: "Well, this is a good time to pray." J. Hudson Taylor said: "I will pray on one condition, and that is that you will order the sailors to set the sails." The captain said he could not think of anything that would cause more merriment among the sailors than such a command as that, but Mr. Taylor insisted or he would not pray, and the captain finally consented. Mr. Taylor retired to his room to pray. After a time there was a rap at his door, and the captain asked: "Are you still praying?" He answered: "Yes." The captain said: "You can cease now, for we have more wind than we can take care of." The reason we haven't had more power is because we haven't set our sails to receive the blessings of heaven. Jesus Christ always insisted, when He was among men, that men should believe, that they must take Him at His word.

"Without faith," said the apostle, "it is impossible to please God." If you will study every one of the miracles of Jesus you will observe this, that He never performed one until He had inculcated faith in the participants. To my mind the reason the 11th chapter of John gives at such length the raising of Lazarus from the dead is because Jesus Christ had a greater work on that day to do than raising a dead man's body. The story reveals

A THREE-FOLD RESURRECTION,

and the first two were the greater miracles, for the raising of the dead faith of two sisters was a greater miracle than the raising of a dead man's body. Jesus grappled with the dying and the dead faith of these women, and dealt with it insistently and lovingly, until out of the graves of dead hopes and dead ambitions and dead desires there sprang up a new faith in Him. You remember that Jesus tarried outside the gates of the city and called out Mary and Martha, and for a very good reason, as we shall see in a moment. When the broken-hearted sister Martha comes, you notice that she cries out her unbelief in these words: "Lord, if Thou hadst been *here,* my brother had not died!" and you detect the querulous, fault-finding Martha in those words. Jesus at once grapples with her unbelief and calls her attention to the resurrection from the dead, to which she replies: "Yes, I know that in that day he will be raised from the dead,"—an indefinite, vague faith which a good many of you have tonight in respect to the souls who are dead. Jesus at once calls her attention away from difficulties to Himself, and there springs up by His words a revived faith in Him as Messiah. Then He calls for Mary, and she comes out of the city, meets Him at the gate and falls at His feet, which Martha did not do, and cries out the same word, but not with the same intonation. You can see Mary, who had sat at His feet and listened to His words, and there is the cry of a breaking heart: "Lord, if THOU hadst been here, my brother had not died!" The emphasis is on the word "THOU." A sight of Him was sufficient for her. Jesus lifts her up with His words of reassurance. And now that the heart of Martha and the heart of Mary are prepared for the thing He is going to do, they start in procession to the grave. Others followed out of the Bethany home, and a company of professional

mourners who had been hired by the hour to cry and mourn, a sort of auxiliary to the undertaker's office. They began to fill the air with their lamentations of grief. Have you noticed that when their cries began Jesus began to groan? Why? It was not sorrow for the death of Lazarus, but what made Him groan is what makes Him groan today. As the unbelief of the people around him pressed in upon His heart it brought tears to those eyes of love



H. W. STOUGH.

and tenderness. Jesus calls for the stone to be removed. Then all of a sudden it seems as if Martha is going down under the waters of unbelief, and Jesus standing there at the threshold of death and seeing the sinking woman before Him reaches down His arm, puts it under her and says:

"Martha, Martha, said I not unto thee that if thou wouldest believe thou shouldest see the glory of God."

Then lifting up His voice with power He cried to the dead man, who came forth from his grave, bound with the grave clothes.

TONIGHT THE SAME PROBLEM

is before us. Jesus has come into our unbelief, for in our midst there are still those who are dead in trespasses and sins, and what He wants above all things is to cause to germinate in our hearts, to grow up within us, the faith that shall get its eyes off conditions and center them upon Himself, who is the Resurrection and the Life. and to whom coming, and in whom believing, we shall have not only eternal life but have eternal life for all those that we pray for.

And that brings me to what I wish to say tonight with respect to the whole matter of prayer. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us, and if we know that He hears us, whatsoever we ask, we know that we have the petitions we desired of Him." The "whatsoevers" are as true as the "whosoevers." If we can discover the will of God with respect to any one thing, we may be positively sure that whatsoever we pray for, we know that we have the petition we desired of Him. Do you believe it? Peter tells us in his second epistle that it is the will of God that no one should perish, but that all should come to the knowledge of the truth. Then when we pray according to His will with respect to the unsaved of our hearts and homes, "this is the confidence that we have in Him, that if we ask anything according to His will He heareth us, and if we know that He hears us, whatsoever we ask, we know that we have the petition that we desired of Him." From this verse of Scripture, because it is the revealed will of our Father for us, it is possible for us to take the unsaved for whom we have prayed, and if we venture out in the faith that claims, we may be positively sure that they will be converted. Do you believe it?

I think I hear somebody say: "Do you mean to say that it is possible for me to so pray, knowing the will of God for the unsaved, that I can positively claim the answer, when those for whom I pray have wills of their own?"

I reply that there is not a single promise

in all the Book of God that makes the will of the person prayed for a factor in his own conversion. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done." What we need is to take the word of the living God, which is His revealed will and heart for us, and to proceed to pray the promise, to live the promise and to go out and work the promise, and we shall see the greatest things we have ever seen in all our lives.

I had the privilege of seeing some few years ago a demonstration of wireless telegraphy. There was a little box of wheels and cogs on the table, and in his hands the operator carried another little box. Pressing a little button and moving a little away from the first instrument, there was a response to every pressure of the button by the latter. Presently, going over to this instrument and arranging it and then walking to the far end of the platform, he pressed his finger to the button, and there were two exceedingly loud reports, the discharge of blank cartridges without any connection with this instrument. He said this would be the new way to fight. All we would have to do some day would be to take these little boxes down upon the seashore, press the button, and we could dispose of cruisers on the ocean. At the close of the gathering I said:

"I wish you would explain to me the workings of this instrument."

He said: "The mechanism is very easily understood. When you strike the middle C on the piano, sometimes the chandelier or vases respond, because these vibrate in the same key. In the electrical world it is the same. You can key this instrument to that instrument, and when this instrument gives out its pulsations of electric power this one will respond, so that you simply have to perfect one mechanism on the Nova Scotia headlands and the other on the Irish coast, and the message is carried across the sea and caught by the other."

I understand what Jesus meant when He said: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. If your life is pitched in the key with My life, whatsoever ye ask here on earth will be done in heaven, whatsoever ye bind on earth shall be bound in heaven, whatsoever sins ye remit they are remitted, and whatsoever sins ye retain they are retained."

Is your life

TUNED WITH HIS?

The other day they telephoned from Berlin to Copenhagen, 200 miles away, without a wire. O heart of mine, if the mechanical world has devised means by which my voice can be projected without the medium of a wire a long distance, canst thou not talk with Him whose hand moves the world and whose heart broods and breaks over it? God help us to go out and believe more! There are men and women sitting in this audience tonight, if you would bow your head and your heart and say: "Because of Calvary, because of a risen and ascended Lord, because of the promises in the blessed Book of books, because it is the will of God, I believe in the conversion of my loved one," you could go out tonight and know that the thing is granted. George Müller prayed and saw people by the thousand converted. He prayed for two men, one twenty and one thirty years, and did not question that they would be converted. After he died, within one year one man was converted, and in two years the man for whom he had prayed 30 years was brought to Christ. Lord, increase our faith!

The Price of Power.

MELVIN E. TROTTER.

If you are going to be a Christian worker and save people you must pay the price. I don't know anybody who is doing very much who doesn't work hard. I have often wondered, and I have had people come to me and say: "How is it that Mr. Sunday has such wonderful success wherever he goes?" In the last few months I have had the chance to ask him. I watch Dr. Gray, I listen to Dr. Dixon, I watch these

men that are doing business for God, and I watch them hard. I do it in prayer, I do it very critically, because if they have something that I can get I want it. If we worked as hard as they do and paid the price, we would get as many souls as they. I don't find one man in ten thousand that is willing to pay the price. Follow Dr. Torrey around and see how he does it, see the price he pays. The reason we don't get more is because

WE DON'T PRAY MORE.

Anybody that ever makes a success of God's work must wait on God, and then go to work. I am an old barber. If I should work in a barber shop the same hours and with the same energy that a lot of well paid workers do, I would not last as long as a snow ball in New Orleans. When I see a fellow struggling along with $300 a year and taking it out in pumpkins, I make up my mind that he isn't worth any more. I lived for ten days next room in the hotel to Gipsy Smith. I watched the man. If you prayed as much as Gipsy Smith prays you could do as much work as he, or perhaps I had better put it this way, if Gipsy Smith didn't pray any more than you do, he would not preach any better than you do. He labors in prayer. Sometimes he labors all night through, and then goes to work and preaches some old sermon that he has used for ten years, and when the invitation is given they come flocking down the aisle two or three hundred to the inquiry room. We get so busy doing God's work that we haven't time to wait upon God. We get so busy doing it that we don't do it.

Mr. Quartel went down town and met a little fellow, a nephew of his. One of his sleeves was torn, his hat was torn, one shoe was untied, his pants were torn, his face was so dirty it would just stick. He said:

"George, where are you going? You are a nice looking thing!. Get off the street! Where is your mother?"

And the little fellow answered: "Up at the mission, sewing for the heathen."

His mother was up at our mission sewing for the heathen, and she was so busy doing God's work she forgot George!

I like to see a man get souls if he is called to win souls. If God calls me to win souls, then I must win souls, nothing else. The trouble with us is we get too much stuff in the way. We have to meet this board, and listen to that woman who has money, and you know she dictates the price of most of our Christian work, and yet wonder why we don't get anywhere! Then they come along about the time you are getting your work in, and say:

"You must be careful, Mr. Trotter, and you must not be vulgar!"

If you are winning souls you have no business to care whether men like you or not. You must take up the cross of Christ and deny yourself. If you don't pay that price, you had better pass up the whole business and quit the game. If you are called into a town you are criticised. The pastor criticises, the people criticise. It is an awful price to pay! You had better never to have gone to that town than to let the devil cheat you out of a soul. I tell you, Sunday school teachers, if you cannot tell the truth to your children without being afraid that their mother or father will be offended, you had better pull out of the game. The trouble with us is we are

COMPROMISING WITH SIN.

If I compromise, God won't stand for it, and if I compromise in the eyes of the world the world won't stand for it. Some people think we have to mix up with worldly things. The theatre is here, they say, and it is here to stay, and we who are Christians should go there and insist upon good shows, and that way we will elevate the theatre to where it belongs. When you got the theatre up to where you could open it with prayer they would kick you out. Anybody who thinks they can take God to a theatre is barking up the wrong tree.

I met a man one day, and he said this very thing. He said: "We belong to the Bridge Whist Club. Wife and I pray before we go that God will give us the hearts of the people, and we went up Friday night and opened it with prayer. Wife prayed and I prayed, and then we asked God that we might see them all saved. Then we sat down, and it was the quietest party

we were ever at, and we can begin to see the work of God."

The next Friday night they didn't get an invite.

Do you cater to the world? Then don't expect any favor from God. You cannot have sin in the life and have the power of God upon you. Look at Mr. Moody. That man would get up at four o'clock in the morning and pore over the Book and cry out to God, and he would go out and stir things. One night in this church I was sitting down in front, and he talked on Daniel 12:3. He seemed to be talking direct to me, and he said:

"Boy, you can do it!"

I sat there very nervous and scared. When he was done he gave an invitation, and they poured down the aisle. I wondered how he did it, and I found out he would rise at four and cry to God for hours at a time for power. I don't count it a miracle that Moody won.

You know what you need to surrender. I have never met a man or woman yet who didn't know what stood between them and God. Every time I am paralyzed I find it; and God keeps touching the sore spot. You have some companion that you must give up. You have some relation that nobody knows about, and while it is not exactly a sin it must be broken and made right. The minute the sin is out, God and His love and power and the Holy Ghost come in, but you must

PAY THE PRICE.

Mr. ——— stayed out of the Christian life for five years because he didn't want to be a preacher. One day he was plowing corn, and he drove the horses up to the rail fence and tied them—it was about eleven o'clock—threw himself down in the fresh furrow with his face in the sand and cried out until his wife heard him and thought he was hurt:

"Oh, God, I will preach if you want me to!"

The light of God broke upon him, and he ran to the house and said:

"Oh, wife, I am converted!"

God never wanted him to preach, but He wanted his will. When you put your little finite will up against God's He will not use you until you take it down.

In our watch night service in the mission last night I was kneeling in prayer as the old year went out, and all of a sudden the thought of a certain woman I had not spoken to for six months flashed over me. I jumped up and went to this woman, held out my hand, and said:

"Won't you speak to me?"

She broke down and cried, and she told me she was hoping I would come to her first. She said:

"I thought you were a stronger Christian than I."

And, oh, how glad I was that I made it right as God revealed it to me!

Evangelization of Rural Districts.

H. H. ROTTMAN.

Everyone to his own work, my friends! To one is given the work of rescue missions, to another is given the work of large evangelism, to others is given the work in small places. About ten years ago the Lord laid very heavily upon my heart the country districts of this great land of ours. I deliberately

RESIGNED MY WORK IN THE CITY

where I had lived all my life, and went out into the rural districts where God led me. I promised God I would go into any place or every place, and none would be too small for me, and you may rest assured I have gone into some mighty measley places. No man ever said that to God but He would use him, and certainly the people out in the open country in this day and age need the Gospel as much as in other places. The rescue mission men would not have so many men to work on if they didn't come in from the country. A man in one of our state capitols said it was a pity they sent all the poor sticks into the country, and sent all the clever ones into the city. I have rubbed up

against poor sticks for several years, and God is doing some mighty things with the poor sticks. One man for forty years has farmed during the week and preached on Sunday, and he has sent people all over. At the last General Conference of our denomination we took in ten thousand southwesterners, the fruit of their labors. The poor stick in the country had done it. The Lord be praised for our farmer population! Do you know that a man in the farming districts, with a farm paid for, worth from fifteen to twenty thousand dollars, is independently rich? He snaps his fingers at the Standard Oil Company, and settles down to enjoy what he has gotten. And that separates him from God. Our farmers are fast getting rich, and they need saving very much.

I went into a rural district in the state of Iowa, and was told about a certain man there who was a periodical drunkard. I went to a neighbor's and found out all about him, and then I went to him and said:

"Grant, aren't you tired of this life?"

He said: "Tired is no word for it. I am so disgusted with it I don't know what to do."

I said: "I know what to do. The Lord Jesus is equal to your case. Will you get down on your knees and ask the Lord Jesus to help you to be a Christian man?"

"You don't know anything about it," he said. "Let me tell you what kind of a man you have to deal with. One day our baby was sick, and my wife sent me to town to get a physician. I went to the town, but the doctor was not in. I went to a saloon, and at home they waited for word from me, but I was drinking all day long, until somewhere in the afternoon the little one got so sick that wife could not stand it any more, so she sent the hired man down town to find me or to get the physician. He came into town and called at the doctor's office. They told him I had been there, but had gone to the saloon. He came to the saloon to get me, and I was almost drunk. We got the doctor, and I almost killed a team of horses in order to get to the farm, but when we got there the baby was dead. Strong drink has such a hold on me that I *will* drink and do such things as that. Do you think the Lord Jesus can save me?"

"Grant," I said, "the Lord can save you," and I put my arm around him and we went to Jesus.

Two weeks ago I was in his home in town,—he has now retired. His dear wife was sitting across the table, and his boy and girl. I said:

"Grant, how is it with you?"

He said: "The Lord Jesus helping me, I am going to live for Him, and what we can save above actual expenses is going into the Lord's work."

Does it pay? If I should take a vote, half of you would say you were born on the farm.

At one time we were in a town in the northern part of Wisconsin, work connected with the missions of Brother Buswell. There was one little church there, and I had seen the people go into the place. They quit at 11:30, and at 11:31 they were in the saloon washing down the dry sermon. I have a partner in the Lord's work, a lawyer. He is the capital and I am the labor. He gave me a Gospel tent. When we got into that town, I asked the chief authority if he would let us set up our tent, and he very kindly told me he didn't want any dinky preachers in their town. He would not even give us a trial. Finally I forced him to let us put our tent up on the school campus. Then the townsmen said the best way to drive us out of town was to starve us out. They didn't know that I didn't have any money. I looked pretty nice, but when I left my wife we divided our money $24,—I left $12 with her and took $12, and I had nine workers with me. They would not give us any collections, no matter how often we passed the hat. We went down town where the lumber men lodged, but the word had been passed by the saloon keepers not to give us anything. We got into the town on Thursday. The following week we had nothing but a little piece of cheese, a few crackers, and some water we got from the town pump. If you could have been there and seen those godly women try to get along! That night we prayed and said:

"Lord, is Satan going to run us out of this godless place? If you cannot use us, send us away, but send others to do this work."

The next morning I was down at the post office when the train came in, for I expected a letter from my wife telling me all the money was gone, please to send her some more. I never asked for money, and I didn't then, but we had prayed earnestly the night before. The postman handed me several letters, and I stood there reading them. There was a letter from my partner, and in it he said:

"It has been impressed upon me that you need money, and I send $25.00."

I put the letter in my pocket and opened another, and two godly women sent me $5.00 each. Then from a United Presbyterian man came a collection they had taken up, $8.44. Then a dry goods man sent me a check for $10.00, and two men sent another $10.00. There I was standing in the post office with the money in my hands and pockets and the tears running down my cheeks! While we were praying the Lord started the money. I took my check, endorsed it and handed it to the groceryman, bought a lot of things, and the deaconesses had ginger snaps for breakfast. We prepared our breakfast table outside the tent, and it was literally true: "Thou preparest a table before me in the presence of mine enemies." Right there we had a praise service, with the people looking on. The groceryman said:

"You cannot starve that man out of this town. He has his pockets full of checks and money. He has thousands of dollars."

So the people sent a man to see us. One woman sent a basket of red raspberries and a bucket of cream. It was easy to buy the sugar. Another sent a roast of meat. Some other people opened their homes to the women. Many homes were saved in that community as a result of those meetings.

The rural districts are just in need of consecrated men and women to go to the poor and rich farmers and tell them about Jesus Christ. These men are not coming to us. They are lost unless somebody saves them, unless somebody will go out into the farming community. Thank God I know how to go out and sit in the oat bin and tell a man about the Lord Jesus! May the Lord help us to perfect our plans for rural work during the coming year. While some men have been sent out in the large work, the Lord needs a little vine somewhere. My chief ambition these days is that the Lord will not cease to use me as His errand boy, as I go into this corner and that corner to bear witness to the saving power of the Lord Jesus, which is the only thing under heaven whereby men may be saved.

E. L. BUCHANAN.

Three-fourths of the successful business men in Chicago and in all cities are from the country and rural districts. Seven-eighths of the ministers and missionaries the world over are from the country and rural districts. We talk about a depleted ministry, we talk about the seminaries falling off in their students—of course it is so because we have stopped the fountain, we have cut off the base of supplies! And if we continue to neglect the rural districts in the next ten years as we have in the past ten years, they will fall off still more. I have been in the country, and I find four to one who are ready to do God's work in the country and villages as compared with the city. Two years ago I was doing evangelistic work in western Nebraska, in a town of 200 inhabitants. I stayed there one week. In that week four young people said that they were going into Christian work. I next went into a place of five or six thousand, and could not find a person who wanted to do Christian work.

I submit the following

PLAN FOR COUNTY EVANGELISTIC WORK:

Fields. Simultaneously in different parts of the county, ending (when practicable) with a union rally meeting in a large town, inviting the out-points where meetings have been held to participate. This would serve as a fellowship and good cheer meeting for

the workers as well as direct evangelization.

Advertising. In local and other papers which have circulation throughout the county. Also with dodgers, tickets, posters, and announcements in schools, churches and post-offices.

Services and Methods. General services for all; special services for men, women, children; also street meetings, saloon meetings, etc.

Organize choirs, arrange for solos, etc. Have singing books with mostly the old Gospel hymns.

An organized and systematic visitation should be conducted for the direct purpose of soul-winning.

Also use colporters.

Tents. Tents could be used in summer. Evangelists engaged with their own work at other seasons could be gotten for summer work.

Men. Evangelists (and singers if possible), home and S. S. missionaries, and local pastors could be used to organize fields; i. e., organize choirs (where possible), hold preparatory meetings in homes and public places of worship; advertise, make house to house visitation of districts, and any other preparatory work deemed advisable.

Each meeting district would have to be under a separate committee. Evangelistic pastors and missionaries could be used when necessary to conduct some of the meetings.

Have one evangelist responsible for an entire county, with all counties reporting to the committee of general oversight, which should be permanent.

Finances. Men should be paid a salary. Money should be raised on the fields where meetings are held by a plan that would allow persons to pay for at least one year for the work at large. Also by individuals and congregations in the larger fields, wherever opportunity offered.

Presentation of Work. The work should be presented to assemblies of Christian people and theological students to inspire interest and turn workers to the smaller fields.

Oversight. It would be well to have a secretary to look after the general interests of the work; i. e., plans for work, men for the fields, presentation of work before congregations and assemblies, to raise funds, etc.

Permanent Fund. A permanent fund should be created or some scheme devised so that evangelists could be sent into every state to work in isolated places, in country and villages.

Gospel Singing as an Evangelistic Force.

Some Handicaps.

D. B. TOWNER.

Gospel singing is such a potent factor in evangelistic work that it was thought worth while to set aside a little time for the discussion of the subject in this conference.

I would not say, because I don't believe it is true, that Gospel singing has lost its power in evangelistic work. It has, however, some handicaps that it did not have.

It suffers in some cases from

PROFESSIONALISM.

Some so-called Gospel singers are singing too much that is not the Gospel, singing to the gallery, singing for men to praise their voices. Young men write to me who have been singing in concert work. They want to enter the evangelistic field, and the whole tone of their letter shows that they want to enter that field because they may find an opportunity, if they can get with the right man, to sing to large audiences and to display the talent that God has given them. Upon inquiry I often find that they are merely nominal Christians, and that they have no thought of singing to save men and women from death and hell.

It suffers also because

THE NOVELTY HAS WORN OFF.

The time was when people would go a great many miles to hear a noted Gospel singer. Now good Gospel singers have visited nearly every town and hamlet of our country, so it is not so novel.

Then again, the people at large, both in country and town, have more musical intelligence than they had years ago, therefore they demand better music than they used to demand. I am older than some of you and have been in touch with Gospel work for a good many years, and I say, after a good deal of thought and observation, that some of the Gospel hymns which were used and used mightily in the earlier days would scarcely be tolerated now. And I am glad it is so.

Some one will say: "Some of the best Gospel songs you have in your book today are the old time ones."

We admit that, but we are only saying what the demand is. Those that had life and merit live, and will live, I am sure.

Then Gospel music is handicapped oftentimes because we have gotten to

KNOW SO MUCH ABOUT IT.

Years ago the preacher was glad to let his singer go on and do as he wanted to, because he didn't pretend to know anything about it, but now the preacher knows ALL about it, and sometimes he sings too, and frequently he dictates in such a way that he embarrasses his singer. The singer loses his individuality, he loses his freedom. A young man ofttimes does not develop as he should by public experience, as the evangelist has developed in his conduct of the service. A minister should of course have charge of the service,—no Gospel singer who has any sense would deny that,—but perhaps a little thing like this will embarrass the singer: The pastor or evangelist will shout "Last verse!" as though the leader of the singing didn't know how. How much nicer if he would whisper quietly to the leader to announce the last verse! Sometimes the pastor will say: "Let us sing No. 202; all stand!" Perhaps the leader is not ready, and it embarrasses him and takes it out of his hands. Sometimes before the leader is through the evangelist says "Sit down!" as though the leader didn't know enough to tell them when to sit. Sometimes while the evangelist is talking the leader will be busily thinking what he can sing or announce to be sung that will just clinch what has been said. His mind is centered upon something, and right at that moment the preacher will say: "Let us sing that good old song," and announce a line of it and not the number. The leader's mind has been on something else, and he doesn't know the number, and he must look through the book for it, and there is an embarrassing pause.

You say: "Hasn't the preacher a right to do it?"

No, not in that way. If he wants the song sung, let him look up the number and have it ready, and not embarrass the leader.

The King's Business.

E. STAFFORD MILLAR.

Speaking of the advanced knowledge in the musical line, I have just come from a place where the high school pupils can give every chorus of the Messiah in the most approved rendering, making it very evident at once that it would not be an easy thing to introduce there music that was inferior and make them believe it was superior.

When I stand before an audience and give out a certain hymn I consider that I am as much on the King's business as when I give an address. The people must appreciate it and enter into it with their soul, and a song sung like that will tell more in five minutes than I can in 25 minutes. It is everything to me for my people to sing.

I cannot forget the wonderful help and inspiration given in a meeting a few weeks ago in singing the song "I'm Only a Sinner Saved by Grace." It gripped the hearts of the people, it took hold of my heart, and after years of experience in the work of God, after preaching to others, after delivering my soul for others, I felt as I stood before them that I had no other claim and no other hope than that the precious blood of Jesus Christ cleanses me from sin. It was a town of parties and clubs, they just clubbed each other to death. They had three classes of society, and one class would not speak to another. The only hope, I thought, was to get those people leveled, and this hymn

would do it, and so we kept on singing "I'm Only a Sinner Saved by Grace."

There can be that heart-to-heart talk in leading the singing, and if it is done with sanctified common sense God can bring inspiration upon the audience. If I am singing "I Surrender All" I

WATCH THE FACES.

Some sing that song and look all around the room. I remind them that I would not dare sing that song unless I placed my thought where God wants me to, unless I had come to the place of surrender and sacrifice. Then I say: "Won't you please sing it and mean what you sing? It is not an easy thing to sing that and mean it, but it is a great thing if you can do it." Bring the people up to that place where they say: "I never knew before the true meaning of Gospel singing."

There is wonderful power in new songs. In the old ones they can look about and sing, but in a new song they must concentrate their attention. We don't underestimate the old songs, but we make a great deal of teaching our people new songs. The young people would stay to all hours of the night if I would let them, learning new songs.

I don't see why a woman cannot lead the singing as well as a man. I cannot wave my arms in the same elegant way that Dr. Towner can, but I can inspire the people with thoughtful words as to the meaning of the song. I feel when I open the hymn book that we must get a blessing, and thoughtful and earnest concentration will bring a blessing.

In Tents and Open Air.

D. B. TOWNER.

Singing in open air meetings is very, very helpful. It is perfectly legitimate to use it as the auctioneer does, to draw a crowd, but we should not be careless about the singing or the selection of the songs we sing. Sometimes just a word or line will fall upon the ears of somebody at a long distance, and they will finally come to that or some other meeting, and under the influence of the Gospel be saved.

Years ago in Baraboo, Wis., when it was just a little lumber town, Dr. Munhall, Mrs. Towner and myself were conducting some meetings in the opera house. It was when that song of mine "My Soul Is Redeemed" had just come out. We were singing it one night. The hall was full of lumbermen and citizens. A man came in with the intention of shooting another man, who, he thought, had done him a great wrong. He meant to walk into the audience and shoot this man in his seat, no matter if the preacher was preaching. There was such a crowd he had to stop in the vestibule. Mrs. Towner and I were singing:

My soul is redeemed, oh, glory! oh, glory!
My soul is redeemed!

That was all he heard, and he went away, because he couldn't get in. He couldn't sleep that night. He said he would turn over on the pillow and hear "My soul is redeemed!" and then he would turn over on the other side and hear in the other ear "My soul is redeemed!" Finally he got up, went to a saloon and took a drink, came back, but this refrain still rang in his ears. He was a bridge carpenter, and went to his work the next day. The men would ask him what was the matter,—he was a very profane man and usually had a good deal to say. All the day long as he was hewing with his ax it rang in his ears: "My soul is redeemed! My soul is redeemed!" After supper he said to his wife:

"I am going to the opera house. Would you like to go along?"

Of course she wanted to go. That night he was converted, and the second night he got up on the platform and gave this testimony.

H. H. ROTTMAN.

A good deal of the singing on streets and in tents is lost because the fundamentals of this kind of singing are not observed. I have been with people who would insist upon singing against the wind. How foolish this is! The voice would go a few feet and fall flat. I was once on the street with a woman with a guitar. She said she was going to sing a certain song. I asked her to move across the street and we

moved. The breeze wafted the playing and singing right toward the company, and they all enjoyed it. Men who were standing away off and would not have heard a word of that song now understood all that was sung. In tents it is best always to have the sides of the tent up where the wind is coming from. If the Lord uses our songs and words it is best to have every word get into the hearts of the listeners, and we cannot afford to have them wafted away.

A Question Answered.

D. B. TOWNER.

The question is asked: "Does the playing of a wind instrument injure the voice?"

No person can play a wind instrument, and play it well, and keep his voice intact. He may for a little while, just as preachers can both preach and sing for a little while, but they soon find they cannot sing. I have two notable examples in mind. Both were fine singers, and they were led to preach. I told them they could not do two men's work, and they have found it out. One in particular said: "I don't sing solos any more, I cannot do it." The other admitted, although he hasn't been preaching as long, that he has injured his voice. And it is just so in playing a wind instrument. For singing you need perfect flexibility of all the organs, muscles of the face, throat, etc.; in playing a wind instrument you want rigidity, you want strength; and you cannot have the two together, any more than you can have a draft horse and race horse combined. That is also why speakers cannot sing much. The man who speaks every day usually wants to speak with force, and the first thing he knows the organs become rigid and strong to do their work, and he has lost his flexibility and cannot sing.

John B. Sumner, who wrote "I'm the Child of a King," has been a pastor all his life. He is an old man now, and can sing well yet. He frequently stops in the midst of his sermon and sings a solo, and it has a wonderful effect, but he doesn't preach all the time, two or three times a week perhaps, and he has a good throat.

The Singer's Relation to the Preacher.

JAMES M. GRAY.

Dr. Towner a moment ago said some very kind things of the relation of the preacher to the evangelistic singer, and how he should behave himself in that relationship. I should like to return the compliment by saying a kind word about the relation of the evangelistic singer to the preacher.

My dear brethren, you who belong to the singing corps of Christ, I am amazed at your patience. That which impresses me more in the evangelistic singer than any other feature of his work and life is his patience, his longsuffering endurance of the preacher. There he sits afternoon after afternoon, evening after evening, listening to that man preach the same old sermons that he preached in the last place, and the place before that, and so on back to the beginning of their relationship together. And the dear Gospel singer sits there looking interested (laughter), jumps up at the right moment and without a suggestion from the preacher selects the right piece for the sermon, sings it with as much vivacity and vigor and power as though he were singing it for the first time, conveys that impression to the audience, and consequently a blessing follows. And he does it month after month, year after year, if he remains with that man. The preacher can sit and listen to the song repeated over and over again, because there is always a real freshness in the old song, no matter how many times it is repeated, but how the singer can listen to the old sermon I cannot conceive! We heard last night about a child of four not being able to keep still a minute, and one of six a minute and a half, and yet that evangelistic singer sits quietly for an hour, and you never know what he is enduring! I say, God bless the evangelistic singers! I love them with all my heart, and if I ever say any of these unkind things to which Dr. Towner referred, or if I ever act in an impatient or unthoughtful or unkind way in my relation to them, I repent before you today in sackcloth and ashes.

Some Personal Testimonies.

W. M. BRUCE.

I did not come up here to preach, I came to get inspiration, and I have already received it in this conference. The song which has just been sung is my experience: "I Was a Sinner, but Christ Made Me Whole." That is the reason why I have gone into rescue mission work.

Up to the time that I was thirty-five years of age I was a prosperous man. I had a large and lucrative law practice in the city of New York. Like a great many other men who go into the legal profession, I practiced at two bars. The second bar downed me, and I lost out in every line, a little different experience from other men, but a worse and deeper experience, if it can possibly be, because I knew better and I sinned more grievously.

On the third day of October, 14 years ago, I went to a courthouse in the city of New York to try some cases which were on the calendar, but the court was postponed. I hadn't drank anything for some time, was trying to keep sober. I yielded to the invitation of some friends and companions to drink, and started on a drunk which lasted until the 18th day of the next June. I never went back to my office. On the 18th day of the following June, while sitting on the string piece of a pier at the foot of Second Avenue in a very drunken condition, I fell overboard in about forty feet of water between a canal boat and the dock. How I ever got out of the water or who pulled me out I don't know, but I do know that God had a definite purpose in it all. When I woke up that night in the hospital, strapped down hand and foot, unable to move, and realized the awful condition into which I had fallen and the iniquity of my sin, I lifted up my heart to God there and said:

"God, be merciful to me a sinner."

The next day I went down to the dear old Water Street Mission, and knelt there just like any other bum would kneel, and found the power of Jesus just the same. Then I felt called to do something for Jesus, and how sweetly and gently He led me! Sometimes it seemed through sorrowful and doubtful experiences, but now looking back over it all I can distinctly see

HIS GUIDING HAND.

I was led to open the Rescue Mission in Louisville seven years ago. Rescue mission work I believe is the most Christ-like. Every church ought to be a rescue mission, and the church that is not a rescue mission is not fulfilling its mission in the world. Every pastor should be a rescue mission worker. The thieves who live in palaces need salvation as much as the thief who lives in the slums. The thief who steals a million is no better than the one who steals five cents.

So many don't understand

WHAT RESCUE MISSION WORK IS.

If you had some one who was in imminent danger of bodily harm you would do anything to rescue that one from the peril he was in. But here are souls who are in danger of eternal condemnation, and we sit down and sing: "Rescue the Perishing." and when we have finished we have done no more than a parrot hanging in a green cage would do repeating the same words. Rescue mission work is not singing the song but going just as Jesus went, led by the Holy Spirit into a personal touch with the man or woman who is lost, preaching the Word.

The last interview I had yesterday was with a boy who in a very few days, unless mercy is shown, will be executed for a very horrible homicide—a boy of only 17 years when he committed the crime, only 18 now. When I went in to see him he was walking up and down the corridor of the jail, with the death watch following close beside him, and when I came near him he ran up to me, and just like a girl would put her arms around her sweetheart he put his arms around my neck, and said:

"Oh, you told me how to find Jesus!"

Rescue mission work means winning souls for Christ, and the church has no business to relegate to the Salvation Army or Volunteers or rescue missions the work that ought to be done by the churches. I

thank God that America is waking up to this, and it is no longer a disgrace to be called a rescue mission man.

Part of my work in Louisville is that of chaplain of our Jefferson County Jail, and also chaplain of the Workhouse. Every Sunday of my life when I am at home I preach to at least 1,500 depraved men and women. Last Sunday in the jail 234 men stood up to this proposition which I put to them after they had engaged in silent prayer:

"The best I know how, God helping me, having asked Him to forgive my sins, I will in His strength endeavor to lead a Christian life."

Praise the Lord for the privilege of doing rescue mission work for Him!

Two years ago this month I was called to visit a girl who was lying very ill and near the point of death. It was not a home, only a room, and I found this dear child lying there in the last stages of consumption. She came right to the point at once, as soon as I sat down by her bedside, and said:

"Will you tell me how I can find Jesus?"

Some little time before that, she told me, she had been at the funeral of another girl whom we had rescued from a terrible den of vice, and she had heard us tell about the love of Jesus, and when she was taken ill herself she sent for us. I knelt with her and prayed. That evening Mrs. Bruce and I went to see her again. Mrs. Bruce put her arms around that poor girl and lifted her right up to her bosom and kissed her, and told her of the love of Jesus. She gave her heart to God that night.

Her history was this: She was born in the slums of Louisville. When she was fourteen years old her wicked father and mother put her in a house of ill fame, and when she was between 17 and 18 years old she was lying on her death bed as a result of her life of sin. Then she found Jesus, and oh, how precious He was to her!

"Won't you come over every night after the mission service is over?" she asked.

I said: "That is pretty late; we won't get here before ten o'clock."

She said: "That is why I want you to come."

The first night we went about half past nine. There was another girl with her, and as we talked to Blanche and she talked about her salvation, this girl listened, and as we knelt to pray she knelt too. In a few days I found there were eight or ten of these girls gathered in Blanche's room to meet us when we were there to talk and sing and pray, and pretty soon it developed into a regular Gospel meeting. She would send out invitations during the day to this girl and to that one, to girls who had been enticed away from homes of love and culture, some of them, and had been led into that awful, terrible disgrace.

One night we were late in getting to Blanche's room. As we came to the door we heard some one talking, and Mrs. Bruce and I slipped in quietly without making any noise. Blanche was propped up in bed, another girl sitting behind her so as to hold her up, and she was telling the crowd of girls that filled the room about Jesus. Sometimes a coughing spell would come, her strength would be exhausted, and she would lie down a moment, then she would sit up again with a new resolution and tell how wonderfully Jesus had saved her and how willing He was to save them.

I NEVER HEARD SUCH A SERMON

in all my life as that dying girl preached to those other girls! Then she discovered that we were there, and we all knelt, except Blanche who lay back on her pillow, and we prayed for the salvation of those girls. Three or four days after that she died. Her spirit went home to God. I believe she is pure and spotless before the throne today. Out of that crowd of girls eight that I know of, and I believe more that I have not knowledge of, gave their hearts to God.

That is rescue mission work. There was the biggest rescue mission I was ever in. Dear friends, does it not make you hungry to go into that kind of work? Don't you feel an impulse given you by the Holy Spirit to try and do something for Jesus? You say: "I cannot do it." Oh, yes, you can,—"yet not I, but Christ dwelleth in me." Let Him take you and use you in just the way He wants to.

W. S. COLEGROVE.

I came to attend this conference because I knew I needed a blessing, and I asked the Lord not only to give me a blessing but to use me to be a blessing in this city. I believe that Jesus Christ is the only remedy for sin in this world, and what we need today is to stick to the old Gospel as we have never done before in our lives.

Dr. Gray has asked me to say something about our work in Kalamazoo. It is the hardest thing for me to do. Six or eight years ago when Mel Trotter and Harry Monroe came to Grand Rapids to establish a mission I was a hopeless cigarette fiend and drunkard. I was down and out of the game entirely. I heard about this Christ who could save from sin, and on the 15th of February, 1900, I gave my heart to Him, and know He saved me, and I am going to keep on barking up that old tree until He comes.

I was asked if I would go to Kalamazoo and start a rescue mission, and I said:

"I will go anywhere Jesus Christ wants me to go."

I made two or three trips to see what the situation was, and found there was a saloon that could be bought out. They wanted a good price for it, but the price was not to be considered. Some men went on the lease with me. They didn't have much money, but their names were good, and we bought out the saloon. For the first time I had the actual privilege of turning the faucet and seeing the beer run. For once in my life I had the privilege of going behind the bar and drawing out the stuff. We had 300 gallons on hand. I said:

"Brethren, to the glory of God let's get rid of it."

We published in the papers what we intended doing, and announced the date, and about 15,000 people gathered on the main street to see the show. I had gotten a new axe for the occasion, and stood there on the main street and wielded the axe, and saw the amber stuff run down the gutter and out into the Kalamazoo River, and the old Kalamazoo has been running crooked ever since! Nothing will ever run straight with whiskey in it. As soon as it was over with, we mounted the whiskey barrels and sang the Doxology under the canopy of heaven. We sang "Where is My Wandering Boy Tonight" and "Tell Mother I'll be There," and the people stood there with tears running down their cheeks.

There was a man in the crowd who had been at the head of a gambling den for 17 years, another who had run a gambling den over the saloon we had bought, there were drunkards and harlots, and God gave me the privilege that afternoon of telling about Jesus Christ and His love for sinners, and how He wanted to save them. I invited them to come to the mission that night, and a number came out that night for the Lord Jesus. The next night 15 more came out in the mission and gave themselves to Christ. Four months ago we opened up that mission, and there has not been a night when souls have not come. Our mission is not large enough. We are going into the theatre next Sunday.

I wax warm upon this subject because I love it. There is a revival going on in the city, and souls are becoming uneasy. We are going to see the thing through, and it is because we stick to the old idea that Jesus Christ came to this world to die for sinners. I love that story like I love nothing else on earth. When I had broken my mother's heart, and had gone down in sin Jesus picked me up and saved me, and I am going to tell the story forever.

TOM MACKEY.

In Mark 16:15 and 16, we are told: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." I have no doubt but that you believe the first part that believers are saved: do you believe that unbelievers are damned?

I was born in 1854, lived until 1894 and never was in a Sunday school, and never had a man, woman or child come and tell me that God loved me. The Bible was written many years before 1854, I am told, but nobody ever told me that God loved me. When I was converted I couldn't read

words of four and five letters, but God put the words of the Bible in my heart. But I must tell you of the beginning of my change of life.

An Institute student went down to the Pacific Garden Mission to be a street worker, to stand outside and tell men that there was a Gospel meeting inside. You can hire singers and evangelists, but it is hard to hire a fellow to stand out on the street. He invited me in to the meeting. A man on the platform told out of the fullness of his heart how he had found Jesus and of what Jesus had saved him from. I was sitting right in front of him, and this is what I thought:

"Now, Mrs. Mackey has been up to see that fellow, and she has filled him full of all these things, and when I get him outside I won't do a thing to him!"

I was mad all over. I thought he was preaching right at me, and he was, too.

On January 4, 1894, (this is not very pleasant, but I want to say it to the glory of God and to encourage you by the grace of God to come in touch with other men), Mrs. Mackey and I came to the parting of our ways. I went to prison three times during our seventeen years of married life, and she had had to leave me three times. I tried to do her bodily harm, but some way, I cannot account for it, God in His infinite mercy took her away from my murderous intention. She went home, and I went to a cheap barrel house. Some are condemning the saloons, but do you know there are men down in those saloons that have no other place to go? I didn't know that there was a Y. M. C. A., I didn't know there was a mission, I had no use for a church door, the library was of no use to me. While you are working against these things, do something to counteract them!

When I was in the barrel house I got something to eat. A poor fellow can get all the lager he wants when he often times cannot get anything to eat. Just a little while before they had hung a man on the north side for killing the woman he was living with in sin, and as they talked about it

MY HEART CONDEMNED ME

for my murderous intentions, and I thought I would go down to the river and end it all. As I went toward the foot of Van Buren St. with the intention of killing myself, I met this man who had spoken that night in the mission. I didn't know him, but I said:

"Say, boss, won't you help me to get some liquor?"

He said: "You don't need liquor, you need Jesus!"

I thought he was crazy! I looked at him. I had never struck anything like that before. He said it so earnestly, so forcefully, that it brought me to my senses. There was something in the man's countenance that caused fear to come upon me. I was not afraid of bodily harm. I had stood in a 24 ft. ring and fought sixty rounds for money, and many times had my eyes pounded shut. There was spiritual power about that man, and

MY HEART WAS SMITTEN.

Then he spoke to me. He came for me with a grip, and he got me, hallelujah! He put his arm around me and brought me into the mission. He didn't put me in a back seat and say:

"Make yourself to home."

No, he brought me right up in front of the gun where I would get hit real hard. Dr. Palmer preached a marvelous sermon that night about Belshazzar's feast and the handwriting on the wall. He gave the Greek and Hebrew and Latin interpretation, and in the midst of it I fell asleep, it was so soothing! I woke up when Harry Monroe said:

"We are now going to change the order of service. You fellows that have the most to praise God for, get up!"

You ought to have seen them! They didn't have any electric wires under their chairs to help them up. I never struck anything like it. Talk about your moving pictures—they moved me that night, and moved me all through! Then Dan McKenzie came in the door, and Harry Monroe said:

"God bless you, Dan, tell what God has done for you."

Dan's bones now lie in an eastern cemetery, but his testimony is in my heart. He didn't boast. He was not glad because he had been a drunkard. He was sorry for the past, but glad that he could exalt a Christ that saves to the uttermost. He told his story, and he made me believe it. Can you tell it so they believe it? Then Harry Monroe said:

"All you boys who want to be saved, hold up your hands."

Three or four times I had tried to get out of my seat to smash that fellow's face; the devil was in me, and God was trying to get me from the devil. Mr. Monroe called on him to pray, and he knelt down and talked to his Father in heaven. He was acquainted with God, and he could say:

"My Father who art in Heaven, as you saved me save these men that raised their hands!"

As he was praying, looking up in faith with his eyes closed, I got up in my drunken condition, and lurching forward tipped him over so that his face struck the edge of the platform, and the blood came from the wound. But he kept right on praying. He didn't say: "Take this old drunk away," and I am here today to glorify the Christ of Calvary who saves to the uttermost.

A. H. CLARK.

A few years ago I was running a train into Bradford, O., and Jim Burwick was running a train from another point into Bradford, and the Lord saved both of us. He started Mr. Burwick in evangelistic work, the International Y. M. C. A. Committee putting him in the field. He got hold of me later on and interested me in the work, and both of us went up into the iron range. In the winter time the lake freezes up, and they run the iron over the ice. It used to be said that you could not railroad and be a Christian. I don't know how I could take a train over the road if I didn't know Jesus Christ. I often look at the boys and wonder how they get along without Him. How many times, just in the nick of time, when I was overlooking an order that might have cost the lives of many people, God has brought it to my memory, and I just looked up and said:

"Thank you, Lord! Nobody knows it but just you and me."

So in the winter time Mr. Burwick and I for the past five years have been going around at the division points where the railroad men live, holding evangelistic meetings, and then doing personal work on the trains. One time going to St. Paul we got into conversation with a railroad conductor and told him about Jesus. At first he laughed at us, but we presented the Lord Jesus as he had never had Him presented before. Pretty soon we had that man on his knees as we were going through the country, and today he is a living example of what the Lord Jesus can do with a railroad man. We have many cases like that. I want to make the special request that you

REMEMBER OUR RAILROAD MEN IN PRAYER.

It may mean your life or the life of some loved ones if some drunken man is at the throttle.

While in Columbus, O., three years ago, holding a meeting among railroad men, the warden of the Ohio Penitentiary heard of Burwick being in town, and came and asked us to hold a service in the jail. He said:

"We have nine men under sentence of death. Ministers have been there, but they just laugh at them, but you men being just common men, railroad men, perhaps they will listen to you."

So he arranged the service. We went and they asked us to come back. We went back the next Sunday, and five out of those nine men accepted Jesus Christ as their Saviour. There were the two Wade brothers, Ben and Al. One of them, Ben, accepted Christ, but the other would not. The day of execution came for those boys. It was in July, and we were up on the road working. The governor of Ohio was somewhere East, and they sent a message asking if he would extend the time of execution, and the message came back to let the law take its course. When that

message came back, Al Wade, the older one, just began to walk his cell. He tore his hair, and said:

"My God, must I die with the terrors of hell resting on me?"

They executed him first, but had to put him under the influence of opiates to get him quiet enough for the execution. While they were executing him, his brother in the next room was singing—"I am Going Home to Die No More."

That is victory! If God can use men like us, what cannot He do with you? I used to be afraid to say anything about Christian work because I did not know enough about my Bible to answer the silly questions that people would ask me, but I came to the Moody Bible Institute and learned how to do personal work, and I would not exchange my knowledge for the whole world. The need of the church today is personal work.

HARRY MONROE.

I heard the story of an Irishman and Englishman. The Irishman said to the Englishman:

"What are you thinking of?"

"I have been thinking about old Britain. The sun never goes down upon her possessions."

The Englishman then said to the Irishman: "Pat, what are you thinking about?"

Said Pat: "I am thinking about old Ireland. Every time I see the little flag I feel like singing Patrick's Day in the Morning."

"Suppose, Pat," said the Englishman, "you were not an Irishman, what would you be?"

Said Pat: "I would be ashamed of myself!"

And so today if I was not an humble follower of Jesus Christ I would be ashamed of myself.

Some time ago I was reading about a man who aspired to the Presidential honor. He had that bee in his bonnet, and it was buzzing all the time. I have had a bee in my bonnet for ten days, the 8th verse of the first chapter of Acts: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." If you go to the third chapter of Acts, you will find the fulfillment in the 6th verse. They had received something that brought things to pass. A theologian may define it from his standpoint, but such men as Mackey and I who are short on theology know that when we gave ourselves to Christ a passion for souls was born, something foreign to our human nature came into our lives and took possession of us. I am glad that this power is possible of being obtained. I believe on the authority of God's Word that it is possible for the power of God to so possess a person that when they speak or sing or pray it will mean something. I heard of an old colored woman who attended a convention down south where they were discussing the new birth. A preacher had been reading a paper for an hour. She said to the one sitting next her:



HARRY MONROE AND MELVIN E. TROTTER.

"What is that man talking about?"

"Why, auntie," was the answer, "he has been talking about the new birth."

"When I was converted," she answered,

"I got it in a minute, and he has been talking an hour about it!"

TWENTY-EIGHT YEARS AGO,

the darkest night I ever saw, ignorant of the plan of salvation, God spoke peace to my soul. Some men talk about being led into sin. I was not led, I led others, and went into it deliberately. You must know that it costs me something to tell this story. I don't tell it as much as I used to, because I have a family. and I want my children to forget the old things that have passed away from my life.

Twenty-eight years ago this coming February, about half past four in the afternoon I was in a certain place down town conducted by an old time sporting man, and I was drunk. When I came to myself that afternoon I thought I was dying. As sure as God reigns, I want to say that the sweet memory of how His Spirit touched me then is as real to me this minute as though it transpired this afternoon. To think that God in His great mercy would convict me in a saloon! I had heard the Gospel preached, and respected the preacher, but it didn't touch me. There is an expression among sporting men and women that when they lose their nerve it is a case of suicide. I thought I had lost my nerve. But

WHEN THE SPIRIT OF GOD TOUCHED ME

I was aroused, and going up to the bar I hit it a frightful blow and said:

"Tom, it is all up! I am going to quit."

I walked around the block a dozen or fifteen times, and about seven o'clock found myself in front of Pacific Garden mission. I had not been an infidel or skeptic, but I had had no use for religion. I passed religious people up, they were not in my class. I went with men who ran down the preachers, but never joined in with their talk. I was reared by a Christian mother, and I couldn't do it. The inculcation of Christian principles in a child is a great factor in bringing him to Christ later.

I went into this mission, and saw a man I love. I am not a hero worshipper, but I revere him above all men I have ever known. Col. Clark was a larger man than I am, with iron in his make-up, but lots of tenderness in his face. I sized him up and said: "He is out of place among this bunch." I will tell you what convinced me primarily of the fact that there was a Saviour. Did you ever see the summer lightning in June play across the heavens? It is a thing of beauty. The Spirit of God seemed to play across his face. The tears ran down his cheeks. I thought: "That man must be a mighty good man, or he must be mighty soft, one of the two," and I said: "Here is where I get off."

Col. Clark said: "Who wants to be prayed for?" And for some reason or other I raised my hand. The old Colonel picked me out and came down the aisle, and this is what won me to Jesus Christ. He took my hand in both of his, looked me straight in the face and said:

"Young man, did you raise your hand for prayer?"

I said: "I think I did."

Here is what he said: "Jesus loves you, and so do I."

I was captured on the spot, was on my knees in a moment and raised my heart to God in prayer. The power of God touched me, my chains were broken, and I went forth saved by the mighty power of God!

U. V. SILLAWAY.

I love rescue missions, and I love men that are doing personal work. I stand here today because a man came after me, and told me that he loved me, and he sits on this platform today—Mel Trotter.

The first time I heard the Gospel of Christ was in the old red brick building over there on Dearborn Street, from the old balcony of the Cook Co. Jail. I cannot tell the number of my cell, but Mrs. Clark came and told me about Jesus Christ and talked to me about my mother. I was thirty-three years old when Mel Trotter came to Grand Rapids, and through his untiring efforts led me to Jesus Christ, the Lamb of God that taketh away the sin of the world. I don't suppose there are many men at 33 had sunk farther down in the depths of sin than I. I had lost my home twice. I deserted my wife and boy

twice, and then I tried to take my miserable life. I realized if there was a hell I would be lost through time and eternity, but I knew my wife and boy would be better off if I was dead. But I thank God that He spared me. Mr. Trotter came and loved me and preached Jesus to me. The first verse of Scripture I heard from his lips was Matthew 11:28: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He was a barber, and I was a barber. One time Mrs. Trotter told me of the time their little baby was taken away. I was in her home, and she was feeding me hot soup. She told me how Jesus Christ in His heart of love and mercy transformed their home in a night, and after the gold cure had failed and everything had failed I fell down on my knees, and told God that if He could transform a life like mine I would serve him. From that day to this I have had joy and peace, and no good thing has He withheld from me. He took a drunkard's home, —and that is hell,—and out of that misery and shame and turmoil there has come a peace and joy that has flowed like a river. He took me out of the barber shop and put me in the mission. I was Mr. Trotter's assistant for three years. Now I am in Milwaukee. Everybody says that Milwaukee is such a hard field! It is the easiest place on God's earth to lead men to Jesus Christ. All they want is love and kindness and the precious Word of God.

REV. WM. R. MARSHALL.

An incident in the life of a pastor out in Iowa deepened my desire for power in prayer. He was not a very gifted man; he had been a tobacco manufacturer, but the Lord led him out into this field. He was never very successful, but he knew how to pray. One passage had gripped him: "My God shall supply all your need." He was living on a circuit of four or five assignments in Iowa, traveling from one to another, and had many people under his ministry. He did not receive much salary, but he trusted God, and his family had this habit,—whenever they had a need they would take it to God in the morning, and when they became satisfied it was God's will they should have it they just trusted God for it.

One day early in the fall his wife said to him: "Your overcoat is very bad, you ought to have a new one."

"Yes, I need one; we will pray about it," he answered.

Soon after he was about twenty miles from home on an errand, and on the way he stopped to water his horses at a watering trough, and as he was checking up his horses he raised his eyes and noticed he was in front of a clothing store. While the horses were resting, he thought he would go in and look at the overcoats, though he didn't have a cent to pay for one. He liked one very much that cost $14.00, and he said to the Jew proprietor:

"I haven't any money, but I have asked Jesus for the money, and I know He will give it to me, and when He does, I will come in and get this coat."

The Jew said: "Are you sure you will get it?"

"Yes."

"Well, then," said the Jew, "I will wrap it up and put it aside, and when the money comes you come and get it."

So the Jew wrapped it up and put it on the shelf.

It came Christmas time, and some of the people on the circuit said:

"We ought to get our pastor a Christmas present."

They wondered what to get, and when the money came in there was just $14.00.

"What shall we do with $14.00?" they asked.

Somebody said: "He needs an overcoat; let us get him one."

They started for town, went to the biggest clothing store in the place, and selected one that suited them.

"We will take this," they said, "and if it suits we will pay you for it."

But the clothing man would not let it go under those conditions. They went to another and it was the same way. Then they started home discouraged, and on the way home they stopped to water their horses. While waiting there they looked up and saw the sign of the clothing store. They

went in and told the Jew proprietor that they wanted to get an overcoat for their pastor, and they looked at his stock. One of the girls happened to remark:

"I wonder if Brother Force will like this!"

"What," said the Jew, "does he know anything about it?"

"No," said the girls.

The Jew went to the shelf, took down the package marked with the pastor's name, opened it up, and there was a nice overcoat! He told how the minister had come in and said he needed an overcoat but hadn't the money, and how Jesus would send the money. He added:

"I said to myself: Jesus, I have got you this time; but He beat me after all!"

He stuffed the pockets full of handkerchiefs, ties, and one thing and another for the minister.

This incident made such an impression on me that I felt I wanted to live that kind of a life. I was in a revival meeting, and I was wondering who might be converted in that meeting, and this verse came to me: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." I wondered what was the application for me, and as though God was speaking to me a voice seemed to say:

"I will give you the names to pray for, if you will put them down and remind Me of them every day."

And so I began, and for two or three days I waited upon God to show me what names to put on that list. Fifty-five names were given me to put down. The first name was that of such a wicked man, and oh, what a burden of love came with it! Then came a saloon keeper, and others. As I prayed for them my heart went out after them, until I had to go out for them too. We had our revival, with 53 saved, and now the other two are saved.

The Lord wants intercessors today. If we are willing to surrender entirely and let the Spirit of God show us what to do we will save a great deal of time.

ROBERT L. LAYFIELD.

It seems as though it would be altogether out of order to try and preach a sermon after hearing these men testify, so following in their steps I will tell how the Lord Jesus Christ saved me.

I was born in Ohio, 20 miles above Cincinnati. I never had anybody try to lead me to Jesus Christ as a boy. I left home, landed in Kansas City, went to work for a ticket broker, and later got a position as a newsboy on the platform of the Union Depot. The first five years I was there I went with a swift gang.

One day I picked up the St. Louis *Globe Democrat* that I was selling at the time, and read that a man by the name of Sam Jones was holding a meeting in St. Louis. I read forty or fifty of his sermons to my wife every evening after work. On the 9th day of February, 1886, I took the *Globe Democrat* as usual, and after getting through my work about ten o'clock I started home. I did the usual chores around the house, and then we sat down to read the sermon. It was along the line of excuses, and Sam Jones took them up one by one and answered them. "Why are you waiting? Why don't you give your heart to the Lord Jesus?" At length he got to the place where I was hiding. I used to think there were so many hypocrites in the church. He used this illustration with reference to hypocrites:

"When walking up the street, the people who are a block or two behind you don't bother you. Get right yourself, and the people who are hypocrites won't bother you."

It was just along that line that I had been stumbling. I turned to my wife, and said:

"If you say so, we will go up stairs, and the best I know how I will surrender my heart to God."

We went up stairs, and what I said I don't know, but something to this effect: "God be merciful to me a sinner, and save me for Jesus' sake, and I will stand up

for Him as long as He will give me breath!" And God, for Jesus' sake, saved me in my home.

I remember going down and telling the gang at the depot, and they all laughed and said I wouldn't hold out. My wife gave me a new Bible, and I began to dig into it.

There was an engineer on the railroad by the name of Bill Rhodes. After my conversion

I BEGAN TO SCATTER TRACTS.

This man used to come over and borrow papers from me as he waited for his train to back up. I handed him a tract once, and said:

"After you read this, I will give you a paper."

He took the tract and read it. I expected he would throw it aside as soon as he saw what it was, but he read it carefully through, folded it up neatly and put it in his pocket. I was praying all the time:

"O God, for Jesus' sake, convict Bill that he is a sinner and needs Jesus."

As he came over for his paper I said: "Bill, better get right with God tonight. Your train might go off in the ditch and your soul be lost."

When he came back the next day he said: "She didn't go in the ditch last night," and I knew he was thinking about his soul. A week after that he asked me the greatest question a man can ask: "What must I do to be saved?" I said:

"First you must know you are a sinner, that you have broken the law, and the penalty is death. The second thing is that Jesus Christ died on the cross for sinners, that God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. These are the two things you must know. As soon as you take the place of a lost sinner and receive Jesus Christ, God for Christ's sake will save your soul."

He went out on his train. A little later, probably ten days, he said as he went by:

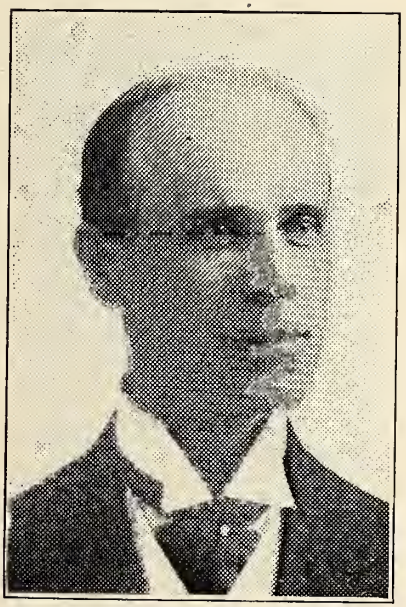
"I want to see you in the Y. M. C. A."

I went down, and he came in pretty soon, and going up to the clerk said:

"I want to get a ticket for this place. I am clean inside, and I think I ought to get clean outside."

Then we pulled our chairs up together, and he told me how on going out on his train a night or two before he had a great burden on his soul, and he could bear it no longer and he cried out: "O God, be merciful to me a sinner!" and God saved his soul.

In a little meeting of the Railroad Y. M. C. A. later the men were telling how God had saved them, and Bill Rhodes got up and told how the Lord had saved him, and added:



ROBERT L. LAYFIELD.

"It was that man that pointed me to the Lord Jesus."

There sprang up in my soul that night A BURNING DESIRE TO LEAD SOULS TO CHRIST that I trust will never die out as long as God gives me breath!

I want to tell you about the first time I saw D. L. Moody.

One day at the depot, a big man with a satchel in each hand came hurrying up, and said:

"Young fellow, I hear you are trying to

make a bold stand for Christ. God bless you! You keep on!"

And he picked up his satchels and hurried on. I wondered who he was, and commenced to inquire, and found out that his name was Moody. I said:

"Is that D. L. Moody, the evangelist?"

Then I began to hunt for him, through one room after another. At last I found him in the dining room eating breakfast, and I sold very few papers that morning. He helped me and encouraged me, wrote his name in my Bible and wrote that wonderful verse, Daniel 12:3.

J. LEWEK.

Few brethren ever think it important enough to go to the Jew with the Gospel. You find them everywhere, even in these small towns we have heard of. Usually they are thought too hard to reach, or for some reason or other they do not hear of the unsearchable riches in Christ. In the years that have passed the Jew has become very much softened, and is willing to hear and to understand, if he possibly can, that God loves him. Usually, however, he is made to feel by so-called Christians that God has cast Israel away, that God doesn't want them any more, so he just creeps back into his own shell and says: "I can stand alone, I am just as good as you are." But if you go to him in real, genuine love and show him out of the Word of God that God loves him, and in His great love has given His Son for him as well as for the Gentile, you can reach him. I am talking about the orthodox Jew who believes in the Word of God, and not of the reformed Jew who has discarded the Word of God. The orthodox Jew still loves the Word of God, and you can reach him by the Word, if you go after him.

God has been pleased to manifest Himself mightily in our work on the south side of the city. Hundreds and hundreds of Jewish people come into our mission. The Gospel is given them there, and I want to say to the honor and praise of my God that many are reached. We have hundreds of Jews in this city who believe in God and show by their lives their faith. It is not an easy matter for a Jew to believe in Jesus Christ, it is not an easy thing to stand the ridicule of the people one loves and cares for, but in spite of the hardships and trials we have many who honor and glorify God by living a life among their own people, holding up the Lord Jesus whenever they have a chance.

I desire your prayers for our people. It is an important work. There is danger in delay. Our young people are bound to take hold of something. They are disgusted with Judaism: it has left them cold in their hearts. They are dissatisfied, and if the Gospel is not preached to them they are going to take up something of the devil. They are taking up socialism now. How the young people flocked to socialistic meetings in our neighborhood last fall! How they are disregarding God! I believe it is the fault of the Christian people in not going to them with the Gospel.

Preaching the New Birth in Russia.

WOLDEMAR UXKULL.

If I would ask what kind of people are in Russia perhaps some would say:

"Well, you have the Russians, and Jews, and Germans, and Mongols, and so on."

I would say: "I did not mean that; what kind of people are in Russia?"

Then perhaps somebody would answer: "The great majority are Protestant, and then you have Catholics."

I would say again: "Oh, I don't mean that; what kind of people have we in Russia?"

If somebody would answer: "Those who are born from above and those not born from above," I would say "Yes," because that is the right division. We make many different classifications, but before God there are only two kinds of people, those born from above, who know Christ not by teaching but by revelation, and those not

born from above. The true religion is a revelation, an experience between the soul and God, and that cannot be taught, it must be received from God. We have these two classes of people, those who are born once and those who are born twice, and there is a line between them, as you see between the United States and Canada there is a line on the map. So we have a line in Russia going through the churches, through the cities, through the families, and all those who are on one side are children of God and those who are on the other side are not yet children of God. It is a red line, the line of the blood of Jesus Christ.

Those who are on one side of the line have something common, and that is they don't believe in Jesus Christ. Some have never heard of our Lord Jesus, and don't believe in Him, but there are persons who have heard of Him and don't believe in Him, and there are also persons who confess that they are Christians and that Jesus Christ is the Son of God, who say: "Of course we are Christians, we are members of a church, we believe that He is the Son of God," but if we see what it means to believe in Jesus, then we may say that they don't believe in Jesus. Believing in Jesus does not merely mean that we acknowledge that He is the Son of God. The enemy and his demons know too that He is the Son of God. Satan can be quite orthodox. Believing in Christ means to trust Him. Ah, there is something personal! Trust him if there is a difficulty, if there is a burden; trust Him if there is an obstacle; trust Him if the enemy makes you restless and nervous; remain in full peace and trust Him! If you don't do that, then you don't believe that He lives, that He is your Saviour, that He is your best Friend.

Believing means also to be faithful, to be true to Jesus. Ah, that is again something personal!

Now all those who are not born from above do not know that there is a personal friendship, a personal union with Jesus, because He has not yet been revealed to them. God can awaken them, but there must be something done in their soul, and then they come in touch with Jesus, and then they are happy, they are changed!

Let us see those who are on the other side of the line. They have also something in common. They may be of different relations, they may belong to different churches, but they have

ALL ONE EXPERIENCE,—

they are sinners saved by grace! They love Jesus. They can pray in the Spirit, they know and love the Word, they love the brethren, they are polite, courteous, kind. If such two people meet together, though they have never met before there is a strong feeling of unity, brotherly love. We belong together, we are children of one Father. We are more than two brethren, we are one in Christ. If these signs are there, then this person is born from above, and if these signs are not there, then this person may be an honest and good person, but he is not yet born from above.

Now this birth from above—we cannot perform it. The best preacher can not do it. It is the work of the Holy Spirit. When the Gospel is preached, the Holy Ghost is moving over the people and is touching hearts and opening hearts. We in Russia believe that the Holy Spirit is

CONVINCING SINNERS OF THEIR SINS,

and we believe it in the old Methodist fashion that the soul must be shaken, and that the sinner must be convinced of his sin, and that he must come under the blood. After the meeting, we say:

"Is there here somebody who wants to be saved? Now is the time of grace!"

Then we pray with such a person, and we pray not a minute, but we pray until he comes through, until he receives the Holy Spirit and the testimony that he is saved, that something has happened. We have not done it, but God from above has done something, and there is a new heart in this person, and there is a new shine on his face because a child has been born from above, and we know that all the heaven is in movement and that all the angels are rejoicing because a sinner has repented! Before he is converted we say "Dear friend," but after this thing has happened he is received into the family, and we say:

"My dear brother, praise the Lord that your name is now written in the book of heaven!"

That is our teaching, and I know and feel that you agree with it.

Now there is one little question more. When such a sinner has been shaken by the preaching—and we don't preach only grace, we don't preach only the cross, we don't preach only love, but sometimes we preach for some days only on the law, that people may know what sin is, and when they see their sin and are convinced of their sin, then we preach the grace of Jesus Christ to those who feel their sin and to those who will become free from the burden, free from the chains of sin. And if such a person should wish to become a child of God, they say: "Pray for me." We don't say: "Believe and you are saved," but we say: "It is written, Repent and believe. Do you wish to remain in the world? Then you cannot receive. You must decide to follow Christ at any cost. Jesus, I wish to be thine own, may it cost what it will! Repent, and believe!"

Such a sinner will say: "What does it mean—repent? Does it mean that I shall have tears for my sins?"

Ah no, it does not mean that! To repent means understand, see, recognize what is sin in your life and

THEN CONFESS IT.

If you have sinned before God, confess it before God, and if you have done some sin against a man go to him and confess it to him. I had to do it. When I was unconverted I had a lot of what you call cows and steers, some full-blooded and some half-blooded. I had sold some half-blooded steers as full-blooded—they looked quite like full-blooded steers. After my conversion the Holy Spirit said: "Confess that you have done wrong, that you have done false," and I went to the man. It was very difficult! I said:

"I have to confess you something. I received so much money for the steer, and the steer was not full-blooded. Here is the money."

I gave the money back. I hoped, as he was half-blood, that he would give me at least the half back, but he didn't, and I had to let it go, but I was glad that I had confessed my sin, and he had an impression that those who say they are children of God they mean it earnestly. I had a blessing from that. God's Word says not only when the Spirit comes He shall reprove, convict the world of sin, but also He shall convict the world of righteousness.

International S. S. Lessons.

Feb. 2. Jesus the Saviour of the World. John 3: 1-21. Commit vs. 14-16. Golden Text: John 3:16.
Feb. 9. Jesus and the Woman of Samaria. John 4: 1-42. Commit vs. 23, 24. Golden Text: John 7:37.
Feb 16. Jesus Heals the Nobleman's Son. John 4: 43-54. Commit vs. 49, 50. Golden Text: John 4:50.
Feb. 23. Jesus at the Pool of Bethesda. John 5: 1-18. Commit vs. 8, 9. Golden Text: Matt. 8:17.

March 1. Jesus Feeds the Five Thousand. John 6:1-21. Commit vs. 11, 12. Golden Text: Isa. 40:11.
March 8. Jesus the Bread of Life. John 6:22-51. Commit vs. 23, 33. Golden Text: John 6:35.
March 15. Jesus Heals a Man Born Blind. John 9. Commit vs. 10, 11. Golden Text: John 9:5.
March 22. Review. Golden Text for the Quarter: John 1:4.
March 29. Temperance Lesson. Prov. 23:29-35. Commit v. 31. Golden Text: Prov. 23:32.

Christian Endeavor Topics.

FEBRUARY

2. The real heart of Christian Endeavor. Col. 3:1-4, 12-25; 4:1-6. Christian Endeavor Day. (Consecration meeting.)
9. Ministering to strangers and the sick. Matt. 25:31-46.
16. Ministering to prisoners and the poor. Matt. 25:31-46.
23. The foreign mission work of our denomination: a survey. Rom. 10:8-15.

MARCH

1. Songs of the heart. III. How God leads men. Ps. 23. (Consecration meeting.)
8. The wise use of time. Eph. 5:15-21.
15. The wise use of money. 1 Tim. 6:17-19.
22. The wise use of influence. Eccl. 4:9, 10; Prov. 27:6, 9. 10. 17, 19.
29. Home missions; Progress in the Philippines. Matt. 13:31-33.

O Christ, what burdens bowed Thy head!
Our load was laid on Thee—
Thou stoodest in the sinner's stead,
To bear all ill for me;
A victim led—Thy blood was shed—
Now there's no load for me!

☞Those receiving a sample copy of THE INSTITUTE TIE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

FOR SERMON AND SCRAP BOOK

Ready for the Gospel.

A friend of mine in Siam went out to preach on the rivers, which are the roads of that country. One day, preaching to a community that had never before heard the Gospel, an old man, eighty-four years of age, a Buddhist, came to him after the service, his long white hair and beard mingling at his waist, and said:

"You are a stranger to me, sir, but I have been waiting forty years to hear what I have heard this afternoon. Forty years ago I made up my mind that there was no salvation in Buddhism, but I have never known of what that salvation was until I heard you speak today."

And within five minutes he was on his knees worshipping Jesus Christ.—*A. T. Pierson.*

Would Men See any Better?

A conceited young fellow was thrown into confusion once when he turned to an aged minister, as if challenging discussion, and said:

"I am told you believe in the inspiration of the whole Bible."

The good man answered quietly: "Oh yes, my friend; what do you believe in?"

A little laugh covered the defeat, as the youth continued.

"But you certainly know what the great scholars say about it?"

Again the calm answer met him: "Somewhat; but what did they say to you about your soul?"

Now the inquirer grew restive as he replied: "They say you are leading men along with a farthing taper in your lantern."

To this the aged preacher only said: "Do they say that men would see any better if we should let them put the taper out?"

How a Boy Served Christ.

It was a cold morning in February in Chicago. A little, old man stood on the corner of Clark and Randolph streets, selling newspapers. He was thinly clad, and kept trotting up and down trying to keep warm, and his voice was hoarse from cold, and passers-by could hardly hear him.

Some boys jeered and laughed at him, but one, about thirteen years old, rather better dressed than the rest, after looking at him for a few moments, walked up to him and said:

"I will shout for you."

The old man thought the boy was making fun of him, but the boy began to call out: "*Times, Herald, Tribune,*" in a clear voice which attracted so many customers that in a little while the old man had sold his stock.

He offered to pay his youthful partner, but the boy would take nothing, and went off with a smiling face.

That was a real act of kindness—such an act as our heavenly Father is pleased to see His children perform.

Strong Consolation.

When Oliver Cromwell lay a-dying he was vexed with memories and forebodings. His battles had been the Lord's, and he had wrought deliverance for England, nevertheless as he remembered the blood which he had shed and the scenes of violence in which he had played his part his soul was troubled, and he wondered if he were indeed a child of grace and an heir of glory.

"Tell me," he wistfully inquired of a godly preacher who stood beside his bed, "is it possible to fall from grace?"

"No," was the answer, "it is not possible."

"Then," said the dying man with a sigh of relief, recalling the days when God's candle had shined upon his head, "I am safe, for I know that I was once in grace."

Yes, an experience of grace is a strong consolation in every season of fainting and despondency, being a sure evidence of the soul's abiding interest in Christ.—*David Smith.*

Woman's Influence.

Dr. Franklin relates how opposite his window in Philadelphia he noticed a mechanic among a number of others at

work on a house, who had a kind and cheerful smile for everyone he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day Franklin requested to know the secret of his constant happy flow of spirits.

"It is no secret, doctor," the man replied. "I've got one of the best wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss, and when I go home she is sure to meet me with a smile and a kiss of welcome, and then tea is always sure to be ready, and as we chat in the evening I find she has been doing so many little things through the day to please me that I cannot find it in my mind to speak an unkind word or give an unkind look to anybody."

And Franklin adds: "What an influence then hath woman over the heart of man to soften it and make it a fountain of cheerful and pure emotions!"—*A. A. Pfanstiehl.*

Derelicts.

On a recent journey to Porto Rico, while facing a terrific storm I entered into conversation with a man who knew the seas and who was master of the ship. I said to him:

"Do you fear the storm?"

"Not in the least," he said, "for by good seamanship we are able to weather almost every storm that has ever swept across the mighty deep."

Then said I: "Do you fear the fog?"

"Not to any extent, because different vessels have a definite track along which ordinarily they sail, and we know just about when and where to expect other vessels on the highway of the seas."

"What then," I said to him, "do you fear the most?"

He said: "We are most afraid of derelicts. A derelict is a dismantled, unmanned ship. It is ship sailing to no harbor, a ship without a compass, without a crew and without a captain."

As he spoke it occurred to me that there are a vast number of derelicts today all about us in life—men who have no captain on their vessel, who have set out for no harbor, but drift idly with the tide, a menace to all others who would lead the best of lives, of no use to themselves and incapable of serving others. Some of these derelicts were once in the church, but unfaithful to their duties they have slipped away. Some of them, never having known Christ, have become genuinely indifferent to the claims of God. It is a thought of great cheer, however, that there is One who waits to board every drifting vessel to make useful that which has been useless, to strengthen that which has been weak, and that One is Jesus Christ, the Captain of our salvation.—*J. Wilbur Chapman.*

"I Was Selling Just Like You!"

"I hear that Mr. Smith has sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in a saloon.

"Yes," responded the other rather slowly and with some hesitation.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said:

"It is rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, nice home, and three as pretty children as ever played out doors—all boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks or gambles, and thinks the world of his family.

"Well, he went home one afternoon last week and found his wife out shopping, or something of that sort. He went on through the house into the back yard and there, under an apple tree, were the three little fellows playing. They had a bench and some bottles and tumblers, and were playing keep saloon. He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty freely. Smith walked over and looked in the pail. It was beer,

and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay asleep behind a tree.

"'My boys, you must not drink that!' he said, as he lifted the six-year-old from behind the bench.

"'We're playin' saloon, papa, an' I was a-sellin' it just like you,' said the little fellow.

Smith poured out the beer, carried the drunken boy home, and then took his own boys and put them to bed. When his wife came back, she found him crying like a child. He came back down town that night and sold out his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

This is a true story, but the name was not Smith.—*Selected.*

They Overcame the Accuser. Revelation 12:11, R. V.

1. Because of the blood of the Lamb.
2. Because of the word of their testimony.
3. Because they loved not their life even unto death.

Refusal to Receive and Love Christ Is—

Ingratitude, 2 Cor. 5:14.
Contempt, Heb. 10:29.
Sin, John 15:22.
Loss, Acts 4:12.
Danger, Heb. 10:28-31. —*Fuller.*

His Feet.

Tokens of power and judgment—Rev. 1:15.

When He comes as King—Is. 50:13; Zech. 14:4.

Trampling death—1 Cor. 15:25, 26.

All things under—Eph. 1:22; Heb. 2:8.

—*Mrs. Geo. C. Needham.*

The Sin of Omission.

Three Bible illustrations:

1. Belshazzar. "Weighed and found wanting," Dan. 5:27.
2. Herod. "Because he gave not God the glory," Acts 12:23.
3. Those on our Lord's left hand. "Inasmuch as ye did it not," Matt. 25:45.

—*C. A. R. Janvier.*

Behold the Man!

1. Distinctively Jewish, yet He has attracted all men.
2. Suffered more than most, yet He has transformed suffering.
3. Sinless, yet He attracts sinners.
4. Made great claims for Himself, yet He was the meekest of men.
5. Died, yet He abolished death.

—*F. B. Meyer.*

Counsel to Converts.

A Christian is one who trusts and loves Jesus Christ as his Saviour and loyally obeys Him as his Lord and King.

1. Be a trusting Christian—Is. 12:2; Ps. 37:3.
2. Be a prayerful Christian—Ps. 55:17; Heb. 4:16.
3. Be a Bible-loving Christian—2 Tim. 2:15; Ps. 119:18.
4. Be a confessed Christian—Ro. 10:9-11; Matt. 10:32, 33.
5. Be a working Christian—Dan. 12:3; 2 Cor. 5:20.
6. Be a church Christian—Acts 2:47; Matt. 6:10.
7. Be a life-long Christian—Ro. 8:38, 39; Rev. 3:21.

—*Crossley and Hunter.*

What the Blind Man Saw. Luke 18:35-43.

1. Before cured.

He saw his need.

He saw his chance: (a) long-looked for chance—he had heard of Jesus and what He could do; (b) Last chance—Jesus actually did not pass this way again.

2. After cured.

He saw himself as he never had before. The sinner when he receives spiritual sight sees (a) his own sinfulness; (b) his relation to God; (c) his possibilities.

He saw his Benefactor as he could not before. He needed the Saviour's "touch" to see. The sinner after conversion sees (a) the Saviour's beauty; (b) the Saviour's power; (c) the Saviour's Lordship. —*John S. Hall.*

I slept, and dreamt that life is beauty;
I waked, and found that life is duty.



Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

EARLY RECOLLECTIONS OF DWIGHT L. MOODY, by John V. Farwell.

The personality of D. L. Moody is like that of Abraham Lincoln in this that he looms larger on the horizon as the years pass. Neither platform nor press is prepared to let his memory sink into oblivion. Allusions to his methods of work, quotations from his sermons and reminiscences of his wise and witty sayings and doings are ever coming to the front, and men are beginning to feel that he was greater even than they recognized when he walked among them.

A recent illustration of this is the present volume by the Chicago merchant prince, Hon. John V. Farwell. As God raised up Mr. Moody and commissioned him for a great work of evangelism, so in those early days He raised up the author of this book, and commissioned him to be a co-worker, not only in wise and practical advice and financial aid but in fellowship in prayer and actual work of the Gospel.

The book tells of this fellowship, and how the author received his first lessons in personal evangelism from Mr. Moody. It gives some inside history of the latter's early successes in Sunday school missionary work in Chicago, of the causes that led him to England for the first time, the testing of his faith there, and the almost unprecedented success which followed his labors in the British Isles, as well as subsequently in the United States, including the inception of the Northfield conferences and Chicago Bible Institute.

There is a quaintness and familiarity which gives the book a peculiar attraction. There is plenty of humor, too, and withal a touch of "the old time fire" that makes one eager to be up and doing something for the Lord. Old Chicagoans will appreciate this touch of nature quoted verbatim from a letter of Mr. Farwell to Mr. Moody in 1874:

"I had a strange dream. You and I were crossing Clark Street Bridge when it gave way. I just caught on the wreck and struggled to the top. On looking around for you I found you had sunk, and in a moment some one who had been watching where you went down, jumped into the water just as you came up to the surface, and together we put you on to the dock, and began to roll you over, when you threw up blood with the black water, and I thought to myself—What a filthy pool to fall into, no wonder his heart's blood came up with it in protest! I awoke before you became conscious," continued Mr. Farwell, "and found myself in a very excited condition, and then in my waking dreams I thanked God that His almighty arm had taken you out of a more dreadful river than that—even the river of death and corruption—and placed your feet on a rock, and then when I thought of the new song in your soul I could not help remembering your musical attainments, and almost laughed as I heard in memory you chant on a *single note* every hymn that suited you in the Illinois Street mission. If I had a bottle of that real old river water I would send it to you as the best visible and smellable sample of original sin that can be found."—*J. M. G.*

196 pages, 7½ x 5 inches, with frontispiece of author. Winona Publishing Co., Chicago. $1.00 net.

THE LORD OF GLORY, by B. B. Warfield.

This is the work of a careful scholar, and is pre-eminently a word for the times. More than thirty years ago Dr. Dale said that the great critical storm cloud was settling over the sacred head of Christ. There has flowed from the press a flood of literature in which the world is robbed of a divine Saviour and left with an ideal man —the supreme man, but a mere man.

Dr. Warfield is quite familiar with this deluge, and is also thoroughly acquainted with what the N. T. has to say on the

subject, and his method of dealing with this material is strictly scientific and logical.

The Lord Jesus lived among and associated with men for years. How did they speak of Him? What did they call Him? How did they regard Him? Beginning with Mark, then Matthew and Luke, Dr. Warfield searchingly examines the names and titles of Jesus used, and very clearly shows that the thought of the apostles and evangelists became increasingly clearer regarding the person, work and mission of Christ. They saw Him as Jesus of Nazareth, Jesus the Anointed, as the Son of man, as the Son of God, as the great God and our Saviour, as the King of kings and Lord of lords.

It is also clear that the words of Jesus show that He regarded Himself as divine, and that the N. T. throughout attributes deity to Him.

The conclusion of the study is as follows: "We need the Jesus of history to account for the Christianity of history. And we need both the Jesus of history and the Christianity of history to account for the history of this world. . . . . To be rid of this Jesus we must be rid of this Christianity, and to be rid of this Christianity we must be rid of the world-history which has grown out of it. But so long as we have either the Jesus of history or the Christianity of history we shall have a divine Jesus."

It was never so difficult to get rid of the divine Christ as it is at this present moment.—*J. M. M.*

332 pages, 8½ x 6 inches, with indexes. American Tract Society, New York City.

HEREDITY AND MORALS, by James Foster Scott.

We believe the promiscuous circulation of books on sexual matters works far more harm than benefit, but since these should be considered in their proper relation by parents, teachers, and some others, we notice this volume as comprehensive, scientific, and well calculated to serve the purpose of setting forth the essentials to the welfare of the individual and the future of the race in the matters of heredity and morals as affected by the use and abuse of the sexual instinct.

473 pages, 8¼ x 5¾ inches, with index. E. B. Treat & Co., New York City. $2.00.

ISLAM, by Samuel M. Zwemer.

This timely "challenge of faith" contains studies on the Mohammedan religion and the needs and opportunities of the Mohammedan world from the standpoint of Christian missions by one who has lived and labored in Mohammedan lands and therefore knows the problems from personal experience. It has the thoroughness and lucidity of a text book, and makes interesting reading. The illustrations also contribute to the instruction and interest. The work will take its place as a standard on its particular subject among missionary volumes.

295 pages, 8¼ x 5¾ inches, with maps, charts, illustrations, bibliography and index. Student Volunteer Movement, 3 West 29th St., New York City. $1.00 net.

Received for Later Notice.

THE CONTINENT OF OPPORTUNITY, by Francis E. Clark.

349 pages, 8½ x 5½ inches, illustrated. F. H. Revell Co., New York City. $1.50 net.

THE VOICE OF GOD IN MY SOUL, by Virginia B. Bates.

57 pages, 7¾ x 5¼ inches. Religious Publishing Press, Chicago.

THE DEITY OF JESUS CHRIST, by S. W. Pratt.

165 pages, 7½ x 5 inches. S. S. Times Co., Philadelphia. 50 cents net.

SERMONS IN ILLUSTRATION, by Franklin Noble.

248 pages, 8 x 5 inches. E. B. Treat & Co., New York City. $1.50.

THE HARMONY OF THE PROPHETIC WORLD, by A. C. Gaebelein.

211 pages, 8 x 5¼ inches. F. H. Revell Co., New York City. $1.00 net.

TAKING MEN ALIVE, by Charles G. Trumbull.

199 pages, 8 x 5¼ inches. Y. M. C. A. Press, New York City. 60 cents.

WORLD NEWS AT A GLANCE

The triennial national convention of the India Young Men's Christian Associations met in Calcutta, December 28-31. This convention was largely attended by students.

Two Japanese Christians were recently commissioned to visit India to deliver lectures on the subject of Christianity. They were received cordially everywhere.

Damascus is now lighted by 1,000 electric street lamps, beside lights in the great Mosque, and private lights will soon be in use. A generating station is established on the Barada river. The installation is by a Belgian company, and the cars, motors and dynamos are Belgian, but some of the apparatus is from England, France and Germany. So one of the oldest historical cities is now lit by electricity.—*Palestine Exploration Fund.*

"All over India," says Dr. Charles Cuthbert Hall, "are men unprepared to identify themselves with any Christian denomination, to whom the popular forms of the ancient faith have become inadequate if not distasteful, and for whom the name of Jesus Christ and the distinctive truths connected with that name for the redemption of individuals and the reconstruction of the social order are taking on new attractiveness and value."

The priests of France, finding their emoluments suffering by the recent change of affairs, are betaking themselves to trades by way of supplement. Some go in for poultry rearing, some for jelly making, others mend bicycles, sewing machines, locks and watches. One is a tailor, another an upholsterer, and so on. They have formed an association in defence of their interests, which probably will be attacked by other workmen jealous of this addition to the ranks of labor.—*Bulwark.*

Under the auspices of the Y. M. C. A., two native Chinese were sent to Tokyo in 1906 as secretaries. Of the 15,000 Chinese students in Tokyo at the time not more than a half-dozen were Christians. The end of June, 1907, saw the conversion of 250, and an enrolment of over 500 in the educational classes, and an influence exercised over 5,000 of the student body. Y. M. C. A. dormitories, such as are in use for Japanese students, are contemplated for the Chinese students.

Missionary Items.

During the past year the Presbyterian Board of Foreign Missions received $1,227,931.

Fifty years ago the Methodists planted their first mission in India. They now have 132,463 members in that land.

Jan. 19-26 was observed as a week of prayer for the Mohammedan world of 260 million souls by the World Wide Circle of Prayer.

In Burmah, where Judson labored under the Baptist Board for seven years before winning his first convert, there were last year no less than 7,000 baptisms.

The Board of Foreign Missions of the Methodist Episcopal Church is celebrating the centennial year of missionary work in China by raising a fund of $500,000.

The Presbyterian Board has issued a call for nineteen men and six women for Korea, and also for $168,000 to provide residences for missionaries and property for the enlargement of present schools and needed new ones.

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you are meant by Him to keep you out of the foreign field.—*Keith Falconer.*

A new international journal for students has just appeared under the editorship of John R. Mott. The periodical is issued

quarterly, and is called *The Student World*. It is the official periodical of the World's Student Christian Federation. The subscription price is 25 cents per year. Orders for subscriptions will be received at the office of the Federation, 3 West Twenty-ninth Street, New York City.

"Hospital work is full of interest as ever," writes a medical missionary in Soochow, China. "Lately I ran across one of those things the Chinese talk about—a 'filial' son. He had cut off a piece from his arm to make broth for his sick mother. Nobody ever knew about it, he said, and he only came to me because his arm was so bad he couldn't work well. I asked him what he did it with and he said: 'Scissors.' Poor fellow, it almost made me cry to think what he had been willing to suffer, and all for nothing!"

Mr. Herbert P. Elson writes from Tangier, Morocco:

"We have been having lively times here for the past few months, but through it all we have realized the good hand of our God upon us. Shortly after the trouble began the government sent for us to come to town, as it was unsafe in the mountains. I brought the family down, but remained with our orphan boys myself. Later I was requested to come in at nights, which I did, going out each morning and remaining until sunset. All through the disturbances the work both there and at the Moorish Room went on unhindered. During the month I was ill God wonderfully answered prayer and kept them in safety. Twice the home was attacked by fanatics, who evidently wished to break up the work by frightening the boys away, but they were driven off by the native guards sent by the government to guard our place."

The most serious questions confronting the missionary are these:

1. How to generate conviction in the unsaved;
2. How to bring Christians into the fulness of Jesus;
3. How to beget the sense and fact of self-support in the native church;
4. How to create a class of Spirit-called and Spirit-anointed native workers; and
5. How to bring the Body of Christ in the home-lands to freely and fully dedicate life, prayer and purse to the regions beyond; some to go, others to send, and all to pray.

When you have fully solved these five phases of the missionary problem, the possibilities of garnered fruit for the Master will be beyond estimate.—*S. C. Todd.*

The Presbyterian Board of Foreign Missions is carrying on work among the Chinese, Japanese and Koreans in the United States; among the native tribes of West Africa (in German, Spanish and French territory), in China (8 missions), India (3 missions), Japan (2 missions), Mexico, Persia (2 missions), Philippines, Siam and Laos, Central America, Colombia, Chile, Brazil and Syria. 889 missionaries with 3,129 native workers are located in 139 principal stations and 2,062 out-stations, scattered over the world. Under the care of these workers are 70,447 church members,—11,106 were added during the year ending April 30, 1907—411 organized churches, 1,145 educational institutions with 36,924 pupils, 112 hospitals and dispensaries in which last year were treated 426,101 patients.

The fair-skinned European leper makes a more touching appeal to those of the same blood than even the Indian does, the chief reason probably being that the Anglo-Saxon feels more acutely the horrors of the situation than his less sensitive fellow-sufferer among the Indians. The loathsomeness of the disease does not seem to hurt the Indian in his own case, whereas it forms the greatest part of the suffering of the European, out-weighing even the terrible pain and discomfort. Soldiers who had wished to see the cottages where white lepers are treated come away and collapse, falling in a dead faint. Visitors are seldom taken there, partly for their own sake, but more especially for the sake of the sufferers, whose condition makes them shrink from being seen by strangers.

A Mohammedan hates a pig as a Christian ought to hate sin. If he is thoroughly orthodox, he will spit without a moment's hesitation whenever that animal is mentioned. Since I have seen the pig of the East, its filthy habits and scabby, leprous condition, I don't blame the Jews and Mohammedans for loathing it. The Koran says: 'Eat of what God has given for food; . . . . He hath forbidden you only that which dieth of itself, and blood, and swine's flesh, and that which has been slain in the name of any besides God." A Mohammedan shop-keeper was grieved, and rebuked when I asked him the price of "Potted Ham" which I saw on his shelf. Several pots had gotten there by mistake in a new consignment of meats. When I pointed them out to him, he spat, started back in horror, and in a minute the cans were borne by a servant into the back yard for summary treatment. While the master was expressing his opinion of the shipper who had made the mistake, and was consigning him to nether regions, I slipped away. But he called me and begged me never to mention that his shelves had been thus defiled.—*N. L. Rockey.*

After unanimously adopting the following resolution, the Centennial conference held in Shanghai, China, last spring, consisting of 1000 delegates, stood and fervently sang the doxology: "*Resolved,* That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith; further while acknowledging the Apostles' Creed and Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity, and leaves confessional questions to the judgment of the Chinese church for future consideration: yet in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship: and as one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost: in our testimony to sin, and salvation, and our homage to the divine and holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope."

New Attitude of Buddhism.

A significant change is taking place in the attitude of the Buddhists of Burma toward Christianity. Hitherto they have regarded the missionary and his teaching passively, but now, as they see the younger generation casting aside the religion of their fathers and in many cases growing up without moral and religious training, they are becoming aggressive. They see that the methods of the foreigner are successful in propagating the Christian religion, and they have decided to imitate them—religious newspapers, tracts, societies to strengthen the faith of the people and form them, if possible, into a compact body, etc.

One *hpongyi,* well known for his scholarship, is founding schools where girls are given an elementary secular education and are taught also the purer forms of Buddhism. Elementary books in Burmese have been compiled, many of which have been translated into English and scattered broadcast throughout Burma and even in Europe. Now a wealthy Burmese proposes to devote his fortune to the publication of the Buddhist Bible in English. He plans to have it translated by competent European scholars and then distributed free of charge all over the West. He is appealing to other wealthy men to join with him in forming a society for this purpose, and as the Burmese are very liberal in all matters pertaining to their religion, success seems quite possible.

Another significant move is the establishment of Sunday Schools, where every Sunday from four to six Buddhism is taught by regularly appointed teachers who serve without remuneration. The first school was opened in January in Mandalay, and while as yet the pupils are few in number they are steadily increasing.—*The Baptist Missionary Magazine.*

NOTES AND SUGGESTIONS

Dates Worth Remembering.

Feb. 2, 1881. Christian Endeavor Society founded.
Feb. 2, 1895. A. J. Gordon died.
Feb. 5, 1837. D. L. Moody born.
Feb. 9, 1906. S. H. Hadley died.
Feb. 9, 1908. Universal Day of Prayer for Students.
Feb. 12, 1809. Abraham Lincoln born.
Feb. 12, 1878. Alexander Duff died.
Feb. 16, 1902. Geo. C. Needham died.
Feb. 18, 1781. Henry Martyn born.
Feb. 18, 1546. Martin Luther died.
Feb. 22, 1732. George Washington born.

The People's Rescue Mission located at 134 Front Street, Rochester, N. Y., passed its 18th milestone recently. 417 meetings were held last year, in addition to many other of the usual activities.

Among the biographical sketches in *Who's Who in America* 898 men (or a proportion of 1 to 12) are given as sons of ministers. It is said that the proportion of ministers' sons to the population is 1 to 221.

The Illuminated Text Mission of London calls for volunteers who will undertake to color and decorate texts in various foreign languages for free distribution through missionaries. Texts are supplied free, if so desired.

The reports of the institutions of higher learning in the United States and Canada for the academic year 1906-'07, gathered by the Student Volunteer Movement, show that $107,952.94 were contributed for missions, an increase of $20,954.99 over last year.

Postmaster General Meyer has issued an order which has a direct bearing upon the prohibition movement. The order makes it a condition of any contract for carrying the mails upon star, screen wagon, messenger, or special service route that the contractor-carrier shall not transport intoxicating liquor while in the performance of mail service.

Dr. G. Campbell Morgan's father, Rev. George Morgan, passed away on December 27 last, in his 80th year. Dr. Morgan's colleague at Westminster Chapel, Rev. Albert Swift, has accepted an invitation to become pastor of a church in Reading, England.

On the first of next May, Worcester, Mass., will close 118 saloons and two large breweries in accordance with the recent "no license" vote. Worcester is the 29th city in size in the United States, with a population of 130,000, and is the largest city yet to vote for prohibition.

The National City Evangelization Union held its 16th convention December 4-6 in Baltimore, Md. Rev. Frank Mason North, corresponding secretary, stated that the 21 societies of 16 years ago, when the National Society was established, had increased to 84, with an annual expenditure of $250,000.

The Brick Church of Rochester, N. Y., which has a communicant membership of over 2,200, has decided to administer the Lord's supper on the evenings of the first Sundays in January, March and May. The church organizations, including Sunday school classes, will be encouraged to take communion together as bodies at this evening administration.

The right of a hotel to exclude Jews was passed on recently in a decision handed down by Justice Wauhope Lynn in the Municipal court, New York City. A peculiar feature of the case is that none of the persons directly interested in its outcome was a Jew. All of the lawyers who argued the matter were Christians, with the exception of one who was arrayed against the Jews. The judge who decided it un-American to exclude a man from a hotel because of his race or creed was a Roman Catholic. In the course of his decision he said that the landlord had no more right to question a tenant's creed than the size of his foot or the cut of his clothing.

The cathedral of St. John the Evangelist, in course of construction in New York city, is to be very large, seating 5,000 persons. Its length will be 476 feet, its width 132 feet, its roof 130 feet high, and its central tower will rise 220 feet. These splendid proportions will make it one of the world's greatest cathedrals, and a very conspicuous object. Its cost will be at least five million dollars.

The General Convention of the Protestant Episcopal Church passed a canonical amendment making it lawful for a bishop to license at his discretion Christian men who are not ministers of that church to make addresses in the church on special occasions. This amendment seems to be the result of a discussion aroused by ministers of other denominations having in some cases been invited to preach in Episcopal churches.

When the bishop of London was in Richmond, Va., he had an interview with a policeman. The bishop admired the city greatly and the officer agreed with him, declaring it to be "God's country."

"God's country?" repeated the bishop, "are the people here more religious than in other places?"

"O yes," replied the policeman, "they are mostly Methodists and Baptists!" — *The Living Church.*

The Pennsylvania Bible Society, the oldest in America, having been incorporated in 1810, is now making preparations to celebrate its 100th anniversary. Among its activities is a work for the blind, using an edition with raised letters. The Society also does a foreign missionary work at home, there being a million foreigners in Pennsylvania, chiefly employed in the coal and coke industry. The ten colporters employed by the Society venture into the most remote regions of the State.

The Presbyterian Home Board has recently initiated a plan for "Literature Tables" in churches. Many churches have "Literature Committees," to whom is formally committed the charge of all missionary and general church literature. This committee has in some churches established literature tables in the vestibule or some other public position, and at least one person from the committee is on hand each Sunday and at the weekly prayer-meeting to serve all members of the congregation interested.

The season of the Gospel Tent Evangel, located last summer at 57th Street and Broadway, New York, ran from June 30 to September 17. In all 139 services were held, with an estimated attendance of over 90,000 people. The superintendent, Rev. G. W. McPherson, had the assistance last year of Mr. Yatman, Dr. Torrey, Mr. Meyer, Dr. Broughton, Rev. Thomas Houston, Rev. Ralph Gillam, Rev. John A. Davis, and others in the preaching.

A plan for enlisting Christian workers in a systematic reading of the best books on Sunday school work has been launched by the Committee on Education of the International S. S. Association. It is a five years' course. The books are selected by the various state and provincial Associations. Only one year's reading is to be announced at a time. Members are expected to enroll with their own state or provincial Associations, and International Reading Circle certificates will be issued to the members making satisfactory report of each year's reading.

Cigar-Makers' Union No. 97 of Boston has decided to give its members an opportunity to vote on a proposed amendment to its constitution prohibiting married women from working in the shops. Henry Abrahams, secretary, writes to *The Pilot* regarding the proposed action:

"The purpose is not to stop women from working providing they are single girls, widows or have an invalid husband to support, but to protect the home. The home is the key to civilization. The family is the unit of the State. Destroy it and you destroy the State. Where married women who have children work in the shop what becomes of the children? Where there are no children and a room is hired, where they eat in a restaurant, results are not of the best. Home is the woman's sphere."

Three hundred domestic reindeer purchased last summer in Lapland were shipped for Newfoundland the end of December, and in addition to the deer four Lapland families who were engaged to teach the settlers of Newfoundland and Labrador how to raise and train reindeer. This enterprise has been initiated and undertaken by Dr. Wilfred T. Grenfell of the Labrador Mission, who hopes by the importation of reindeer to meet a pressing need of the inhabitants of Labrador.

An International Christian Police organization was established in England in 1883 and has branches in some of the colonies as well as a few in the United States. It is a mission of policemen to policemen. Its object is to promote the welfare (both temporal and spiritual) of all policemen and their families, by providing classes and meetings for the study of God's Word, educational classes, choir practices, social gatherings, etc.; by encouraging the principles of total abstinence and purity of life; by the establishing of homes, institutes and orphanages; by mission work among the heathen; the circulation of literature, etc.; and in other ways seeking to extend the kingdom of God among the police forces of the world. We could wish to see this idea more actively taken up in this country.

Archbishop Farley, at a notable gathering in New York City, once gave his views as to sending Catholic children to Protestant schools in the following words: "I cannot speak too strongly on the necessity of sending Catholic children to Catholic schools. Let no motive—social, financial, or political—lead you to fling your children into the jaws of infidelity and atheism. Only a few weeks ago a mother came to me almost in despair. entreating that a mass be said for her daughter. She had sent the girl to a woman's college—I will not mention its name, but it was an institution on the order of Vassar, Smith, and Bryn Mawr,—and in six months her faith had been tampered with to such an extent that she refused to accompany her mother to confession on Holy Thursday. Again I enjoin upon you, do not relax your vigilance in this direction."

Only 51 lynchings were recorded in 1907, a much smaller number than in any previous year for the last decade, says the Chicago *Record-Herald*. All but four were of negroes. Nineteen cases were those in which the charge against the victim was assault on white women or girls. In the four cases of white men one was for an assault on a girl. Several of the cases in which negroes were lynched were based upon the murder or alleged murder of white women in which the question of assault was implied. Nearly all the lynchings were in southern states, Mississippi having ten, Louisiana and Alabama nine each. Pennsylvania recorded one case, that of a negro reported to have killed his wife, and one lynching occurred in Iowa and Nebraska each.

The following table will be of interest:

Year.	Comparison.	No.
1894		190
1895		171
1896		131
1897		166
1898		127
1899		107
1900		116
1901		135
1902		95
1903		106
1904		90
1905		66
1906		68
1907		51

Pastor's Reminder for February.

The First Christian Endeavor Society was organized February 2—twenty-seven years ago.

Some mighty men born in this month: D. L. Moody (5th), Abraham Lincoln (12th), Henry Martyn (18th) and George Washington (22d). Their lives may inspire some "talks" to young people and others.

We sin against light.
We sin against love.
We sin against grace.

—*C. A. R. Janvier.*

Evangelizing the Lumbermen.

WILL YOU HELP ?



LOGGING SCENES NEAR SUPERIOR, WIS.

One of the most unique, needy and hopeful fields for Christian work is offered by the lumber camps of our northern and western woods. Here are gathered each year men to the number of 100,000, as estimated by those familiar with the situation. This great army of workers in virgin forests may surely be classed with the "unchurched."

The cut herewith shows the "lumber jacks" at their daily work, but no pictorial suggestion could be presented of Satan's unceasing activity among these men. They are open to every impression and influence, good or bad, and the evil one loses no opportunity to send his advance agents to occupy such fields.

A few godly men (for the most part without a salary) have heard and answered the call of God to carry the tidings of salvation to the lumbermen, and these workers must needs rely greatly upon the Gospel in print as an agency in getting the good news to each man in the camps.

Mr. Moody himself realized this opportunity for reaching a neglected class, and established, with the aid of interested friends of various states, the LUMBER CAMP BOOK FUND, which, as far as contributions enabled, has been the medium in placing through reliable Christian workers, about 14,840 helpful religious books, Gospels, tracts, etc., in the hands of lumber men.

The season is now at its height, and to continue the work the FUND must be replenished. The attention of our readers is called to this needy work in the hope that many may be led to contribute to its support. The LUMBER CAMP BOOK FUND is administered by the Bible Institute Colportage Association, 250 La Salle Avenue, Chicago, to whom gifts should be addressed.

THE EVANGELISTIC FIELD

Recent Meetings.

L. E. Coad at Sidney, Ia.
Harry Taylor at Gray, Me.
A. B. Hobbs at Enfield, Ill.
J. M. Currie at Mendota, Ill.
J. D. Belknap at Afton, N. Y.
Hay Bell at Wilburton, Okla.
S. D. Goodale at Bethel, Mo.
Gipsy Smith at Belfast, Ireland.
H. B. Roller at Boonville, Ind.
J. C. N. Park at Yatesboro, Pa.
Fred Berry at Cedar Rapids, Ia.
Harry L. Maxwell at Fremont, O.
W. A. Sunday at Bloomington, Ill.
John H. Fazel at Roxbury, Kans.
B. S. Taylor at New Berlin, N. Y.
L. B. Greenwood at Vassalboro, Me.
Arthur J. Smith at Waterford, N. Y.
J. W. Mahood at Binghamton, N. Y.
S. J. Miner at Spokane and vicinity.
Lovic P. Law and wife at Lawson, Mo.
W. A. Andrews at Williamstown, N. J.
Geo. L. Barker at Schenectady, N. Y.
A. R. Brown at Neoga and Greenup, Ill.
Walter Holcomb at Mt. Pleasant, Tenn.
Paul Price at Greenfield, O., and Ames, Ia.
O. A. Miller at Coleta and Naperville, Ill.
The Spooner evangelists at Terre Haute, Ind.
E. R. Hermiston and wife at Baker City, Ore.
Fred S. Weaver at Akron and Fairgrove, Mich.
Enslow Brothers at Fairfield and Kenesaw, Neb.
C. Fenwick Reed and C. C. Grant at Peoria, Ill.
I. E. Honeywell and G. P. Rockwell at Newton, Ia.
A. B. Buckner and A. C. V. R. Gilmore at Casey, Ill.
Robert McHardy at Bracebridge and Hamilton, Ont.
R. Hayes Willis and wife at Manilla and Armstrong, Ia.
R. W. Jamison and A. H. Clark at Maddock, No. Dak.
P. M. Fitzgerald and W. Lauris Mallerd at Tulso, Okla.
Geo. H. Thompson at Champaign and Jacksonville, Ill.
Lewis E. Smith at Tremont St. M. E. Church, Boston.
N. H. Camp and Harry Richardson at Beamsville, Ont.
Francis E. Smiley and W. P. Hanson at Mt. Holly, N. J.
Eugene A. Spear at Brownsville and Grant's Pass, Ore.
J. O. Buswell and W. W. Weaver at Two Harbors, Minn.
M. E. Trotter at Bloomington, Ill., Keokuk and Newton, Ia.
Robt. L. Layfield and party at Riceville, Ia., and Neponset, Ill.
Miss E. Stafford Millar at Grand Rapids, Mich., and Rochester, N. Y.
G. A. De Flone and A. J. Fitt at Mt. Vernon, Kans., and Clay Center, Neb.
John H. Elliott and E. W. Naftzger at New Haven, Conn., and Kingston, N. Y.
G. K. Little and wife at Baltimore, Md., York, Spring Grove and Dallastown, Pa.
W. W. Hamilton and Mr. and Mrs. A. D. George at De Land, Fla., and Clinton, Miss.
French E. Oliver and W. A. Maltbie at Cawker City, Glen Elder and Mankato, Kans. All union tabernacle meetings.

Evangelistic Travelogues.

C. H. Yatman has gone to Germany to join Mr. Nathan Straus.

Mr. and Mrs. Means assisted Rev. P. H. McIntosh of Green Valley, Ill., in meetings last month.

Lincoln McConnell and Loren G. Jones recently closed a remarkable meeting in Joplin, Mo. They opened in a union tabernacle at Fullerton, Neb., next.

J. G. Snelling's meetings at the M. E. Church, Cary, Ill., were much blessed of God. Special services for men were held at the Odd Fellows' Hall, at the milk factory, and at the gravel pit.

Herbert L. Gale labored in Toronto, Canada, during the past few months.

E. R. Dow's meeting in the Linden Avenue Baptist Church, Dayton, O., filled the church, and had good results.

Hay Bell assisted in union meetings at Dalton City, Ill., last month. Nearly 100 men and boys were among the converts.

E. E. Davidson held a series of meetings at Pittsfield, N. H., in January, the Cong., Baptist and Free Baptist Churches uniting.

Abe Mulkey's work for the new year commenced on January 17 at Odessa, Texas. This is his twenty-third year of service.

Lewis E. Smith spent Jan. 1-15 at the Tremont Street M. E. Church, Boston, assisting Rev. M. L. Wriston, pastor, in the singing.

Miss Mabel P. Brown, Gospel soloist, assisted the Rev. George S. Anderson of the Highland Cong. Church, Somerville, Mass., recently.

Rev. C. S. Haynes and wife recently held a very helpful series of meetings at Harland, Me. They began at Bar Harbor, Me., on January 1.

Mr. Charles Butler spent the fall months with Rev. William Sunday as Gospel soloist, and went home to Macon, Ga., for the Christmas vacation.

John H. Roberts, temperance evangelist, recently conducted a Gospel Temperance Campaign at Dorchester, Mass., nearly a dozen churches uniting.

W. G. Lewis reports good meetings at Durant, Okla., last month, with a choir of at least 300. Luther Little, of Galveston, Texas, is the evangelist.

Lawrence B. Greenwood, after closing a very successful series of meetings at Bath, Me., conducted services at the North Church, Brockton, Mass.

W. J. Cozens engaged in evangelistic work at Laconia, N. H., in December, and in January at Southbridge, Mass., then York, Pa., and Waterville, Me.

A. W. and D. L. Spooner held two weeks' meetings in the Central Pres Church of Hackettstown, N. J., in December. Their next engagement was at Washington, D. C.

Ora S. Gray conducted a series of Gospel meetings at the Y. M. C. A., Malden, Mass., in December. From there he went to Providence, R. I., and thence to New Haven, Conn., for the Chapman meetings.

Miss Margaret L. Conrad, Gospel soloist, assisted Rev. James McAllister, pastor Christian Church, New Bedford, Mass., and Rev. R. E. Holway, pastor Harvard M. E. Church, Cambridge, Mass., recently.

Hart and Magann recently completed a successful revival campaign of Methodist Union Tabernacle Meetings in the cities of Seattle, Walla Walla, Wash., and Boise, Idaho. They began at Fulton, N. Y., on Jan. 5.

S. M. Sayford recently held a series of successful meetings at Dedham, Mass., Cong. Church. He was assisted by Lewis E. Smith as singer. He spoke at the Y. M. C. A., Cambridge, Mass., the last four Sundays in December.

During R. E. Johnston's meetings at Pierre, S. D., there were over 75 professions. At the closing service $1,000 was raised to start a reading room for young men in town. A men's union prayer meeting was also started.

B. Pratt and J. Oliver Brison were engaged last month in a union meeting in Marysville, Kans. The town has a population of 2,500, of whom only 400 are members of any evangelical church. The meetings are held in the Opera House.

Thomas B. Windross held a very successful series of meetings in Littleton, N. H., Free Baptist Church, in November. In December he conducted Gospel meetings in the lumber camps at Lincoln, N. H. Last month he held meetings with the Christian Church, Ogunquit, Me.

George Soltau will continue in Southern California during February, working in the churches in the neighborhood of Los Angeles in connection with Dr. John Willis

Baer, president of Occidental College. He has had very successful meetings in some of the leading churches in Los Angeles, and in Fullerton, 25 miles south.

John Erskine held a recent meeting at Park Falls, Wis., and experienced the most remarkable revival in the history of the town. Whole families were saved, and great rejoicing is the order of the day. About 60 joined the Cong. Church. Pipes and tobacco were burned, and cards were given up, as also was dancing, by many. A later mission was at Benton Harbor, Mich.

Jos. C. Ludgate, of Wheaton, Ill., recently conducted services in Montevideo, Minn. A meeting for men was held in the court house, at which the sheriff attended accompanied by all the prisoners from the county jail. Whilst holding meetings in Vinton, Ia., last month, Mr. Ludgate conducted a meeting in the State College for the Blind, when nearly 200 students attended, some of whom accepted Christ.

The opening day of Dr. Torrey's campaign in Huntington, W. Va., Sunday, January 5, saw the rink packed afternoon and evening, and many turned away. All the churches in the city are uniting in the effort, including the Episcopalian. Miss M. M. Parker had an overflow of 300 in a Methodist Church nearby. Mr. Sellers is leading the singing, and Mr. Jacoby takes charge of the personal work. In next month's issue we hope to give a fuller account of the work.

On New Year's Eve Charles Inglis, of London, who said he had preached everywhere except from a balloon, gave an interesting stereopticon lecture at the Madison Square Church House, New York City, on his recent trip around the world, speaking briefly on the Mormons, Indians, English and Americans. In speaking of the English, he said:

"I once saw the present Queen of England moved to tears in a box in the Haymarket Theatre, and that by an American, one of the grandest men you have ever produced, D. L. Moody."

"I closed an interesting meeting here last night with a Baptist Mission Band—about 30 conversions, 23 additions. My last meeting before I came here was with the Wall Lake Congregationalists in Wright County, Iowa. I am to begin meetings with the Baptists in Ollie, Ia., tonight, and I expect that my next meeting will be with the Presbyterians and Methodists in Burt, Ia. Please pray for me that the Lord will help me in winning many souls this winter into the Kingdom."—*J. W. Thompson.*

Brief Mention.

J. W. Mahood has issued an inspiring booklet on Personal Evangelism, entitled *The King's Command.*

Tillman Hobson is publishing a monthly 4-page sheet, called *The Revival Tie,* in connection with his work.

Continued prayer is asked for E. L. Myrland, of Madison, Wis., who is still very sick with typhoid fever.

Dan Shannon writes: "At Garrett, Ind., scores of engineers, firemen, train dispatchers and other railroad men decided for Christ."

"There is a famine of Bibles in Galesburg (Ill.)," said the newspapers, "as the result of recent revival services conducted by Wm. A. Sunday."

Dr. Chapman's campaign in New Haven proved to be one of the finest held this season. Over 160 men took their stand for Christ in the theatre meeting the first Sunday afternoon.

Mr. and Mrs. B. C. Montgomery are leaving evangelistic work to take a position in the Union M. E. Church, St. Louis, Mo., in a plan to make that church a great evangelistic center in the city.

Miss Grace Saxe has been retained by the Torrey Mission Committee of Buffalo, N. Y., for a second series of inter-denominational Bible lectures, covering twelve weeks, beginning January 5. Over 1,500 persons attended the first series, and it is hoped that this number will be doubled now.

H. M. Morey is speaking on behalf of the work of the Amer. Inland Mission, in Geneva, N. Y., Germantown, Pa., Red Bank, N. J., and other places in the east.

Major James H. Cole, who labored last month in Detroit, issues a 4-page prayer card of which the two inside pages are blank for the names of individuals to be prayed for.

A Campaign That Fitted In is the title of a 16-page leaflet written by Rev. H. E. Peabody of Hartford, Conn., to describe the work of Dr. H. W. Stough in his church during the recent campaign by Dr. Chapman in that city.

Dr. W. W. Hamilton, chairman of the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention, issues some helpful leaflets in connection with the work. His address is 723 Austell Building, Atlanta, Ga.

The day before Christmas Mr. and Mrs. W. A. Sunday came to the help of Miss Poxon, at Association House, Chicago, and assisted in carrying Christmas dinners to the poor. He brought a hundred new one dollar bills in his pocket for distribution.

Owing to the postponement of Dr. Torrey's campaign in Los Angeles last month, a Business Men's Gospel Movement was substituted. Street and shop meetings were held daily, with prayer and evangelistic meetings in the Monarch Rink under the direction of T. C. Horton and R. A. Hadden.

Fred S. Goodman, secretary of the International Y. M. C. A. Committee, is promoting what he calls "Conversational Evangelism." This phrase is intended to include not only "Personal Work," but also what the mother does with her child, the father with his son, the teacher with the members of his Bible class.

A novel evangelistic service is being held once a month in St. Paul's Episcopal Church, Portman Square, London, where Rev. J. Stuart Holden is rector. It begins at 8:45 p. m. and lasts till 10. It takes the form of preaching the Gospel by song with a short address. At the close of a recent service thirty young men came to the front confessing Christ for the first time.

A gentleman interested in the saloon and hotel business in Wales was discussing the state of trade and complaining bitterly of the prevailing depression. He mentioned quite a number of cases and added in disgusted tones:

"The worst of it is, they haven't got over the revival yet." This is a weighty testimony to the enduring effects of the Welsh revival.

Because of a weakened physical condition and the rigorous climate, Paul Price, of Urbana, O., has cancelled his engagements and will go south for the remainder of the winter. After a few weeks' rest on the great cotton plantation of a friend at Newton, Ga., he expects to spend the balance of the season in revival work in Georgia, Florida and Alabama. His address will be Newton, Ga.

Dr. A. T. Pierson gave three addresses on "Messages of the New Testament to the Church in the Apostasy" at a three-day's Bible conference in Brooklyn, January 15-17, conducted by A. C. Gaebelein, who also spoke daily on prophetic subjects. These Bible teachers will also speak at the Eighth Annual Bible Conference for Boston and Vicinity, to be held in the Park Street Cong. Church February 10-13.

Crossley and Hunter organize a "Win-One Union" in their meetings, the covenant of which reads thus:

"Believing that God in Christ has provided salvation for every one, and that He is looking for persons whom He can trust, fill with His Spirit and use in the Conquest of the World for Christ and His church, and believing that it is my duty and privilege to be thus honored, I hereby express my sincere purpose, as He shall help me, to endeavor, by consecration, prayer and personal work, to win one or more for Christ during the Hunter-Crossley Meetings."

"I have read the story by Dr. Broughton about the conversions that took place through the half-idiot boy," writes one of

our readers. "These things seem to happen everywhere else but here." And the writer asks for leaflets, tracts and other things that may help to promote a revival.

A week of special meetings was arranged by Melvin E. Trotter, January 12-19 inclusive, in connection with the anniversary of his conversion and annual meeting of his Mission. Miss E. Stafford Miller, Dr. Broughton of Atlanta, Dr. James M. Gray, Dr. Towner and others helped in the preaching and singing. Over $6,000 was subscribed at the annual meeting for the annual expenses of the work.

Growing out of experience in many campaigns among college students Charles D. Hurrey gives the following suggestions in *The Intercollegian:*

(1) Avoid unnatural congratulations of those who announce a decision. (2) Avoid giving the impression of working "on the sly" by speaking in subdued tones or giving other evidence of unreality. (3) Keep the name of the Association in the background, and let the campaign be known as a college or university enterprise. (4) All of the activities should be characterized by the utmost frankness and confidence in the ultimate success of the undertaking. (5) No price is too great for the leaders to pay that they may have the intimate presence of Him whose example, death and victorious life can conquer every foe.

The Big Tent, Chicago.

The Big Tent used in Dr. Torrey's Chicago campaign, of which an exterior view was printed last month, was built by the Murray Company, 59 and 61 West Washington Street, Chicago. Its dimensions were 90x220 feet, with 10-foot side-walls. The floor was boarded and raised to a 4 feet 6 inches height at one end, thus affording a clear view of the platform from every seat. The seating capacity of the choir, which was solidly constructed, was 600. The seating capacity of the floor was over 3,000. The tent was lighted by electricity, and fitted with conveniences such as a check room, emergency tent, etc. A steam-heating plant was installed, the boiler being erected about 10 feet away from the tent. There were three 10 ft. marquee entrances for the public, and a smaller side entrance for the choir. The double canvas roof not only served to keep out the rain and snow (of which six inches fell at one time), but formed an air-space which gave the tent splendid acoustic properties, and helped to retain the heat. The tent withstood all weather conditions; not a single service being omitted, and hardly any being seriously disturbed.

The Muscatine (Ia.) Revival.

"Do we believe in all of William A. Sunday's methods in evangelistic work?" asks an editorial in the *Religious Telescope.* "No. Do we endorse all of Sunday's expressions from the pulpit? No. Do we think that his gestures, style and language are ideal in every particular? No. Why then do we give much space to an account of the revival Mr. Sunday held in Muscatine? It is because the Christian world needs to know what is resulting from the work of a great man.

"Mr. Sunday is of slight build, weighs less than 150 pounds, is about forty-five years old, has a voice already worn threadbare through excessive use, and is such a bundle of nerves that he cannot sit still on a chair, to say nothing about standing in one place while he is preaching. But he wins men to God, and influences them to quit their meanness. When men stop gambling under the power with which Sunday is endowed, and women throw away their cards, and dancing halls close up, and the saloon element gets fighting mad, and people under conviction for sin restore stolen property, it is time for some of the rest of us to refrain from criticism, even though we do not fall in with all the methods. The meetings held by Mr. Sunday are an asset to the kingdom of God, and a liability against sin and hell.

"Sunday has a few critics in every town he visits, but for every few there are a thousand ardent supporters. Just as soon as we can win more than 3,500 people to Christ in five weeks, can put family altars in hundreds of homes, and can restore harmony destroyed by gambling, drink and impurity, and can reach lives high and low

and make them better, we might then take our place in the ranks of the critics."

The following figures are published:

Number of Days Duration	36
Total Number of Converts	3,579
Collection for Mr. Sunday	$5,611.23
Expenses of the Revival (Estimated)	$4,500
Collections and Subscriptions for the Expenses	$4,804.50
Number of Meetings Addressed by Evangelist	74
Total Attendance at Tabernacle	180,000
Number Cottage Prayer Meetings	468
Attendance at These	4,000

Your Money's Worth.

ROY M. MCKERCHER.

While superintending the City Rescue Mission in the place of Mr. George Trotter at Saginaw, Mich., last summer, I had a very interesting experience.

One Sunday evening after I had preached, I was leaving the Mission when I was hailed by a man about the age of 30. He told me he had just come over from England, had fallen into bad company, and only the night before had been robbed of $7 and his watch. He then very modestly asked me if I knew any place where he could get in for the night. I knew of a good many, but they were all in the habit of charging a certain fee. After he had assured me of his sincerity, I said:

"I have been deceived so many times that I don't know just when to believe a man, but you don't look like a bum, (and he didn't), and I will just risk the price of a night's lodging on you." Giving him the money I added: "Now if you are an honest man and are sincere, I will expect to see you here tomorrow night."

A friend followed him and saw that he really went to a lodging house. He told the Englishman if he wanted work to come to the P. M. R. R. shops at 6.30 the next morning and he would give him a job. At 6.30 the man was on hand. He worked all day and to my utter surprise he met me at the Mission that night: I thought at first it might be for another lodging, but this was not the case.

I shook hands with him and saw his face light up. I asked him if he was a Christian, and he said:

"What do you mean?"

I explained to him what I meant by trusting Christ, and he said:

"Yes sir, I did that last night, sir."

"When?"

"Just after you left me."

If you want to know more about my Englishman ask Mr. Trotter. He says: "He is the best man we ever got a hold of." He attends every night, has a good boarding place, and a good position. He never did anything but prize-fighting for a living in England. When he wrote and told his mother about his conversion she would not believe him, but does now.

I thought I had wasted the price of a good many night's lodgings, but I confess that this pays for all the false ones. I am now willing to pay for a good many more just to help one sincere man.

Building a Tabernacle.

It is Mr. Lyon's custom to require that a tabernacle be erected in each city where he goes for meetings. He has invariably found it successful, and has never known a place that regretted the undertaking. It is a great advertisement for the meetings. It insures a place commodious for both congregation and chorus, adapted especially for the purpose. Multitiudes come that would never enter a church.

No floor is put in. The ground is covered with a heavy thickness of shavings, which mat down like a carpet, and the tramp of thousands makes no noise. The building is constructed of rough lumber, with the exterior covered in winter with tar paper and lined with building paper. The walls are eight feet high in winter, twelve in summer. The roof is covered with tar felt or other composition material.

The size varies according to the size of the city. The average is 80x128 feet, seating 2,500. The cost also varies according to the liberality or avarice of lumbermen, contractors and carpenters. The plan of construction is simple, so that almost anyone could put it up who can saw a board or drive a nail. Usually the lumber is rented of local yards and a contract given



MILFORD H. LYON'S TABERNACLE AT GENESEO, ILL.

to someone to build it for a definite sum, which has varied the past year from $500 to $1,500. They never fail to meet the entire expense by the offerings of the people.

The building is heated by large stoves or furnaces. There is little difficulty in making it comfortable even in the coldest weather. They always light with incandescents on several circuits. The decorating committee make the interior surprisingly attractive. Mr. Lyon usually sends a detailed sketch to the builder several months in advance. In four different states buildings for his work are now being planned or under way. The method is no longer an experiment.

What the Evangelist Has a Right to Expect of the Pastor.

WM. E. BIEDERWOLF.

If there could be any place in religious work where sanity is more needed than in another it would be in the conduct of an extended series of evangelistic meetings. Such a work, possibly as no other, has its various phases, and many of them, all of which call for the best brain and conscience and heart of those who are set to lead in the undertaking, the issues of which involve so much for time and for eternity. Situations of extreme delicacy are bound to arise, and it is of the utmost possible importance that the pastor and the evangelist should understand each other—that the evangelist should understand exactly why he is there, and the pastor should know as well just what is his place and duty in the work before them.

There are some things which the pastor and evangelist have a right to expect of each other. The evangelist has a right to expect of the pastor:

1. He has a right to expect, if his call be a union one, that there be

A REASONABLE AMOUNT OF UNANIMITY

in it.

Oftentimes a pastor in his anxiety for a union service will force the matter somewhat upon the other ministers.

Some will say: "We will unite, but we cannot promise much assistance. We have had a meeting in our own church, and our people have done in the way of service and finance about all we can expect of them for this time."

Others will say: "We will not unite, but we will sympathize and co-operate."

And with a condition like this a call is sent to the evangelist. When he arrives he finds his efforts hampered in almost every direction and his work of little worth, when he might have given that same time to some place where all were in expectancy and readiness and thus a mighty work for God be accomplished. Better a meeting in your own church than a half-hearted union.

2. He has a right to expect that the work to which the churches have called him shall have

THE RIGHT OF WAY

for the time being over every other form of Christian activity, and that neither missionary nor temperance meetings nor ladies' aid societies nor social gatherings of any kind shall interfere with the special effort for saving men for which they have asked his assistance.

3. He has a right to expect

MOST THOROUGH PREPARATION

before his coming. If he sends a plan of preparation and the pastor is not ready in the main to follow it, before God he has no right to call him. Most pastors little realize how much preparation is really needed. They fail to understand what advertising is really for. Is it to let people know there is a meeting going on? Not at all. Why does the National Biscuit Company spend $400,000 a year for advertising? To let people know they are in the biscuit business? Not at all. It is to convince people that what they need is a biscuit, and as a consequence of their policy about eighty millions of people have come to the conclusion that they need a biscuit, and the National Biscuit Company has grown rich. The business man comes along with something the natural man wants, and he paints the town red to let them know he is coming. The evangelist comes along with something the natural man doesn't want, and yet thousands of people and many ministers think that if you put it in the newspaper and announce it from the pulpit it is sufficiently well aired to do the work, and if it doesn't go the evangelist has no drawing power, and the next time they'll get a bigger man!

4. He has a right to expect that he is

SUMMONED AS A LEADER.

He comes with methods he has tried and proven. He has dealt with all kinds of people and knows better how to adjust his message than the pastor could possibly tell him. The "peculiarity of this people" is a worn-out song, and usually exaggerated when sung, anyhow. Unless the pastor has full confidence in the evangelist better not invite him, but when once the meetings are in progress he will do much better work if the pastor only assures him that he is to be manager-in-chief of the situation. I have had some numerous instances cited me where preachers have not only attempted to dictate the message and the method of procedure in a service, but have done it publicly while the service was on. In reality the evangelist is only the preacher's assistant for the time being, but certainly he could not be expected to do effective work under such conditions.

5. He has a right to expect

ENCOURAGEMENT

from the ministry from start to finish. Brethren, this is a very serious charge I make against you. The evangelist is usually called when unspiritual conditions indicate the necessity of a revival. He has a hard proposition, therefore, to begin with,—the mere fact of your calling him is an acknowledgement of this on your part. Yet if it becomes apparent that the work is not likely to meet their expectations, I can leave it to the testimony of every evangelist if there are not always some of the ministers who begin to impress you at once with

their disappointment and act as though they would like to offer themselves as pallbearers to carry the thing out when it is not quite dead yet. The evangelist finds himself with the burden of the work on his soul, fighting against tremendous odds, and a portion of the pastors acting in a way that is enough to take the heart out of any man, when this is just the time he most needs and most ought to have their sympathy, their encouragement and their most earnest help.

6. He has a right to expect that the pastor shall give himself as earnestly to the evangelist's

FINANCIAL SUPPORT

as he does to any other part of the work. I know this is a delicate point. I shall not say very much about it, but someone would doubtless be surprised if I should say all I know. Personally, I have no complaint to make; I have been well remunerated for my services. I am not going to say that some have not been over-remunerated, but I do know that many have been left to suffer. Without a regular salary to go on when off duty, and able to work only a part of the year because work is not to be had, or not able to do it without killing himself if the work was to be had, the evangelist must necessarily receive proportionately a much larger salary than the average minister. How could it be otherwise than painful to have the pastor give himself most assiduously to every other part of the work, then when the time for the evangelist's offering comes, grow strangely careless about it, and in case of a pouring rain the last few days that dissipates the crowd that would be present to give, tell the evangelist as he boards the train that he is sorry it rained, when a little extra effort on his part among the people would have made the matter right in spite of the rain or any other circumstance that seemed to interfere with a reasonable compensation for the laborer's service?

7. He has a right to expect that the pastor shall

FOLLOW UP THE WORK

and care for the converts after he has gone. It makes no difference what method is used to secure inquirers, the work will have but little permanency unless the church becomes diligent in seeking them out, bringing them into the fold and caring for them lest they go astray.

In a ministers' meeting in a certain city one of the pastors remarked that he did not believe in evangelists, "because," said he, "when Moody was here some years ago I received the names of 103 inquirers, of whom I can now find only two in my church."

"Well," remarked another, "that is a peculiar coincidence, for I received precisely the same number of names, and in looking over the roll the other day I found that they were all consistent members of our church, except two!"

You can make your own application.

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

KARL B. ALEXANDER—Jan. and Feb., Lawton, N. Dak., Cong. church; Lancaster and Moorehead, Minn., Methodist church.

WM. ASHER — Jan. 22-Feb. 5, Meriden, Conn.; Feb. 6-26, Providence, R.I.; Feb. 27-Mar. 11, other cities in R. I.; Mar. 12-April 19, Philadelphia, Pa.; April 20-May 15, Richmond and Norfolk, Va.

RALPH ATKINSON—Feb. 4, East Liverpool, O.; Feb. 18, Cambridge, N. Y.; Mar. 3, Bellevue, Pa.; Mar. 17, Cambridge, O.

S. J. BAKER—Feb., Broken Bow, Neb.

G. L. BARKER—Feb. 6, Ft. Edward, N. Y. Union meeting.

HAY BELL—Feb., Vincennes, Ind.

J. R. BELL—Sparta, Wis.; Mar., Rochester, N. Y.

J. D. BELKNAP - Otsego Co., N. Y.

FRED BERRY—Jan. 29-Feb. 9, Pella, Ia.; Feb. 16-Mar. 1, Washington, Ia.

W. E. BIEDERWOLF AND HOMER RODEHEAVER—Feb., Reading, Pa.

CHESTER BIRCH—Feb. 2-14, Ipava, Ill.; Feb. 15-28, Olney, Ill.; Mar. 3-28, Ashtabula, O.

BROOKS BROS.—Feb., Covina, Cal.; March, Riverside, Cal.

A. R. BROWN—Feb.; Toledo, Ill.

A. E. CAMERON—Bicknell, Ind.

H. CAMP—Welland, Ont.

J. WILBUR CHAPMAN AND PARTY—Jan. 22-Feb. 5, Meriden, Conn., including Wallingford and Yalesville; Feb. 6-26, Providence, R. I.; Feb. 27-March 11, other cities of R. I.; March 12-April 19, Philadelphia, Pa.

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J. L. COAD—Feb., Mason City, Ill.

CROSSLEY AND HUNTER—Feb., Port Hope, Ont.; Mar., Belleville, Ont.; Apr., Huntsville, Ont. All union meetings.

G. A. DEFLONE AND A. J. FITT—Feb., Beaver Crossing, Neb.

E. R. DOW—March, Kenton, O.; April, Bellefontaine, O.

G. W. EICHELBERGER—Fort Smith, Ark.

JOHN H. ELLIOTT AND E. W. NAFTZGER—Jan. 22-Feb. 4, King .on, N. Y.; Feb. 6-26, Providence, R. I.

J. W. ERSKINE AND F. M. WOODMANSEE—Jan. 22-Feb. 9, Wolverine, Mich.

E. O. EXCELL—Mar. 19-22, Austin, Texas; Mar. 24-26, Baton Rogue, La.; May 19-21, Dixon, Ill.; June 9-11, Toledo, Ill.

JOHN H. FAZEL—Feb., Genda Springs, Kan.

P. M. FITZGERALD—Feb. 2-Mar. 1, Colorado Springs, Colo.; Mar. 15-29, Trinidad, Colo.

H. L. GALE—Feb., Brantford, Ont.; Mar., Calgary, Alberta, Canada.

MR AND MRS. A. D. GEORGE—Jan. 26-Feb. 9, Clinton, Miss.; Feb. 16-Mar. 1, Greenville, S. C.; Mar. 8-Apr. 5, New Orleans, La.

RALPH GILLIAN—Feb. 1-14, Attica, N. Y.; Feb. 16-Mar. 6, Perry, N. Y.; Mar. 8-22, Mt. Morris, N. Y.; Mar. 26-Apr. 10, Nunda, N.Y.; Apr. 12-23, Castile, N. Y.; Apr. 25-May 7, Dalton, N. Y.

A. R. GILMORE — Feb., Hampton, Iowa. Union meetings.

ANNA GLEASON AND ELIZABETH MERRITT—Feb., Parkersburg, and Newell, Ia.; March, Rockford, Ia.

S. D. GOODALE—Feb. 16, Wakenda, Mo.

L. B. GREENWOOD—Lee, Mass. (probably).

E. C. HACKETT—Burt, Ia.

HART AND MAGANN—Feb., New Castle, Ind.; Mar., Shenandoah, Ia. All union meetings.

C. R. HAUDENSCHIELD — Jan. 22-Feb. 9, Pendleton, Oregon; Feb. 12-Mar. 1, Nampa, Idaho; Mar. 4-22, Payette, Idaho; Mar. 25-Apr. 12, Weiser, Idaho; Apr. 15-May 3, La-Grande, Ore.; May 6-24, Goldendale, Wash.

J. R. HEMMINGER—Jan. 19-Feb. 3, M. E. church, Shenandoah, Pa; Feb. 4-15, Mahanoy City, Pa.; Feb. 16-Mar. 3, 8th Ave. M. E. church, Altoona, Pa.; Mar. 8-26, Bellevue, Pa.

W. W. HENDRY AND WIFE—Jan. and Feb., Balaton, Wells, Woodstock and Alpha, Minn.

E. R. HERMISTON—Feb., Pendleton, Ore.; Mar., La Grande, Ore.; Apr , Adams, Ore.; May, Weston, Ore.; June, Nampa, Idaho.

A. B. HOBBS—Feb. 16, Clarksville, Ark.

HOBSON AND SMALL—Feb., Richmond, Ind.; Mar., Kokomo, Ind.; Apr., Alva, Okla.

HONEYWELL AND ROCKWELL—Feb. 9-Mar. 1, Burlington, Ia.; Mar., Davenport, Wash.

LOREN G. JONES—Feb., Mexico, Mo.; Mar., Webb City, Mo.; Apr., Carthage, Mo.

H. D. KENNEDY—Jan. 26-Feb. 14, Morgan Hill, Cal.; Feb. 16-Mar. 6, Grace church, San Francisco Cal.

LOVIC P. LAW—Feb., Purcell, Okla ; Prairie Grove, Ark.; Fayetteville, Ark.; Lineville, Ia.; Albany, Mo.

ROBERT L. LAYFIELD AND PARTY—Feb., Neponset, Ill.

LUTHER LITTLE—Durant, Okla.

G. K. LITTLE—Jan. 20-Feb. 9, Windsor, Pa.

JOSEPH C. LUDGATE—Jan. 22-Feb. 4, Baldwin, Ia.; Feb. 6-20, Decorah, Ia.; Mar. 10-22, Galva, Ill.

M. H. LYON AND CLIFTON POWERS—Jan. 31-Feb. 9, Berea, Ky.; Feb. 16-Mar. 15, Mt. Vernon, O.

J. W. MAHOOD—Jan. 25-Feb. 10, Erie, Pa.

H. L. MAXWELL—Feb. 4-18, Ashland, Ky.; Feb. 20-23, Connellsville, Pa.; Feb. 24-Mar. 8, Geneseo, N. Y.; Mar. 14-29, Hoopeston, Ill.

ROBERT MCHARDY—Feb., Edmonton, Alberta; Mar., Sethbridge, Alberta.

E. STAFFORD MILLAR—Jan. 26-Feb. 9, Germantown, Pa.; Feb. 14-16, Philadelphia, Pa.

O. A. MILLER — Feb. 8, Farmington, Ill. Union meetings.

S. J. MINER—Colville, Idaho; Athol, Idaho.

B. C. MONTGOMERY—Jan. 29-Feb. 17, Sedalia, Mo.; Feb. 18-Mar. 2, Emporia, Kansas.

FRENCH E. OLIVER—Feb., Mankato, Kan.; Mar., Russell, Kan.

HENRY J. PETRAN - Feb., Morgan and Butterfield, Minn.

W. H. PIKE AND WIFE—Feb., Cherry Valley, N. Y.; Mar., Tonawanda, N. Y.

C. FENWICK REED AND C. C. GRANT—Feb. 13, Macomb, Ill.; Mar. 5, Evansville, Ind.

MILTON S. REES—Feb. 23, Sunbury, Pa.

CHAS. REIGN AND SCOVILLE—Beatrice, Neb.; Lexington, Ky.; Uniontown, Pa.

HAROLD F. SAYLES—Feb., Milford, Neb.; Mar., Rockford, Neb.; Apr., Galesburg, Mich.

DAN SHANNON—Logansport, Ind.; Wyanet, Ill.; Pierson, Ill.; Hammond, Ind.

C. J. SMITH—Feb., Miami, Fla.; Mar. and Apr., Philadelphia, Pa.

C. C. SMITH AND B. M. RICE—Feb., Malvern, Ia.; Mar., Ft. Madison, Ia.

LEWIS E. SMITH—Jan. 26-Feb. 14, People's

Temple, Boston, Mass., union of Methodist churches; Feb. 14-Mar. 1, 2nd Congregational church, Dorchester, Mass.

G. SOLTAU—Feb., Los Angeles, Cal.

E. A. SPEAR—Feb., Willows and Oakland, Cal.; Mar., Petaluma, Cal.

A. W. AND D. L. SPOONER—Washington, D. C.

H. A. STONER - Feb. 16, Painesville, O.; Mar., Marshallville, O.

GEO. R. STUART—Feb., Lyceum work, Chicago, Ill.; Fort Worth, Vernon, and Amarillo, Tex.

W. A. SUNDAY—Bloomington, Ill.; Decatur, Ill.

B. S. TAYLOR—Apr. 1, Sag Harbor, N. Y.; June 1, Winona, Ill.; June 15, Depauville, N. Y.: July 18, Wilmington, N.Y.; July 31, Mooers, N. Y.; August 13, Wellsville, Ohio; Aug. 25, Georgetown, Pa.; Sept. 5, Cumberland, Md.

HARRY TAYLOR—Jan. 20-Feb. 3, Lakeport, N. H.; New London, Conn.

GEO. H. THOMPSON—Jacksonville, Ill.

R. A. TORREY Jan. 5-Feb. 2, Huntington, W. Va.; Feb. 9-March 8, Fresno, Cal.; March 15-April 12, Detroit, Mich.; April 19-May 17, Ft. Smith, Ark.; May 24-June 7, Pittston, Pa.

MELVIN E. TROTTER—Feb. 2, Omaha, Neb.; Feb. 6, Denver, Colo.; Feb. 8, Ft. Collins, Colo.; Feb. 15, Los Angeles, Cal.

FRED. S. WEAVER—Jan. 26-Feb. 14, Fairgrove, Mich.; Feb. 16-Mar. 4, Grayling, Mich.

L. R. WILLIAMSON Feb. 16, Philadelphia, Pa. With DR. C. H. WOOLSON.

MR. AND MRS. R. HAYES WILLIS—Jan. 21-Feb. 9, Armstrong, Ia.; Feb. 11-Mar. 1, Rushville, Ind.; Mar. 3-22, Clarence, Ia.

A. H. ZIMMERMAN - Feb., Clinton, N. Y.; March, Rome, N. Y.

Forthcoming Conferences, Etc.

EIGHTH ANNUAL BIBLE CONFERENCE, Park St. Cong. Church, Boston, Feb. 10-13. A. C. Gaebelein, Secretary.

GEN'L CONVENTION RELIGIOUS EDUCATIONAL ASSOCIATION, Washington, D. C., Feb. 11-13, 1908. H. F. Cope, Sec'y, 153 La Salle Street, Chicago.

INTL. S. S. CONVENTION, Louisville, Ky., June 18-23, 1908. Marion Lawrance, Secretary, 140 Dearborn Street, Chicago.

WINONA BIBLE CONFERENCE, Aug. 16-25, 1908. Rev. P. E. Zartmann, Sec., Winona Lake, Ind.

MONTROSE (PA.) BIBLE CONFERENCE, Aug. 21-30, 1908. Rev. John M. Mac Innis, Sec.

FOURTH MIDWINTER EVANGELISTIC AND SOUL-WINNING CONFERENCE, Chicago, Dec. 30 and 31. A. P. Fitt, sec.

Notes on Open Air Work.

JAMES MERRITT.

On the evening of July 20 last I asked God to use me to lead some soul to Himself, and to make His Word as important in speaking on the street as in a mission or comfortable church. And I believe the Spirit did use the Word to the conviction and conversion of souls, as eight conversions were reported.

When the invitation was given to all those that wanted to be prayed for to hold up their hands, I watched very closely and marked one man who seemed to be under conviction, and made haste to reach him as soon as prayer was ended.

On approaching him I asked him what was the matter. He said he felt very bad. I asked him if he meant business, and he replied that he did but didn't know what to do. I repeated Isaiah 55:7, John 6:37, and had him read Romans 10:9, 10, also 1 John 1:9. He accepted Christ.

He told me that he had been under conviction for two years, and only a few words that he heard in an open air meeting, "What will the end be?" had caused it. His sincerity was shown by his anxiety for his wife. He asked me to call on her next day and show her the way of life. This I was able to do, leading both her and a daughter to Christ.

Chicago Ave. Church, Chicago.

The January number of the *Moody Church Herald* gives the annual reports of the church proper and its organizations. The present membership of the church is 1,909, of whom 718 are men and 1,191 women. 255 new members were received last year, of whom 182 were on profession, 69 by letter and 4 reinstated. Last year 73 letters were granted, 11 members died, and 3 were excommunicated—a net loss of 87 members. By actual count there were 927 professed conversions in the church during the year. The gross receipts were $32,004.61, an increase of $9,000 over 1906. The Sunday basket collections brought in over $16,000. The total foreign missionary receipts were $4,053.64. The church conducted special meeting every night during January.

The Moody Bible Institute

"The cry of the day is for workers. Forty thousand men in Chicago out of work, and in that forty thousand there are scores and scores of diamonds! You cannot make diamonds, but you can polish them. The fields are white, but the reapers are few. What the world wants today is consecrated men to work for the Lord."

D. L. Moody at the dedication of the Men's Building, January 16, 1890.

A social and reception for new students was held on Monday evening, January 20.

Dr. H. G. Underwood of Korea spoke in the Moody church on January 14, and gave a missionary address at the 11 o'c. hour on January 18.

Dr. Evans, assisted by Mr. Trowbridge, conducted a conference on Bible study and personal work at Berne, Ind., January 12-16, among the Mennonites, with good results.

The annual banquet of the Chicago Northfield-Hermon Club will be held at the Institute on January 27. Mr. and Mrs. W. R. Moody are expected to be present.

The December number of *Hearing And Doing,* the organ of the Africa Inland Mission, contains personalia and pictures of the students who went to Africa under that Mission recently.

Mr. Walter S. Elliott, agent of the American Bible Society at Pekin, China, spent a few days at the Institute last month. He told something of the work in China at the missionary hour on January 11.

The following former students of the Institute are at present in McCormick Seminary: Wm. Stuart, George Swanson, R. J. Cameron, H. J. Hueston, John E. Hartzler, H. B. Wooding, C. L. Ogilvie, R. L. Watson, Daniel A. Dickey.

Judge McKenzie Cleland of the Municipal Court, Chicago (one of our trustees), was presented with an elaborate floral offering by the attorneys and officials connected with his court when he was transferred to another division last month. He paroled his first case Dec. 27, 1906. Since then he put 1,231 persons on parole. Seventy-four of these were afterward sent to the bridewell, twelve are missing, and 1,145 "made good."

Mr. Fitt conducted meetings on different Sundays last month for the soldiers at Fort Sheridan, Ill., where there is at present no chaplain. A grant of religious books for the hospital at that place was also made out of the Army Book Fund.

Postcards were received from Mr. E. A. Marshall dated from Dar es salam, German East Africa, Dec. 7, 1907. He was then en route to South Africa, where he expected to remain until new year. The steamer he took at Mombasa was that which brought the fourteen Institute students, so that they had a happy time of fellowship together. Mr. Marshall hoped to land at Beira and visit Rhodesia. His health was somewhat undermined by fevers.

During January Dr. Gray presided over the Third Midwinter Evangelistic and Soul-Winning Conference, carried on his regular work in the lecture-room, continued the Union Bible Class at Grand Rapids, lectured with Dr. Broughton at a special conference in that city, and gave a series of five lectures on "The Fundamentals of Christianity" at the invitation of the evangelical pastors of Sycamore, Ill. During February Dr. Gray will be absent filling engagements in Greeley, Colo., St. Joseph, Mo., and Erie, Pa.

Baron Woldemar Uxkull of Russia was a welcome guest at the Institute the past month. In addition to speaking at the Midwinter Conference the Baron conducted morning prayers on several occasions in both departments, with much power and blessing. He was kept busy Sundays and week days with invitations to address churches of different denominations throughout the city, thus awakening an intelligent interest in the evangelization of Russia and in the special work for which he is in this country, namely, to raise funds for a training school for evangelists.

Of the fourteen students graduating at the close of the Winter Term, in response to the question put to each—"How did you first become interested in the Institute?"—six replied, through old students; two, Dr. Torrey's meetings; one, a religious paper; three, reading the biography of D. L. Moody. Of the seven who worked their way through, all said they would recommend others to come and that they would come themselves if they had to do it over again. Among the things that helped them here three expressed a conviction that personal work had promoted a change in their lives, others that the Institute had helped them in the prayer life, others that the Bible had become a new book.

Evening Department.

Charles E. Snow has just settled over two U. B. churches at Forreston, Ill. He says: "When I went before the committee at Conference for my examination they did grill me. Then how glad I was that my training came back to me as they quizzed me on Bible Doctrine! They said I passed a fine examination and recommended me as a messenger fitted to carry God's Word."

W. Blake, who graduated in October, writes: "As I look at my diploma it brings to my vision and thoughts three of the brightest, happiest, most helpful and progressive years in my life—years when my heavenly Father and His Son my Saviour have been *real* to me."

The total enrolment of students in the Fall Term was 161, representing about twenty different denominations and sixty city churches.

The Winter Term began on January 7, and runs to March 13. There are classes in Bible Doctrine, the Life and Letters of Paul the Apostle to the Gentiles, Foreign Missions, and a Singing Class. The circular giving details will be mailed on receipt of request. Mr. Hunter, Mr. Fitt and Mr. Trowbridge are the instructors.

Fall Term Statistics.

	Men.	Women.
Enrolment	266	138
Denominations represented	28	30
States represented	34	25
Foreign countries represented	15	7
Classification:		
B (Bible) students	183	76
M (Music) students	35	10
B-M (Bible-Music) students	41	38
Specials	7	14
	266	138

A Unique Singing Class.

J. E. Delmarter.

When Rev. H. Harmeling gave up his city pastorate about a year ago, and became pastor of The First Reformed Church of South Holland, Ill., he found a large number of young people in his congregation. He soon discovered that they had natural musical ability but with few exceptions were without training. Local teachers in the past had tried to have singing classes but had not succeeded in keeping up the interest or in maintaining order, hence failure resulted.

Looking into the future a little, Mr. Harmeling saw in these young people great possibilities for the musical service in the church, and in the fall called them together to consider a singing class. The meeting resulted in an organization known as "The South Holland Musical Association of the First Reformed Church." The membership dues are 35c per month, payable in advance. Visitors are welcomed, but if they visit more than once and do not join they are required to pay 10c per evening. A fine of 10c is imposed for every absence unless satisfactory written excuse is furnished.

Through arrangement with Dr. Towner the writer was engaged as instructor for the season, sixty members were secured, and the first session for study was held Nov. 19. A large number of visitors were present, and at the close twenty of them joined. The class meets once a week. At every session new members have been received, and the membership is now 102. The interest and enthusiasm are very marked, as evidenced by the fact that the average attendance is over 90 per cent of the membership, and there is not the slightest trouble in maintaining order.

These young people are all from one congregation. No persons under 16 years of age and no married persons are eligible. In this particular case these latter restrictions are necessary, else the room for meeting would not seat the members.

The writer places these facts before *Tie* readers in the hope that they may suggest to some pastors a solution of the music problem.

Extension Department.

The Union Bible Class was resumed on Saturday afternoon and evening, January 4, with a weekly program as follows:

4:00 Dr. Gray. "The Deeper Spiritual Life."

5:00 Mr. Fitt. "Studies in Soul-winning."

6:00 Luncheon.

6:30 Dr. Towner. Praise Service.

7:00 Mr. Hunter. "The Int'l S. S. Lesson."

8:00 Dr. Dixon. "Through the Bible with a Practical Purpose."

9:00 Prayer for World-wide Revival.

The attendance and interest is much greater than it has been before in years. The readers of this article are urged to join in prayer, not only that the one hundred and fifty or more churches represented by the membership may be definitely quickened and helped, but that the influence shall radiate beyond those who may be in attendance. The first evening friends were present from Waukegan on the north to South Chicago on the south.

A summary of the number of calls received during the month of December includes nine pastors, two pastors' assistants, two assistant pastors, one teacher, two mission workers, one assistant mission worker, three choristers, one choir leader, two missionaries, one matron, 17 evangelists and 37 evangelistic singers—a total of 78. Fifteen were from Presbyterians, 14 Methodist, 11 Congregationalist. As to territory the calls came from New York on the east, South Dakota on the west, Minnesota on the north and Arkansas on the south.

Correspondence Department.

The Court—"Six years' penal servitude. You'll get a chance to learn a trade, my man." Burglar—"Judge, couldn't I be permitted to learn it—er—by correspondence?" —*Liverpool Post.*

Is home Bible study practicable? This is a question asked by many individuals these days, and in answer a few extracts from letters received from the members of the Correspondence Department speak better than any other argument.

One who is taking the Practical Christian Work Course writes from Ogdensburg, N. Y.: "During my study in Practical Work I distributed nearly 3,000 tracts and religious papers, and spoke personally to nearly a thousand persons. Now that my course is over I am going to make a complete study of separate books of the Bible."

Another from Mount Joy, Pa., writes: "When I made known to a friend my taking lessons with your Correspondence School he told me that I would collapse, that no man of my age could work hard all day and sit up at night and dig these truths out of the Bible until twelve o'clock. But I did not collapse studying God's Word, but was more useful to the church, and the Holy Ghost has burned whole chapters on my heart."

Another from Bowen, Ill., writes: "I am proud to send in my last lesson on section I. I had hoped to be at the Institute this year, but found that I could not, but hope to go in another year."

One may take up the correspondence work at any time without regard to terri-

tory, and the progress made depends upon the time one wishes to give to the same. There are three courses: Bible Doctrine, Practical Christian Work and Chapter Summary. Each course is separate in itself, and is divided into eight sections. Fee, five dollars. Upon completion of a course a certificate of the department is issued.

A prospectus and other information will be mailed upon application to the secretary of the Correspondence Department.

Colportage Department.

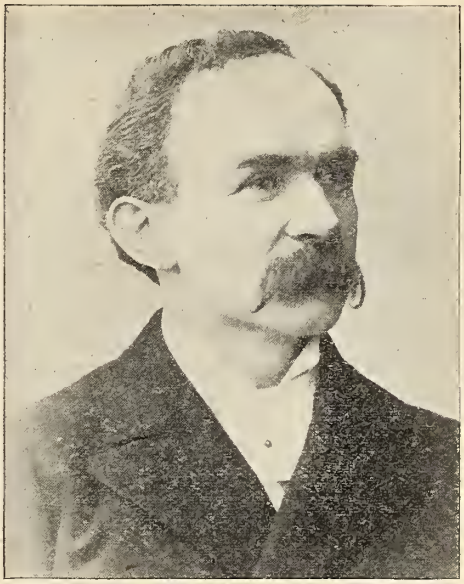
Are you a tract distributor? Write the Bible Institute Colportage Association for a package of free samples and special "grant" prices in large quantities.

Evangelists seeking a helpful and appropriate book for new converts are urged to examine *Confessing Christ,* by Wm. R. Newell. It is plain, pointed, Scriptural. Send 15 cents for a specimen copy.

Home missionaries and Christian workers on difficult fields needing Gospel literature for gratuitous distribution, and having no provision for such supplies, are invited to address the Colportage Association, when arrangements may be effected for a free grant. The needs should be clearly stated and application accompanied with a reference or two, if the worker is unknown to the Association.

Class and Chorus, Revised, a new edition of *Class and Chorus,* by Dr. Towner, has just been published by the Colportage Association, and is offered at the same price—50 cents, with 10 cents extra for postage. New and better selections have been substituted for some songs in the earlier editions, the definitions of terms have in part been re-written and improved, and a more careful gradation of the steps leading up to the execution of part songs, anthems, etc., has been effected. A most excellent book for singing schools, chorus classes, institutes, etc.

We are pleased to present to our readers the above likeness of Rev. Perry Wayland Sinks, author of *Popular Amusements and the Christian Life,* No. 102 in the Moody Colportage Library series. This volume



PERRY WAYLAND SINKS.

is among the most helpful in the series and the only one of its kind in the Library. Pastors, evangelists, S. S. teachers and others have frequent need for such a book as they counsel with young converts about their walk in the world. Price, 15 cents.

Mr. Sinks is the author of several other volumes—*About Money: Talks to the Young* (50c), and *Whittlers of the Word of God* (40c). He was ordained in 1874, has had several pastorates east and west, and is at present pastor of the First Cong. Church, Tampa City, Fla.

EXTRACTS FROM THE ANNUAL REPORT FOR 1907.

The Colportage Association was started in 1894 by Mr. Moody, so that 1907 was the 14th year of operation.

The volume of business transacted was $73,831.05, as compared with $76,855.33 in 1906.

The sale of Colportage Library books was 194,042 copies, as compared with 192,308 copies in 1905. The vitality of this series is shown by the constant demand for even the earliest numbers, there being 138,573 reprints in all during 1907.

200,000 copies of the *Emphasized Gospel of John* were published during 1907.

The retail mail order business amounted to $11,339.63, as compared with $10,839.50 in 1906.

100 colporters (about) at work at any one time.

Seventeen regular employes at headquarters in Chicago.

Twenty depots of supply for the Association's colporters in the United States and elsewhere.

FOURTEEN YEAR RESUME.

4,809,035 Moody Colportage Library books published, representing 1,495,983 pounds weight of printed pages, in

Five languages, and

116 titles.

1,581,448 copies of Mr. D. L. Moody's own works published in the Colportage (paper-covered) series alone.

Fifty states and territories and about twenty-five foreign countries have made up the field in which the Colportage Association has operated.

1,031,702 Bibles, Testaments and Gospels published.

805,577 *Emphasized Gospels of John* published.

1,976,450 tracts published.

1,200 Scripture text placards published.

808 Colportage books given to the city firemen of Chicago.

389 Colportage books distributed among railroad men.

30,318 copies of the *Four Gospels with Dictionary and Index,* Colportage books and *Emphasized Gospels of John* donated to destitute mission Sunday schools, state farms, foundlings' homes, homes for the friendless, cotton factories, etc.

1,168 Colportage books forwarded free to missionaries in Spanish-speaking countries for distribution on their fields.

897 Colportage books and *Four Gospels* distributed in Chicago hospitals.

1,110 Colportage books and *Emphasized Gospel of John* forwarded for distribution among merchant seamen.

543,281 Colportage books, Bibles, Testaments, "portions," tracts, etc., distributed free to prisoners of the United States and Canada.

55,840 Colportage books sent to India for free distribution and for sale at cost.

4,223 Colportage books sent to South Africa for distribution by Rev. Andrew Murray's missionaries and others.

35,652 Colportage books and other books and tracts distributed to the soldiers and sailors of our own country, mostly during the time of the Spanish-American war.

14,830 Colportage books, tracts, etc., given to the lumbermen in the northern woods.

150 *Four Gospels* given to miners in various middle west states.

2,065 Colportage books, tracts, etc., placed in the city lodging houses and cheap "hotels."

20,262 Colportage books and periodicals sent to neglected mountain districts of the south, for the young especially.

1,038 Colportage books and *Four Gospels* forwarded for distribution in the mining camps and fishing stations of Alaska.

***The foregoing statistics do not include purchases by friends for distribution themselves, but only represent the missionary work of the Colportage Association.

Mr. Moody's Book Funds.

The following contributions have been received from Dec. 17, 1907, to Jan. 15, 1908, inclusive:

Prison Book Fund:

Mrs. M. L. F., N.Y.	$ 5.00	W. L. T., Ill.	5.00
Readers of R. of Chr. Work	11.70	Mr. and Mrs. Z. A. N., Mass.	5.00
N. W., Mass.	1.00	Anonymous	2.00
Mrs. M. I., Ill.	3.00	Mrs. M. J. T., Kan.	2.00
H. A. D., Del.	3.10	A. C. McC., Pa.	5.00
C. J. G., Ill.	.50	M. H. S., Iowa	1.00
H. Z., Ill.	2.00		
W. E. T., Va.	10.00		$ 56.45

Seamen's Book Fund:

G. E. T., Iowa 5.00

Army and Navy Book Fund:

M. C., Tenn 5.00

Spanish "Way to God" Book Fund:

W. G. T., Can	5.00
F. P. G., Conn	40.00
W. C. C., Pa	10.00
	55.00
Total	$121.45

Evangelistic meetings were held all last month in the Moody church as part of the church campaign promoted by the Laymen's Evangelistic Council. Each night some of the church organizations were responsible for the meeting.

Personalia.

Miss Clara Lincoln is teaching in Scituate, R. I.

J. S. Brownell has taken a pastorate at Saddonia, Mo.

H. M. Eastman is pastor of the Temple (N. H.) Cong. Church.

Clarence B. Roberts is doing very satisfactory work in the lumber camps, and is much encouraged.

Miss Ella M. Maddock has just returned to her field in Bengal, India, after a second furlough in this country.

Miss Mary Hillman, missionary to Korea under the Methodist Board, is spending some weeks at the Institute.

Miss Steinke has accepted a position as worker among the young people in a Methodist church in Toledo, O.

Miss Carrie E. Martin has taken a position as teacher of domestic science in Harlem Y. W. C. A., New York city.

W. D. Ogg has taken a new pastorate—the Cong. church at Lowell, Mich. He is looking forward to a fruitful ministry.

K. F. O. Miller conducted special meetings in his (Cong.) church at Westville, Ill., Jan. 5-19, with much blessing and interest.

Joseph Thacker has been in Mexico for the past four months since leaving California, and is working under the Methodist Board of Missions.

Miss Elizabeth Tesh has been serving the Christian Women's Board of Missions in No. Carolina as field and corresponding secretary for the state.

Illustrated stereopticon lectures on the life of Christ are being given by John Best in Bethesda Cong. Church, Chicago, one or two Sunday evenings each month.

The wife of W. R. Lang of Patagi, Nigeria, died at sea off the west coast of Africa in December. Her parents met her thirteen-day old babe on arrival at New York.

E. E. Test reports good results in his church at Littleton, Colo., after evangelistic services conducted by Rev. B. C. Tillett of Denver. Towards the close the meetings took on a union character as the local Methodist Church joined in.

Mr. and Mrs. C. S. Knight last month held meetings at Elmer, Mich., in the largest building in the place, which was crowded. They went next to Sandusky, Mich.

John Porter has moved to Wellington, Colo., which is 2,500 feet lower than Sulphur Springs, his recent charge. It is a town of over 600 people, which has sprung up in less than four years' time.

Alf. Allen paid a visit to his home town, Ottawa, Ont., last month, and gave his testimony at several meetings in Bennett's Theatre and churches. The newspapers gave extended sympathetic reports, commenting on his evident sincerity and progress since he was converted 18 months ago.

F. R. Sarver of Kumler, Ill., was calling on old friends in Chicago last month. He is now with the Illinois Central R. R., acting as agent and grain buyer. He is also express agent and postmaster at Kumler. Mr. Sarver is very active in Christian work, having charge of the music in the M. E. Church there, and a class in personal work in a neighboring town.

A. V. Gray writes that he has settled in his new home in Nanking, China. "We have a good boys' school and a nice brick chapel. The compound is large sized. Everything is open for work. Such an opportunity seldom comes to any person as we have here. School work is greatly appreciated by the government and the people, and the Christian schools are the best in the land."

Charles R. Shepherd, now assistant pastor of the Second Baptist Church, Macon, Ga., has a well attended class in the synthetic study of the Bible on Sunday afternoons, in which the people take a marked interest. He was invited by the Baptist ministers of the city to give an address on "Synthetic Bible Study" at their ministerial conference. He and his wife, formerly Miss Hildebrand, have applied to the Baptist Missionary Board to be sent to China.

F. O. Scurrah is pastor of the First Pres. Church of Perry, Ia., having been there for 15 months. He was ordained shortly after leaving the Institute. He has been

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doing evangelistic work in other churches outside of his own pastorate, and preaches three times a week and holds the position of chaplain in the Perry Normal College. Perry is a railroad town of 5,000 inhabitants, situated 30 miles from Des Moines. The Lord is blessing his work, but it is a difficult field. The lodges are a great hindrance to church work, there being 36 different lodges in town.

H. L. Carter, writing from Santa Rosa de Copan, Spanish Honduras, Central America, says:

"I have been laboring in Central America about ten years. My work has been itinerating, and now I have been left alone in Honduras with two lady workers located in two villages, one about ten miles away where I go to preach every fifteen days, and the other about forty miles distant, to reach which I have to travel through an almost impassable tropical mountain in order to get to the little church of about one hundred believers. Then I have some three or four other small churches to look after in different parts. The Lord gives grace and strength for all. He is our sufficiency. There is still much to be done for this people. I am the only resident missionary of the C. A. Mission in Honduras, besides the two lady missionaries."

Born.

To Rev. and Mrs. Theo. T. Hays, a son, Paul Holden, Dec. 13, 1907, at Cincinnati, O.

To Rev. and Mrs. Benj. Franklin, a daughter, Ruth Irene, January 12, 1908, at Minneapolis, Minn.

A Happy Reunion.

Five former students who are at work among the mountaineers of East Tennessee held a reunion last month at the home of Mr. and Mrs. Moses Hay, Camp Creek. Those present included Misses Euphemia Davidson, Georgie Hay and Camilla Bangs, also Miss Gilchrist who is a co-worker.

Institute students who are in the field appreciate such reunions. Many recollections of the blessed times at the Institute added to the enjoyment of the occasion, and the fellow-students and faculty of the dear old days were remembered with love and gratitude.

What It Has Done is the title of an attractive 4-page leaflet telling of the successful work of the Old Brewery Mission, Montreal (W. G. Taylor, Supt.), along many lines.

The annual meeting of the Chicago Hebrew Mission was held on January 15 in the Moody Church. Reports of the work were presented, with testimonies of converted Jews, addresses by Dr. Gray and others on prophetic themes, while plans for new work were laid.

Died.

Mrs. E. F. Lang, at sea, en route to America, Dec. 14, 1907.

Married.

Mrs. Lillian Emery Havens to Dr. William James Wanless, Dec. 5, 1907, at Kodoli, Kolhapur, India. At home, Miraj, Bombay, India.

Some December-January Visitors.

M. J. Bemus, Auburn, N. Y.; Robert H. Roper, Vancouver, B. C.; Baron Uxkull, Russia; Rev. and Mrs. E. McLaughlin, Jacksonville, Ill.; Rev. W. S. Elliott, Pekin, China; Rev. W. J. Williams, Wayland, Ohio; Luther Kay, Shandon, Ohio; J. H. Means, Dallas, Texas; A. H. Clark, Two Harbors, Minn.; U. V. Silliway, Milwaukee, Wisc.; D. A. Jones, Milwaukee, Wisc.; A. K. Byrns, Saybrook, Ill.; Mr. and Mrs. L. P. Law, Siloam Springs, Ark.; J. W. Anderson, Minneapolis, Minn.; I. L. Dunn, Rochester, N. Y.; C. F. Geiger, Green Bay, Wis.; P. C. Beleits, Ashland, Wisc.; A. E. Danly, Phillips; Wisc.; F. O. Gray, Seward, Ill.; A. J. Dale, Delton. Wisc.; C. A. Strait, Chicago, Ill.; S. I. Gear, Saybrook, Ill.; H. A. Truesdale, Conneaut, Ohio; John L. Johnson, Ross, Ind.; S. B. Shaw, Grand Rapids, Mich.; G. P. Rockwell, Andover, Ohio; Everett James, Creston, Iowa; Rev. and Mrs. H. H. Rottman, Fairwater, Wisc.; Mrs. E. P. Tinkham, Fairwater, Wisc.; Mrs. E. M. Sloper, Fairwater, Wisc.; E. L. Buchanan, Lafayette, Ind.; F. W. Weniger, Lime Springs, Iowa; Frederick Donovan, Wausau, Wisc.; J. O. Brison, Kansas City, Kan.; Clarence Rottman, Jr., Fairwater, Wisc.; Perry Twinkham, Fairwater, Wisc.; Ray Smith, Burnette, Wisc.; Hart and Magann, Fairbury, Ill.; A. A. Small, Anderson, Ind.; L. A. McIntyre, Janesville, Wisc.; E. L. Bowyer, Cleveland, Ohio; W. S. Cosgrove and H. C. Tanis, Kalamazoo, Mich.; P. H. McIntosh, Green Valley, Ill.; Mr. and Mrs. C. O. Tinkham, Fairwater, Wisc.; Mell Trotter, Grand Rapids, Mich.; Tillman Hobson, Anderson, Ind.; Mr. and Mrs. R. L. Layfield. Kansas City, Mo.; Mr. and Mrs. A. F. Green, and Miss Green; Mrs. Elvira E. Charlton, Nyack, N. Y.; Miss Esther Gordon, Indianapolis, Ind.; Miss E. E. Guitner, Evanston, Ill.; Miss E. Stafford Millar, Mt. Gilead, Ohio; Miss Elizabeth Jones, Aurora, Ill.; Miss Martha Brokaw, Wilder, Vt.; Mrs. Morgan, Kenwood Park, Iowa.

Student Departures.

Mrs. Lydia Palmer, Elkhorn, Wis.; Miss Helga Jensen, Pittsburg, Penn.; Miss Ella Swigart, Logansport, Ind.; Miss Laura Baum, Three Rivers, Mich.; Miss Essie Allen, Maquoketa, Ia.; Miss Maud Barden, Pardeeville, Wis.; Miss Georgina Nelson, Cummings Bridge, Ont.; Miss Lena B. Hossman, Berne, Ind; Miss Roslyn Steinke, Atlantic, Iowa; Miss Adella Schroer, Poland, Ind.; Margaret Lewis, M. D., Chicago; Miss Cora Tester, Wapakoneta, O; Miss Lottie Wands, La Crosse, Ind.; Miss Mollie C. Wolfe, Chicago; Miss J. Belle Edwards, Chicago; Miss Elsa Fehrenfeld, Chicago; Miss Sadie B. Gowan, Herkimer, N. Y.; Miss Ruth Gordon, Chicago; Miss Blake Foster, Chicago; Miss Margaret Campbell, Chicago. L. D. Himniger, Hartford City, Ind.; C. V. Hines,

Continued on page 514.

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FOR THE PROMOTION OF BIBLE STUDY AND CHRISTIAN SERVICE

Published on the first of each month by The Moody Bible Institute

R. A. TORREY, JAMES M. GRAY, *Editors-in-chief*
A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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New subscribers or others desiring the "back" lessons (Lessons 1-16, given previous to this February number) of the "Layman's Commentary" by Dr. Gray, may now procure the same in pamphlet form for only 25 cents. Address THE INSTITUTE TIE, enclosing the amount.

This should prove a great inducement to new or intending subscribers, especially since the previous lessons of Dr. Torrey's course on "Studies in the Life and Teachings of Our Lord" are also available in pamphlet form. For particulars, see the advertising pages of this issue.

Questionable advertising is, as expected, not accepted for publication in THE INSTITUTE TIE. Furthermore, we endeavor to exercise such a guardianship of our columns as shall prevent the printing of any announcement or picture that would be objectionable or bring discredit to the aim and purpose of the magazine.

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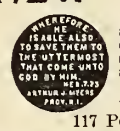
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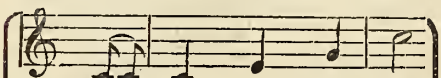
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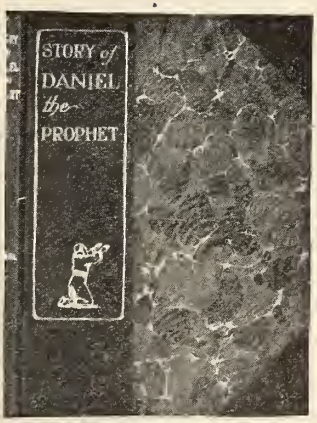
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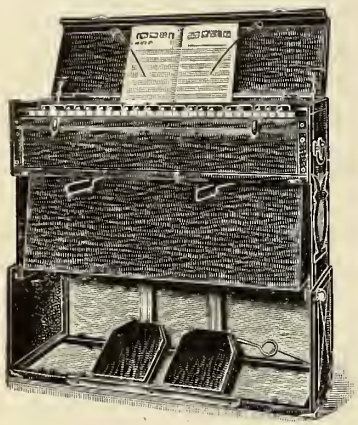
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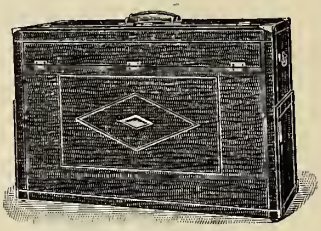
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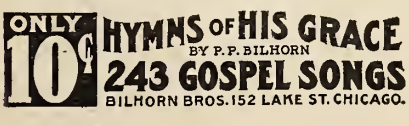
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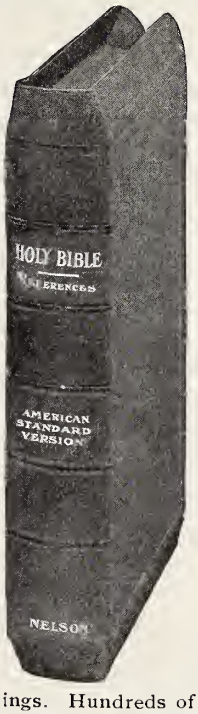
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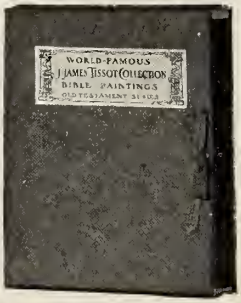
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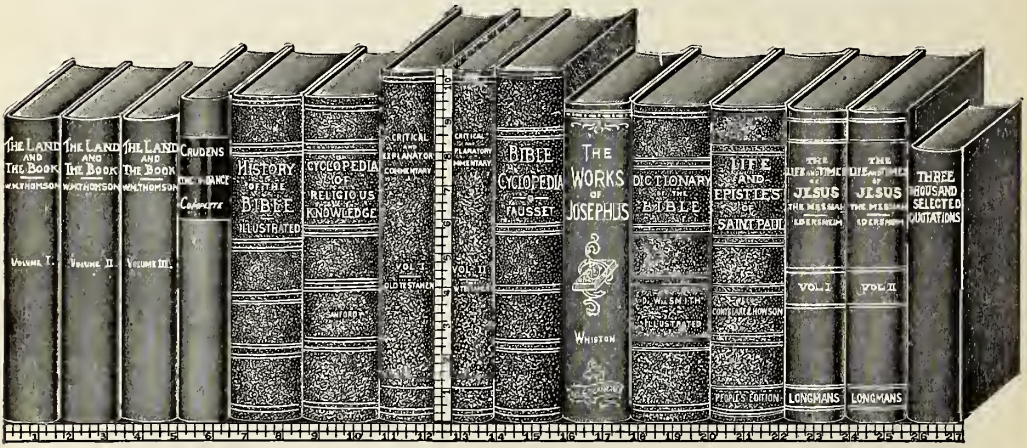
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"It is good that a man should hope and quietly wait for the salvation of the Lord." (Lamentations 3:27.)

Cut from the Loaf.

Emphasize the word *Lord*. There are different kinds of salvation, but it is good to hope and wait for *the salvation of the Lord*.

While reading Pratt's *Studies in Genesis* not long ago we were struck by his illustration of this text in the history of Joseph. The chief butler forgot him, and during the two years following he may have reproached his ingratitude many times. But suppose it had been different. Suppose the butler had fulfilled his pledge and obtained his liberty and even secured him a place of honor in Pharaoh's court,—what then? Joseph would have received it as a signal mercy of God no doubt, but would he in that case ever have appeared on the pages of sacred history? Is it not rather true that had he obtained justice and favor one day before the time appointed of God for the accomplishment of His plans he would have passed into oblivion? Is not Moses' history an illustration of this same thought (Exodus 32:32), and that of Elijah as well (1 Kings 19:4)? And may we not add the name of many another of God's servants of less prominence?

Yes, it is good that a man should hope and quietly wait for *the salvation of the Lord!*

"Father Endeavor" Clark and another minister have had an interview with Speaker Cannon. At its close the latter placed a hand on the shoulder of each and said "with much earnestness" that he had been thought the profanest and wickedest man in the country, but that the truth was he had never sworn a profane oath in his life, adding:

An Agreeable Surprise.

"I wouldn't say 'damn' to a mosquito if it bit me!"

Father Clark appears to believe this, and we pass it up to the Republican Convention.

The Chief of Staff of the Japanese army recently said to a Y. M. C. A. representative:

Christianity in the Orient.

"What we have been looking for for years is something to meet the *moral* needs of our army."

From the human side this explains, in part, the reception Christianity is meeting in Japan and the remarkable opportunities for consecrated and educated Christian young men in that land. The older Japanese, although not ready to accept our religion for themselves, are thus encouraging its promulgation in the Empire for the sake of the rising generation. Marquis Ito himself recently gave $5,000 towards the building fund of the Y. M. C. A. in that country.

But what is true of Japan is also true of China. The 15,000 Chinese students in Tokyo are inquiring, among other things, for the secret of moral power for their nation, and recently 300 of them at the World's Student Federation in that city publicly expressed a desire to examine the Christian faith.

Horace Greeley greatly moved the youth of this country some years ago by his stirring phrase: "Go West! Young man, go West!" This is the time for another prophet to arise and say: "Go East! Young man, go East!"

"Mouth to Mouth Opinion."

It was said by the late Thomas B. Reed that the only public opinion worth anything was "mouth to mouth opinion." By this he meant the topics of conversation around the fireside, in the country store, on the railroad train, in the hotel lobby, the club room, the shop, the factory and the like. In his competent judgment it was such opinion that had the most influence in the world.

The thought is worthy of careful consideration as an inspiration to personal evangelism. It is that of Henry Clay Trumbull in his *Individual Work for Individuals*, and if witnesses for Christ would form the habit church statistics would exhibit the results.

As a reflex advantage, Christians themselves would become more intelligent in the Bible and better acquainted with their own birthright in Christ, for nothing so stimulates the acquirement of knowledge as the necessity to impart it.

The Church's Opportunity.

Unsettled business conditions, diminished incomes, increased numbers of the unemployed and hard times generally augur a sympathetic ear for the glad tidings of salvation. When God's judgments are in the earth the inhabitants thereof will learn righteousness.

Now, therefore, is the time for the church to awake to her opportunity, especially in the larger cities. It is none too early to plan for aggressive things this summer in the way of tent and open-air preaching. And this preaching should be the very best to be had, and it should be supplemented by the most stirring Gospel singing.

Let the rich men of our churches and the men of brain who know how to do things invest their means and other talents in a great campaign. It will mean much to the life of this nation in every way, to say nothing of spiritual blessing and the magnifying of the Son of God.

Freaks of Conscience.

Governor Folk tells of a "boodler" legislator who could not "conscientiously" retain two bribes for voting on opposite sides of the same question, and therefore on receiving $50,000 to vote "aye" magnanimously returned $25,000 previously received to vote "nay."

In the same way we sometimes hear of Christians who profess unusual blessing in communion with God while living in outward disobedience and unfaithfulness, as judged by their relations to their neighbors.

There is, therefore, need at this time for a revival of the preaching of the Ten Commandments to all classes.

A Word in Season.

A Christian worker entered a liquor saloon and pleaded with the bar-tender to accept Christ. The latter grew angry, ordered him out and threatened to call the police. When the worker was gone the bar-tender felt so ashamed and alarmed at having treated a servant of Christ so shabbily, that he resolved to renounce his business, which he did the very next day. Some time following, he was converted and is now a teacher of the truth among the Plymouth Brethren.

Be not weary in well-doing, brethren, for in due season we shall reap if we faint not. A word in season, how good it is! Thou knowest not which shall prosper, whether this or that.

If my faith be false I ought to change it, whereas if it be true I am bound to propagate it.—*Archbishop Whateley.*

First ponder, then dare.—*Von Moltke.*

How Booker T. Washington Got the Public Ear.

HOWARD W. POPE.

IN the year 1892 the International Christian Workers' Association held its annual convention at Tremont Temple, Boston. The convention lasted about a week, and was probably the most notable gathering of Christian workers ever held in this country. At that convention Booker T. Washington gave an address on his work at Tuskeegee College. The speech produced a profound impression, but did not attract any widespread attention.

The next year the Association held its annual convention in Atlanta, Ga. The meetings were held in the largest opera house in the city, and the building was filled three times a day, though each session was three hours long. To some of us from the North it seemed hardly right to separate the colored people from the whites, but we left all those details to the local committee who assured us that it was the usual custom in the South.

However, the arrangement of the program was wholly in the hands of Northern men, or Booker Washington would not have had a place on it, or any other negro. As it was, two or three negroes were invited to speak. Recalling his able address at Boston, Booker Washington was invited to speak again at Atlanta, but as it was a rule of the Association that the same work should not be presented a second time except under the head of "Report of Progress" he was informed that he could only have ten minutes for his address.

When the hour arrived for the presentation of work among the negroes, the opera house was crowded and the stage was filled with notable people, including the mayor of the city, the governor of the state and other distinguished citizens. It was evident enough that they did not anticipate this part of the program with any great relish, but they had evidently made up their minds to submit to it out of deference to those of us who came from the North and who did not know any better than to put such idiots on the program.

The first colored speaker produced little or no impression. The second was a woman and a very light mulatto. Some of the Southerners on the platform smiled in a contemptuous way and inquired of us what race she belonged to. One of the Northerners laughed and answered back:

"You gentlemen ought to know better than we."

This speaker awakened very little interest. Then came Booker Washington.

HIS VERY FIRST SENTENCE

attracted the attention of everyone, and as he proceeded they became so absorbed and interested that they forgot all about his color, and when he finished they greeted him with the heartiest applause.

"Who is that fellow?" "Say, that man can speak!" "What an orator!" and such expressions were heard on every hand, and none were heartier in their praise than the brethren of the Southland, who for the first time in their lives perhaps were actually proud of their "brother in black."

The speaker, who had arrived only a few minutes before his address came on, received the applause very modestly, shook hands with a few of us, picked up his grip and started for the station to catch his train back to Boston.

Then we ascertained what few people ever knew, that at the time of the convention he was in Boston, and that he came all the way from Boston to Atlanta and back, a distance of over 2,000 miles, to speak ten minutes.

Most people would have said that if they could not have more time than

that they would not journey so far. Washington, however, realized the value of even ten minutes, for it was the first time that he or any other colored man had ever enjoyed the privilege of addressing an audience of *white* people in the South.

The results showed that he had not overestimated the importance of this opportunity. So strongly did he commend himself to those Southerners for his wit and wisdom, his foresight and hindsight, his rare reasonableness and good sense, his appreciation of the real needs of the colored people and best means of helping them, that the next year when the great Atlanta Exposition was held, Washington was

UNANIMOUSLY INVITED

to represent his race in the Exposition in a public address. It proved to be the most notable address of the whole Exposition. It was telegraphed all over the country and published in all the papers. One of the ablest papers in the land declared that Booker Washington's address was the most notable utterance on the negro question since the Emancipation Proclamation.

I was at that time one of the secretaries of the International Christian Workers' Association. Washington wrote to us, and, referring to the interest his address had awakened, he gratefully said:

"Whatever benefits may come to my race from that speech and whatever honor may come to me will be due to the opportunity you gave me to speak ten minutes at the Atlanta Convention."

Doubtless that was true, but I doubt if any other man living would have recognized the opportunity as Washington did, and have traveled 2,000 miles to speak so short a time.

Adaptation in Christian Work.

GEORGE R. STUART.

STUDENTS are open to two dangers—first, to center their minds on one line and become narrow; second, to center their minds on nothing and become nothing.

A mechanic must understand not only his tools but also the material he works with; what he works *in* as well as what he works *with*. Set a carpenter at work on a house, show him how to use his tools, but if you don't teach him what is the right kind of lumber to use he will put up mighty poor buildings.

The average Christian worker needs to know a good deal about humanity. I once studied how to get an audience, and after wide observation I concluded there was just one reason

WHY THEY DON'T COME

to hear us, namely: They don't want to hear us. The public was never so willing as today to pay large sums to see and hear what they really want to see and hear.

I thought: "Perhaps they don't want to hear the Bible." But I found that two of the most popular plays are "Parsifal" and the "Passion Play." Among the most popular books are *Ben Hur* and *Mrs. Wiggs of the Cabbage Patch,* a little home mission story. More Bibles were sold last year than copies of any novel ever published. Folks want it, but not in dry packages.

Very few men are thoroughly equipped who also know the crowds they work with. A dentist first looks in your mouth, examines the tooth, and then chooses the particular instrument he wants. So with a doctor and his medicines, a mechanic and his tools. Some of us need to adapt our tools to the job better.

Get the best material you can from teachers and books, then study human nature. Know men. That was the secret

of Sam Jones' success in reaching the masses. It came out of his life. He started poor. He dug in an ore bank, but he studied the men he worked with and came to know what every man is made of, from the humblest negro to the president. As soon as he faced a crowd he studied it.

Some fine preachers know theology, but they don't know folks. They get wrapped up with the subject and with themselves, and preach what pleases themselves. Better develop your crowd rather than your theme, or you'll soon be a "poplar" preacher—preaching to poplar benches.

The pulpit is calling for men with brains, who can grip the situation and deliver the goods. There is no trouble getting "fields" for such men. You can't prize open doors with human crowbars. As soon as you are so big that your present place won't hold you, you will break out into a bigger one. The wasp, when it is big enough, breaks out with wings to fly with and an atmosphere to fly in and a stinger to take care of itself.

If you are looking for big places you will never get them. You will be surprised to find yourself hitting the grit all the time. Get

THE BEST POSSIBLE QUALIFICATIONS

to do the best work for the Lord Jesus Christ, and there will be no trouble about a place for you.

After serving some time as a colporter I went off to college. I thought a preacher must be a debater, so I went in for debating and won the medal. So with the English composition prize, and the reader's medal, and the orator's medal. Then I married the president's daughter and settled down in a small station in our conference. I used all my ability and knowledge to preach "George Stuart, and him dignified," instead of "Jesus Christ, and Him crucified."

The time came when I lost all my sermons and skeletons—and grip too —at Atlanta. What could I do? I told my wife.

"Can't the Lord give you some more sermons?" she said.

"He didn't give me those," I replied.

"Husband," she said, "we have been here two years, and the church has been crowded, but

NOT A SINGLE CONVERT YET!

Maybe if the Lord gave you more sermons there would be fruit."

It brought to my mind the promise of Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." We had a little child, and putting my arms around him I said:

"You know, Lord, I'd give this child anything. You have promised to do the same."

And I called on the Lord for power —not for popularity, not for applause —but for the Holy Spirit, for power to win *souls*.

Oh, my brethren, if you are really hungry and thirsty to get the richest things from God for His glory and the salvation of the lost, He will give you the folks to work with!

An Early Believer's Prayer.

"O Lord, who art the Light, the Way, the Truth, the Life; in whom there is no darkness, error, vanity nor death; the Light, without which there is darkness; the Way, without which there is wandering; the Truth, without which there is error; the Life, without which there is death; say, Lord, 'Let there be light,' and I shall see light and eschew darkness; I shall see the way, and avoid wandering; I shall see the truth, and shun error; I shall see life and escape death. Illuminate, O illuminate my blind soul, which sitteth in darkness and the shadow of death; and direct my feet in the way of peace!"

A Reminiscence of the Revival of 1857-8.

JOHN D. POPE.

IN the summer of 1857 I became pastor of the First Baptist Church of St. Paul, Minn. At that time the country was wild with speculation. On my way to church Sundays, passing hotels and street corners, it was common to see groups of men and hear from them such expressions

"Corner lots—two or three per cent a month," and "Mighty big chances!" A private record, made at the time, said: "The people here are generous, and kind, and wicked." Just then I was urged to return and settle in the East. In great perplexity of doubt and distress, a day was spent in fasting and prayer with Bible in hand among the then oak forests above Summit Avenue, overlooking the city. The result was a decision to remain in St. Paul, assuredly gathering that the Lord had a work for me to do there.

Early that fall came

THE FINANCIAL CRASH

of 1857. The excitement was terrible. Many lost everything in a day. It was pitiful to see good men almost crazed with anguish over the situation, some asking for a sermon on "The Financial Crisis," the response to which was a call to return unto the Lord.

At that time the church was overwhelmed with a debt for which there was nothing to show but the folly of ever incurring it. The only encouraging feature seemed to be that the dreadful state of depression drove so many Christians to humiliation and prayer. In view of this fact my private entry at the time reads thus: "I hope to say in a few weeks: The good old ship Zion is sailing before the breeze."

During that fall the indications of revival semed more and more apparent from week to week. Many Christians were earnestly praying for it.

The year 1858 opened with

MANY EXPRESSED DESIRES FOR A NEW AND BETTER LIFE.

Wandering prodigals began to come back to themselves, and turn their thoughts to the heavenly Father's house. Christians prayed with increased burden of earnestness. Meetings were multiplied, with preaching Wednesday evenings in addition to the Sabbath, and cottage prayer meetings were held Friday evenings. The prophet's invitation was taken up (Hosea 6:1, 2): "Come, and let us return unto the Lord: for He hath torn, and He will heal us: He hath smitten, and He will bind us up. After two days will He revive us. In the third day He will raise us up, and we shall live in His sight."

In January the pastor was called to Hudson, Wis., to assist in revival meetings, and there preached the Word to large congregations for about three weeks.

Meantime the work in St. Paul became urgent.

A DAY OF FASTING AND PRAYER

was observed. The church came together about ten o'clock in the morning, and continued with one accord in prayer until five in the afternoon, and then again in the evening until near ten o'clock.

It was a time of great power. Showers of blessing came down upon the people. Believers were quickened and refreshed, and a number of unsaved converted.

A delegation of the brethren then came to Hudson for the pastor, who returned and entered the work at home. We were then in special daily meetings one hundred days in unbroken succession, and holding three meetings Sundays.

In the course of these efforts three days of fasting and prayer were held, the first in January, the second in March, and the third in April. Those were memorable days on account of the manifest presence and power of the Holy Spirit. We assembled at ten o'clock in the morning, continued humbling ourselves before God, confessing and praying with one or two brief intermissions until five o'clock in the afternoon, and then returned and held on until ten o'clock at night, unable to close the meeting sooner.

On and immediately following each of those days of prayer new cases of inquiry arose, and confessions occurred. The Spirit of the Lord came down like rain upon the mown grass, and the work of salvation went on mightily and gloriously. The church was doubled in numbers, and more than doubled in moral and spiritual strength.

Many instances of

IMMEDIATE ANSWERS TO PRAYER

occurred. As examples, the following may here be mentioned:

At the opening of the meeting on one of the fast days a brother living nine miles out came in on his way up the country on business, and requested special prayer for his wife, who had not then the Christian hope but was inquiring after the way of life. The case was laid before the Lord by the whole church with great earnestness. Soon after word came of her joyful conversion at the very hour when the prayer of faith was being offered.

A Christian man of business from the East came into one of the meetings and asked special prayer for his son at home many miles away. The next report from that son was the news of his conversion at the time the church was praying for him.

Growing out of this time of refreshing, the St. Paul church adopted the plan of a sunrise prayer meeting on New Year's morning—a custom which has ever since been observed with great benefit.

As a result of the great revival of 1857-8 the Young Men's Christian Association of this country had its birth, and a new and powerful impulse was given to the work of missions, to evangelism and to every cause of benevolence.

In a ministry of fifty-nine years, extending over a wide range of territory, I have seen but few such mighty manifestations of divine power on so extended a scale.

And why? Simply and only because Christians have not so continued with one accord and steadfastly in prayer.

Immediate Salvation.

GRIFFITH JOHN.

DR. Griffith John, the "Grand Old Man of Central China," who celebrated his missionary jubilee in 1905, published the following remarkable statement in 1894:

"I was eight years old when I joined the church, I preached my first sermon when I was fourteen, and yet I was a missionary for twenty years before I had a full vision of Christ as an ever-present Saviour from sin. This vision of Christ is absolutely necessary for success."

Probably this fresh baptism of inward light was the cause of the fresh methods he adopted about that time. Writing in his twenty-first year as a missionary, he said:

"In no period of my life have I sought the immediate salvation of men with an aim so direct as I have done these two years. Formerly my immediate aim was the enlightenment of men, hoping that they might be converted some day. Of late my aim has been their conversion there and

then. I have gone to the chapels day after day expecting to see men brought to God whilst speaking to them, and God has given me to see wonderful manifestations of His saving power as the result. Some of our warmest, happiest and most consistent members are men who have been brought to an immediate decision in the course of a single conversation.

THIS DIRECTNESS OF AIM

in regard to the immediate salvation of men has changed my mode of preaching. I know not whether you would call it preaching at all. Formerly I used to harangue from the platform or pulpit for an hour or an hour and a half. Now I sit or stand among the people, question them and re-question them till a few ideas are clearly and firmly deposited in their minds, and then with all the energy and earnestness I can command I try and impress their minds with the importance of the things they have heard. If any one seems to be somewhat impressed I take him to the vestry where I explain matters more fully to him and pray with him. In this way some have been enlightened and won to Christ on the same day, whilst many have received impressions which cannot be effaced. During the coming year I hope to see much of the seed sown in this manner springing up to the praise and glory of God."

His advice to young missionaries has often been summed up in a single phrase:

"Preach the Gospel, and *take time to be holy* as a preparation for preaching."

Our Prison Population.

A. P. FITT.

THE Census Bureau has recently issued its printed report concerning prisoners and juvenile delinquents in penal institutions. The Act establishing a permanent census bureau states expressly that the collection of statistics of special classes, among whom prisoners are included, must not be done until after other census reports have been finished, consequently the present census was not taken until 1904.

Preceding censuses included as prisoners all persons kept behind prison bars, but the present census was restricted to sane prisoners at least ten years of age, confined on a term or indefinite sentence in civil prisons and juvenile institutions. This excluded those persons not under sentence and merely held for trial, or as witnesses in criminal cases, or detained in prison for safe keeping because of insanity or for non-payment of fines. It also excluded the inmates of military and naval prisons, the insane, and those under ten years of age.

Another important difference between this and preceding censuses is that the principal schedule used in this investigation called for a record of every prisoner during the whole year of 1904, rather than the whole prison population on any given date. This plan gives a more correct view of the present day movement of the prison population, and the personal facts regarding prisoners enable a more reliable analysis to be made regarding them. However, in order to establish connection between this and preceding reports a brief analysis of all persons confined in penal institutions was taken on June 30, 1904. On that day the following institutions were covered:

U. S. civil prisons....	4
State prisons, state and county penitentiaries.	67
Reformatories for adults	14
County jails and workhouses	1,181
Municipal prisons and workhouses	71

They contained a total of 81,772 inmates, of whom 77,269 (or 94.5) per cent were males, and 4,503 (or 5.5 per cent) were females. The ratio of prisoners to population was 100.6 per 100,000, which shows a slight decrease from the census of 1890. Twelve states showed increased ratios of prisoners to population. The figures show a decreasing proportion of female prisoners, while the proportion of colored prisoners has increased perceptibly.

At the present time the primary value of prison statistics is felt to lie in the personal facts supplied in regard to the individual criminal and in the information about the use of imprisonment as a means of repressing crime. Prison statistics are hard to procure, and no matter how complete and intelligently arranged they can serve only as a superficial means of gauging the crime movement, since they do not account for the many who, though guilty of crime, escape the penalty of imprisonment by the payment of fine, by the suspension of sentence or by some other form of leniency. Moreover, in comparing these new statistics with former reports it must be remembered that imprisonment as a penalty for minor offenses is being supplanted more and more by reformative measures. Those who formerly would have been sent to jail are now placed on probation, particularly in the case of juvenile delinquents, who are now more and more disappearing from the prison population.

The existence of this prison population opens up many

PROBLEMS NOT PROVIDED FOR BY THE GOVERNMENT.

While men and women are in detention there is the problem of their moral and spiritual welfare as well as the disciplinary results that are sought to be attained. After the prisoner is released comes the heart-breaking problem of restoring him to the confidence of the public and enabling him to get a footing as an honest man. Mrs. Maud Ballington Booth says that the best way to help a discharged prisoner is to begin before his discharge by awakening in him a realization of the sin and folly and failure of the past, and teaching him lessons of self-mastery. The Volunteer Prison League founded by Mrs. Booth has enrolled about 40,000 prisoners in the past ten years. Nearly 4,000 men coming homeless and friendless from prison have been helped.

There can be no doubt that the prisoners behind the bars offer

A MOST FRUITFUL FIELD

for bringing men and women to a definite surrender to Jesus Christ as Saviour and Lord. Official chaplains are connected only with the larger institutions, so that the work of holding meetings and visiting from cell to cell in the jails must be done by volunteer Christian effort. The testimony of Chaplain A. Drahms of the San Quentin penitentiary, California, is interesting. Writing on December 13th last he said: "Our Christian work in the prison is going on very satisfactorily now. I have often thought after 17 years in the chaplaincy of this institution, whether a more fruitful field on the whole presents itself in the ordinary life of the clergyman." Chaplain Herrick of Auburn, New York, recently reported that 26 men arose and promised to lead a Christian life on one Sunday.

When the religious welfare of prisoners was first brought to Mr. Moody's attention in 1895, he saw with his clear discernment that it must be a favorable time to reach men with the Gospel, separated as they are from surroundings of vice and crime and with plenty of time to read and to think. By means of the PRISON BOOK FUND established by him, over 660,000 Bibles, Testaments, Gospels, religious books and magazines have been sent

(*Concluded on page 539.*)

The Study of the Bible

Saul the Sinner.

A. C. Dixon.

Key texts: "Saul, a choice young man, and a goodly," 1 Samuel 9:2. "So Saul died, and his three sons, and his armor bearer, and all his men, that same day together," 1 Samuel 31:6.

Our first text is the twilight of the morning; our second is the blackness of midnight. Saul at first is like a cedar of Lebanon, towering above the other trees of the forest; at the last he is the old trunk, stripped of leaves and branches, uprooted, torn and dead. His manhood at first is a palace of stately beauty; at the last it is a wreck of ruins.

Look at him first as he is presented in the first text,

"A CHOICE YOUNG MAN, AND A GOODLY."

1. He has a fine presence. Such a physical being is not to be despised, for the body is the temple of God. 1 Samuel 9:2.

2. He has good parentage. It is a blessing for a young man to feel that he must maintain the position of an honored family. It may save him from meanness and inspire him to noble endeavor. 1 Samuel 9:1.

3. He was industrious. The road to advancement lies along the way of honest work. While Saul was looking for his father's asses he found a kingdom for himself. 1 Samuel 9:3.

4. He was humble; shrank from assuming so great a responsibility. On his return to his uncle Saul made no mention of his anointing by Samuel. When the day of coronation arrived he could not be found, for he was hidden among the stuff. There was no pushing of himself forward in an offensive way. Modesty and humility are elements of strength. Egotism is always weakness. 1 Samuel 9:21.

5. He was certain of his calling. Samuel, whom he recognized as a prophet of God, had anointed him king. Some men are weak because they are not certain they are in the right place. They fear they have missed their vocation; they are better adapted for something else. Such men are not apt to succeed. 1 Samuel 10:9-11.

6. Saul was also very magnanimous. "They despised him and brought him no presents," 1 Samuel 10:26, 27. Saul held his peace with admirable self-control. After the victory the people said unto Samuel: "Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death." But Saul replied: "There shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel." True greatness may be measured by the way in which a man treats his friends and deals with his enemies. Saul had the marks of greatness in that he was faithful to his friends and magnanimous towards his enemies. He conquered them by forgiveness. 1 Samuel 11:12, 13.

From this high position Saul fell to

THE LEVEL OF A SUICIDE.

What brought it about?

1. He became proud. Now that he is king he begins to feel the importance of making a display. He ceases to be little in his own sight. He magnifies his position above character. He determines to be a great king, while he forgets the importance of being a good man.

2. Presumption is the next step. He expects Samuel to come and offer sacrifice before the battle, but the prophet is delayed. Saul takes the matter in his own hands, erects the altar, acts as priest himself in the presence of the people, who of course know that he is disobeying God. Such an act will demoralize the people, for if the king can disobey God why may not they? The lawlessness of high officials is certain to make the multitude lawless. The sins of those in power are certain to corrupt the masses. To allow Saul to continue king, now that he has openly proclaimed disloyalty to God, would be to weaken, if not destroy, the loyalty of all the people.

God does not utterly forsake him. He is willing to give him another opportunity, so He commissions him to go up and smite Amalek with everything that he has. But Saul presumes again to disobey God by keeping alive Agag the king, with the best of the sheep and oxen. He still takes the side of his sin against God. He defends himself in his disobedience. Samuel announced to him the great principle which is good for all ages: "To obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Though Saul says: "I have sinned," he blames the people for it, and is anxious not so much that God shall forgive his sin and restore him to divine favor as that he shall not lose the honor of the people.

3. Saul in his pride and presumption becomes very censorious; he blames others for doing the very things of which he himself is guilty. Jonathan and his armor-bearer, going forth in the strength of God, climb a cliff after night, fall upon the enemy, and, assisted by the earthquake, gain a glorious victory. Saul commands that no one shall eat until the victory has become complete. The trees in the woods are full of honey, and Jonathan, faint from pursuing, dips the end of his rod in the honey, eats it and is refreshed. When Saul learns that Jonathan has disobeyed his command, he declares that he shall suffer death. By that sentence he passes sentence upon himself, for a few days before he had presumed to disobey God in a matter very much more important.

4. Saul is troubled with an evil spirit from the Lord. This evidently refers to his lashing conscience. He knows that he is doing wrong, and when conscience asserts itself he cannot be happy. Saul strives to hush the remonstrances of conscience by strains of sweet music. He sends for David and has him to play the harp in his presence, and, at first, while David plays, his conscience is silenced by the music, and Saul for the time is well and happy. But this cannot continue long. One day the evil spirit comes upon him while David is playing, and he tries to kill the young harpist with his javelin.

Sinners today make the same mistake. Instead of taking God's side against their sin, confessing their guilt, and praying for forgiveness, they go to the theatre, the concert, the ballroom, and strive to drown the voice of conscience in music or dissipation. They may have temporary relief, but it will not last long. The time will come when music and frivolous company will not quiet the lashing conscience.

5. In the midst of his pride, presumption, censoriousness, and evil conscience, Saul is consumed by a burning jealousy. His jealousy makes him artful and deceitful. He is willing that David should marry his daughter Michal, that she may become a snare to him. He sends the young warrior to slay the Philistines, hoping that they will kill him. He practices deceit until he becomes utterly unreliable. Though for the time moved by the magna-

nimity of David in sparing his life, he promises that he will never try to harm him again. David has no confidence in his truthfulness, and we find Saul acting soon after as if no promise had been made. Fighting against God changes the bold king into a contemptible hypocrite.

6. Finally Saul turns entirely from God to the Devil for support. As a last resort he goes to a witch, whose death in his better days he had decreed because he knew that her arts were evil. But he is willing, if he can, to marshal Satan himself into the ranks that are now fighting on the side of his sin against God. The end is not distant. Defeated in battle, he begs another to kill him, and then falls upon his own sword. Samson, in his death, slew many of his enemies, but Saul carried down his friends with him. Jonathan deserved a better fate. The man who refuses to repent by taking the side of God against his sin, is his own worst enemy, and the enemy of his best friends. It is only a matter of time when they will all go down in ruin together.

When Did the Stone Strike?

W. J. ERDMAN.

THOU sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together and became like the chaff of the summer threshingfloor; and the wind carried them away, so that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole world."—Daniel 2:34, 35.

The Image is the symbol of the world-power in its whole future development and final destruction. The transfer of political power from Judah, now a captive of the nations, to the Gentiles is also indicated by it. The Image measures the duration of the times of the Gentiles (Luke 21:24).

The Stone is symbolic of a supernatural power, "not made with hands," heavenly, divine. The Mountain is the Messianic kingdom. All is symbolic of Messiah and His kingdom (Gen. 49:24; Is. 2:1-4; Matt. 21:44; Luke 20:17, 18).

The toes of the Image correspond to the ten horns of the Beast of chapter seven, *i. e.*, the horns are kingdoms, the toes are kingdoms.

Now, when did the Stone strike?

1. The Stone struck when there were feet and toes to be struck.

There were no feet in the Babylonian day, none in the Medo-Persian, none in the Græco-Macedonian, and none in the Roman, when the iron legs of a Western and Eastern Empire did not yet exist in a divided form. In other words, toes and feet of iron and clay must be looked for at a time later than the twelve Cæsars and nearer to a time when the iron of imperialism and the clay of democracy in vain try to cleave together. And not until then does the Stone strike.

It is evident, therefore, the Stone cannot have struck at the birth of Christ, or at Pentecost, or at the destruction of Jerusalem, or at the edict of Constantine, for there were no feet or toes of ten kingdoms to strike.

2. The Stone struck when the whole Image went to pieces "together," i. e., suddenly and simultaneously.

It did not strike repeatedly, but once, and so shattered all together. The Image did not decrease gradually, but "together." All became like chaff, and was swept away that no place was found for them.

Such total and final ruin of all the kingdoms that once composed the Roman Empire or succeeded it did not overtake them when Christianity began to be preached, or since. The world-power of the Gentiles is still a reality, and will be until the Stone falls and grinds it to powder.

It is, therefore, evident that such a crushing, annihilating blow is utterly unlike the peaceful power of the Gospel.

3. The Stone struck before it began to grow, and not while it was growing into a great mountain.

It would seem incredible that such a notion could ever have been drawn from this prophetic vision, but this is the popular idea that the Stone is growing while the kingdoms are shattering.

In a certain volume of "Messianic Prophecy" it reads: "The living stone rolling down from the mountain, growing as it descends in strength and power, is a simple but appropriate symbol of the kingdom of God." This is even worse, for here the Stone is said to be growing in strength and power before it strikes! Daniel says the Stone grew after it struck, and then covered the place once possessed by the kingdoms.

There is not the least hint that as the Stone increased the Image decreased. The two are not seen side by side, the one gradually encroaching upon the other's ground; but with mighty blow on its brittle feet the colossal form crushes into shapeless ruin, and is swept away like the chaff of the summer threshing floor, and for it no more place is found.

It is therefore evident that if the world-power disappears in one simultaneous and sudden ruin, the Stone kingdom has not yet begun to grow, and the mighty Stone is yet to fall. In other prophetic language, "the times of the Gentiles" are not yet fulfilled. Jerusalem is still trodden under foot of the Gentiles. Their God-defying and man-defying governmental power is to meet its crisis and catastrophe in a day still future. The nations are yet to become angry against Jehovah and His Christ. The wine-press of the wrath of God is yet to be trodden, and not until then will the Son of Man set up His kingdom.

Our Prison Population.

(*Continued from page 535.*)

free by the Bible Institute Colportage Association of Chicago to chaplains and Christian workers for distribution among prisoners. Instances could easily be quoted to show the immediate blessing that has followed in the conversion of individuals, the improvement of the morals and the tone of the inmates and institutions as a whole, and in other ways. Recently a Baptist minister in Indian Territory noticed two prisoners in chains on a train. He went up to them and asked them where they were going. They stated that they were going to the penitentiary to serve their sentences, and were from the MacAlester jail, and they added:

"We have had the best services there every Sunday, and got books to read, and are both converted, and will do all the good we can in the penitentiary."

It is by the generosity of Christian friends that free grants of suitable Gospel literature have been made for this work, and it is only as the treasury of Mr. Moody's Prison Book Fund is replenished that the stream of living water can flow. The call for books always exceeds the funds in hand, since inmates are changing all the time. The appeal is made for further and continued help. Contributions may be sent to the writer or to the Colportage Association at the address, 250 La Salle Avenue, Chicago. Money contributed—all of it—is invested promptly in the spiritual welfare of prisoners.

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"In prayer may I properly address Jesus and the Holy Spirit, or our heavenly Father only?"

The normal order of prayer is unto the Father, in the Spirit, through the Son (Eph. 2:18, R. V.). Most of the prayers in the Bible are to the Father, but there is Bible warrant for praying to our Lord Jesus Christ—Acts 7:59; 2 Cor. 12:8, 9, where it is evident from the 9th verse that the Lord of the 8th verse is Jesus Christ. In 1 Corinthians 1:2 Christians are spoken of as those who call upon the name of Jesus Christ our Lord. We are not directly taught anywhere that we should pray to the Holy Spirit. There is only one recorded prayer to the Holy Spirit in the Bible, that is in Ezekiel 37:9, but the New Testament does speak about the "communion of the Holy Ghost" (2 Cor. 13:14), and communion implies our speaking to the Holy Ghost and the Holy Ghost speaking to us. There are those who testify to great blessing received through praying to the Holy Spirit.

"What six books (say) of the Bible should a young convert read or study first?"

First of all, the Gospel of John. It is one of the profoundest books in the Bible, and yet there is much in it for the youngest believer. It was written for the specific purpose of bringing people to believe that Jesus is the Christ, the Son of God, that believing they might have life through His name (John 20:31), and there is nothing that the young believer needs more than to come to an intelligent, fixed faith in Jesus as the Christ, the Son of God.

After reading the Gospel of John I would have the young disciples read the Gospel of Mark, then Luke, then Matthew. After this I would urge him to study the Acts of the Apostles, then the Epistle to the Romans. I think after that I should set him to reading the whole New Testament through in the order of the books.

"Is the Scripture of Lazarus and the rich man a parable?"

There is no indication in the way in which Jesus relates the incident that He tells it as a parable. He says: "There was a certain rich man," and then goes on to describe him. There is nothing in the context that suggests it was a parable. It seems to be told as historic fact.

The word rendered "hell" in this passage does not mean "hell" in the sense of the abode of the lost. It means the place where all the dead were before our Lord's ascension. (It is rendered in the Revised Version—"Sheol." This is not a translation, it is the Hebrew word used.) Both the righteous and unrighteous dead went to Sheol, the righteous to that portion of Sheol known as paradise, and the unrighteous to the place of suffering. But if God is everywhere, He must in some sense be present even in hell, but He certainly does not manifest His presence there as He does in heaven, or even as He does on earth.

In our next issue Dr. Torrey will answer these questions:

"Do the names 'God,' 'Lord,' and 'Lord God,' all mean the same Person—God?"

"Is it ever right to ask unconverted though moral people to teach a Sunday-school class or do other definite Christian work?"

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THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by JAMES M. GRAY

LESSON 20.

Joseph's History. Genesis 37 to 47.

The general familiarity with the subject of these chapters warrants the grouping of them in one lesson, especially as there is little in them requiring explanation within our present scope.

1. Chapter 37—*Loved and Hated.*

It may seem foolish for Joseph to have made known his dreams to his brethren, and thus increase their enmity against him, but we should consider God's purpose in the matter, whether Joseph understood it or not. In the outcome it was important that they should know these dreams, which were really prophecies, in advance of their fulfillment for the sake of the moral effect upon them.

In this chapter it will be seen that the merchantmen are called both Ishmaelites and Midianites, both being in the company, perhaps, as their territories were contiguous in Arabia.

2. Chapter 39—*Sold Into Slavery.*

Note the faith and piety of Joseph as indicated in v. 9, in language unlike anything hitherto recorded of the patriarchs. Note too that according to v. 20 Potiphar must have doubted the truth of his wife's charge, or else he would probably have executed Joseph.

3. Chapter 40—*Falsely Imprisoned.*

This chapter is chiefly notable for the further evidence it gives of Joseph's intimate acquaintance with and faith in God, and the close dealings of God with him in the revelation of these things.

4. Chapter 41—*Exalted to the Throne.*

Note Pharaoh's testimony to Joseph's power with God (38), not that he himself knew the true God, but that he witnessed to the power Joseph had with the God he (Joseph) served. How does this incident in Joseph's life illustrate 1 Tim. 4:8, last clause?

The name given Joseph by Pharaoh merits attention notwithstanding the difficulty in its interpretation. The Revised Version spells it "Zaphenath-paneah," but it is not determined whether it is of Hebrew, Egyptian or Coptic derivation. If the first it may mean "Revealer of secrets"; if the second, "Bread of Life"; if the third, "Saviour of the world"; all bearing on the same thought and any of them both significant and appropriate.

5. Chapter 42 to 44—*Dealing with His Brethren.*

The details of these chapters show the purpose of Joseph to "multiply unlooked for events and complicate the situation for his brethren, both to awaken their conviction of wrong-doing in the past and an expectation of something still more mysterious, whether good or bad, in the future"—thus preparing them for the great revelation soon to be made.

In chapter 42:17, 18 the reference to the period of three days is rather important for its bearing on the death and resurrection of Christ. It will be well to note, for example, the vague way of the Hebrews in using the words. According to our usage, had Joseph's brethren been imprisoned three days it would not have been until the fourth day that he changed his plan, but instead of that they were shut up but two nights and the intermediate day, with parts of the first and third days. This it will be recalled was the time Jesus was in the grave, so that there is no more reason to accuse the Bible of inaccuracy or contradiction in the one case than in the other. (*Studies in Genesis,* in loco.)

6. Chapter 45—*Revealing Himself to His Brethren.*

Why was Pharaoh so pleased to have Jacob and his family settle in Egypt? To show appreciation of Joseph? Yes, and for

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other reasons. It was not merely threescore and six souls that constituted the whole encampment of Jacob, but (as there is some reason to believe) between three and four thousand souls, if we count all their dependents. The greatness of Jacob's ancestors in this respect which we have seen, justifies such an estimate, which was a most valuable accession to any nation when we consider the character of the people.

And there may have been another reason if it be true (as is generally believed) that the reigning dynasty at this time was the Hyksos or Shepherd kings, i. e., Syrians or Asiatics who centuries before had invaded and siezed upon the kingdom, and so were unpopular with the native races. It would be a great advantage to them to have so powerful an accession of Asiatics as Jacob's tribe represented, not only to increase their riches but to "give additional firmness to the throne against the discontent and disturbance of the native races."

7. Chapter 46 to 48—*Settling the Family in Goshen.*

What was Jacob's first halt (46:1)? It is easy to picture the old man here, at the sacred abode of his grandfather, offering sacrifices on the ancient altar and seeking the mind of God on the momentous step he is about to take. What counsel and comfort were given him (2-4)?

Note the suitableness of Goshen as a place of settlement for the Israelites. In the first place, it afforded good pasturage and they were shepherds, but in some parts of it there was excellent tillage as well. In the next place, its location being comparatively easy of access,—near the Isthmus of Suez,—made it only easy to depart from later on when the necessity was so great. And last, but not least, it was a location where the least offense would be given to the native races, and there was reason for such offense because shepherds were held in abomination by them. Their subjugation by a shepherd race explains this in part, but there was another reason in that the Egyptians for religious reasons did not eat flesh. They worshipped the beasts which the Israelites ate and offered in sacrifice to God.

How long did Jacob live in Egypt (47:28)? What solemn promise did he extract from Joseph just prior to his death (29-31)? Do you think this expressed only the natural desire to be buried with his own people, or did it express as well faith in the divine promise that his seed should ultimately inherit Canaan?

QUESTIONS ON THE LESSON.

1. What name did Pharaoh give Joseph, and what are its possible meanings?
2. How does this lesson throw light on the period that Christ remained in the grave?
3. What probable dynasty of Pharaohs is before us in this lesson?
4. Give some reasons for Pharaoh's satisfaction in welcoming the Israelites to Egypt.
5. What made Goshen a desirable locality for them?

LESSON 21.

The Typical and Dispensational Aspects of Joseph's History.

The life of Joseph more than any other patriarch represents or suggests that of Christ and also shadows forth the history of Israel as a nation.

1. The first view we have of him he is loved of his father and hated by his brethren, and there are three things for which his brethren hated him, namely: the love of his father for him, his manifest separation from them in a moral sense, and his dreams in which his future supremacy is announced. There were the same three things for which Christ was hated by his brethren after the flesh: (1) His Father's love, expressed not in "a coat of many colors" but in those manifold works which showed themselves in Him and which He declared were of the Father (John 10:32; 14:11); (2) His separation from them (John 15:17-25); and (3) the announcement of His future glory (Matt. 27:57-68).

2. Joseph is next conspired against and

sold, and it is his love-mission to his brethren, as sent by his father, that gives the opportunity or occasion for this. How like the history of our Saviour in His coming unto Israel! Joseph is cast into a pit at first, but instead of putting him to death his brethren sell him to the Ishmaelites. So the Jews, knowing it was not lawful for them to put any man to death, transferred Jesus to the Gentiles.

3. Joseph is now a slave in the house of the Egyptian, but that house is greatly blessed of God because he is in it: a type of Christ's ministry to the world while He abode therein. And yet Joseph's goodness to the house of the Egyptian did not avail in the face of false accusation, nor did that of Christ to the world. The former is cast into prison where again all things come under his hand, and so Christ descends into a darker prison-house where He manifests Himself as master of all there (Col. 2:15; 1 Peter 3:18-22).

4. Joseph's humiliation issues in exaltation, his sorrow is turned into joy; the parallel to which in Christ's case is very simple, as we see Him raised from the grave to the throne of glory. "God sent me before you to preserve life," said Joseph to his brethren, and Jesus at the right hand of God is ministering in the same way, only in the spiritual sense, to His brethren of Israel to whom He is as yet unknown.

5. But in connection with or prior to Joseph's exaltation he enters on a new relationship—that of marriage with a Gentile woman, suggestive of the unique relationship of Christ to His church, composed chiefly of Gentile believers.

6. Now comes the time of famine which speaks practically of the period at the end of this age, a literal seven years as indicated by Daniel 9, when the church shall have been translated to meet her Lord in the air, when "men's hearts will be failing them for fear and for looking after those things which are coming on the earth" (Luke 21:25-27), and when Israel will be preparing through trial to recognize and receive her rejected Lord.

At this point Benjamin comes into view as blended with Joseph in the prototypal relation. To quote another here: "We see how all at last is made to depend upon Benjamin. No one person could be a full type of Christ, and Benjamin is brought in to supplement what is lacking in Joseph. Benjamin means 'the son of my right hand,' and he represents the Messiah of power for whom the Jews have always been looking. But Benjamin, before he was called by his father the name which means 'the son of my right hand,' was named by his mother 'Benoni,' which means 'the son of my sorrow.' It was necessary for Christ to be the sufferer before He could be the conqueror. Christ, known to us as the rejected One, is now exalted and seated at the right hand of God, and He is the One whom Israel *does not know.* A Christ triumphant and reigning over the earth is the One for whom they have always looked; the Sufferer for whom they did not look but who must precede the Conqueror they have refused.

"But power does not lie with Benjamin for whom his brethren are looking, but with Joseph whom they have refused. As a conquering Messiah Christ has been prophesied to them, and as such He longs to display Himself in their behalf. This He cannot do without atonement for the sin that led them to their refusal of Him. For this they must be brought to repentance, and God sends them into an agony for their ideal Messiah that makes them ready to receive the true one. In the last great sorrow that shall overtake Israel as a nation this shall be accomplished. Before Him whom they do not know they shall plead for the Benjamin who has been lost to them, and in the agony of that hour, while they are still pleading for the ideal conquering Messiah, the heavens shall suddenly open and they shall be overwhelmed by a revelation of the Christ they refused (Zech. 12:10).

"The Conqueror and the Sufferer are one and the same blessed Person. The 'Lion' that prevails to open the book is the 'Lamb' that was slain."—*The Numerical Bible,* by F. W. Grant; *The Unfolding of the Ages,* by Ford C. Ottman.

LESSON 22.

The Close of the Patriarchal Age. Genesis 48 to 50.

With the history of Joseph, Genesis concludes what is commonly called the patriarchal age. Yet there are two or three important facts for consideration before passing to the next book.

1. The life of Judah.

For example, Joseph's history was interrupted almost at the beginning by that of his brother Judah (c. 38). A very shameful history is that of Judah, but recorded doubtless because of its bearing upon the genealogy of Jesus, since Tamar, mentioned in connection with him, prostitute though she were, became an ancestress of our blessed Lord (Matt. 1:3).

2. Jacob blessing Joseph's sons, 48.

Note the past and the future of Jacob's faith as enunciated in vv. 3 and 4: his adoption of the two sons of Joseph, and how that in some sense they were to receive the blessing forfeited by Reuben and Simeon (see the following chapter, and compare 1 Chron. 5:1, 2). By the adoption of these two sons of Joseph the tribes of Israel were enlarged to thirteen, but by a special divine arrangement, as we shall see subsequently, that of Levi had no part in the division of the land of Canaan, and the nation was thus able to always preserve the original number, twelve.

Of the two sons of Joseph Jacob gave the pre-eminence to one contrary to the law of primogeniture and evidently by divine guidance, though for reasons we do not know. By and by we shall see a fulfillment of this predictive blessing in the pre-eminence of the tribe of Ephraim. Notice the form of blessing on these sons, and how it is a kind of credal expression of Jacob (vv. 15, 16). This is the earliest creed of the true faith on record, and suggests an example to us in these days when all sorts of people say they believe in God, meaning so many different things thereby. We should be careful that it be known in what God we believe, namely, "the God and Father of our Lord Jesus Christ," with all that the term implies. When in this blessing Jacob speaks of "the Angel" who redeemed him, he means Jehovah Himself, since (as we have previously learned) He is identical with the second Person of the Trinity. "Angel" means "the sent One," in which connection please read Gal. 4:4, 5.

You will note the triumphant faith of Jacob all the way through this closing transaction of his earthly career. His assurance of the fulfillment of God's promises to His people takes away the fear of the death from him and leads him to regard those promises greater than all the worldly glories enjoyed by Joseph and his sons as princes of the Egyptian realm. Observe also that he disposes of that which God has promised him for his descendants with as much confidence, or more, than he would dispose of an earthly estate.

3. Jacob's prophecy of the twelve tribes, 49.

In accordance with the curse on Reuben (3, 4), his tribe never attained distinction in the history of Israel. Simeon and Levi for the same reason were both divided and scattered in the later allotment of the land (5-7): see for the former, Joshua 19:1, 9; 2 Chron. 15:9 and 34:6, and for the latter Num. 35:7, 8 and Joshua 21:1-42. Levi's curse, however, was turned into a blessing, doubtless because of their righteous conduct, as will be seen later. Compare Ex. 32:25 and Deut. 33:8-11.

The reason Judah obtained the pre-eminence (8-12) was not for his superior moral character (as we have seen) but for reasons known only to God. "Judah" means "praise," and as F. W. Grant says, it is striking to see in the history of Israel how when Judah came to power in the time of David, the worship of Jehovah revived. David who came of Judah was himself the sweet psalmist of Israel who has given to the saints of every generation songs of praise that never grow old.

It is in connection with Judah (10) that we have the clearest and grandest prophecy of the Redeemer since that of Eden (Gen. 3:15). His was to be the royal tribe, and the scepter should not depart from him nor

the lawgiver (or the rulers' staff) from between his feet until Shiloh come. Both Jews and Christians are agreed that Shiloh, which means "peace-maker," applies to Christ, in which regard it is noticeable that the tribe of Judah maintained at least the semblance of government in Israel until after the crucifixion, while since that time she has had no national existence. All apologists agree in regarding this as one of the strong confirmatory evidences of the Messiahship of Jesus.

Zebulon, in fulfillment of the prediction in v. 13, dwelt on the Sea of Galilee, his borders running back on the west and north to that of the land of Sidon, Naphtali being contiguous. Their occupations and dangers as seamen made them courageous, and "they jeoparded their lives" in the battles of the Kingdom (1 Chron. 12: 33-34). The territory of Issachar was one of the most fertile in Canaan, explaining their pacific and industrious life as predicted in vv. 14, 15. The language concerning Dan is difficult to understand (v. 16, 17), but Asher's territory like that of the two other tribes mentioned was one of the best in Israel and corresponded with the meaning of his name, "happy" or "fortunate." Of Naphtali we have spoken in connection with Zebulon. The tribe of Benjamin seems to have always been warlike and cruel in instinct and character.

The death of Jacob calls attention to the fact that his last days were not only his most tranquil but those in which we see the work of his conversion and sanctification carried to its culminating point.

4. The burial of Jacob and the death of Joseph, 50.

What period of time was devoted to the ceremonial worship for the grandees of Egypt (v. 3)? During this period Joseph was isolated from the court of Pharaoh, doubtless, which accounts for his request of others (v. 4, 5).

At what locality in Canaan did the funeral procession halt, and what further ceremony was performed there (v. 10)? It is thought that this halting place was chosen as affording suitable subsistence for the great cortege during the interval of further mourning, though we cannot speak definitely of it.

How did Joseph's brethren exhibit needless fear on their return (15, 16)? Do you think they spoke the truth in alluding to their father, or was it just a ruse on their part? How does the circumstance illustrate the power of a guilty conscience? How does Joseph's reply illustrate the kindness of God to us in Christ (21)? In what way does the whole circumstance suggest the ground of assurance for them who put their trust in Christ?

In what way did Joseph exhibit his faith in God's promise concerning Israel (24, 25)? Compare Heb. 11:22.

QUESTIONS ON THE LESSON.

1. Which of Joseph's sons received the pre-eminence in Jacob's blessing?
2. What important lesson is suggested by 48:15, 16?
3. In what way has the meaning of Judah's name been fulfilled in history?
4. Quote the prophecy of 49:10, and show its application to Christ.
5. State the typical and dispensational aspects of Joseph's history as given in the last lesson.

The Office of Deaconess.

In Paul's description of Phebe we see (Ro. 16:1, R. V.):

(1) "Our sister." Do not overlook the place of woman's ministry in the New Testament church.

(2) "A servant," or "deaconess"—as it is in the margin of the R. V.—one employed in the service of the church, set apart for specific duties such as care of the sick and strangers.

(3) "A succorer of many," literally, as one of the most sane and spiritual writers of modern days interprets the passage, "a friend of converts in trouble."

(4) What the apostle asks for her:

a. That they may "receive her in the Lord."

b. That this reception be "as it becometh saints."

c. That they assist her in her need.

—*Joseph W. Kemp.*

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by **R. A. TORREY**

LESSON 36.

Our Lord and the Woman Who Was a Sinner. Luke 7:36-50.

DISCOVERY OF THE FACTS.

1. A curious and an anxious seeker, vv. 36-39.

Who invited our Lord to eat with him? What was the purpose of the invitation? Did He ever on any other occasion receive an invitation to eat from this class? (11:37; 14:1.) Did He ever receive invitations from a different class? (Mark 2:14, 15.) How many of these invitations did He accept? How many of us can have Him at our table?

What unexpected guest came to the Pharisee's house? What sort of a woman was she? What drew her there? What gave her the courage to come to our Lord? (Matt. 11:28.) Did He like to have such persons come where He was? (5:30-32.) What did she bring with her? What for? What did she do when she got where He was? Why did she weep? It it a good thing for sinners to weep? (Ps. 51:17; Joel 2:12, 13.) Is sorrow for sin repentance? (2 Cor. 7:10.) What was it moved this woman to penitence? Would Pharasaic treatment have done it?

What did the Pharisee conclude from this scene? Where was he right in his reasoning? Where was he wrong? According to his idea how is righteousness to be shown? According to Christ's idea how is righteousness to be shown? Are there any people who hold the Pharisee's idea today? Did our Lord know this woman was a sinner? Was that to His mind a reason for rejecting her? (1 Tim. 1:15.)

2. A critic rebuked and a penitent commended, vv. 40-46.

How did our Lord prove to this supercilious Pharisee that He *could* read hearts? What did He say first to him? Why did He have something to say to Simon? Has He anything to say to each of us? In this parable who is represented by the creditor? By the two debtors? By representing both the Pharisee and the woman as debtors, what does our Lord aim to teach him? By picturing Himself as the creditor of both, whom does He assume to be? In what second point does our Lord represent the Pharisee and the woman as being alike (v. 42)? How many men and women are alike in these two respects? (Ro. 3:22, 23.) Had the Pharisee realized it? Do moral, respectable sinners today realize that they are just like drunkards and harlots and thieves and murderers in these two respects? Ought they to be taught it? When men have "nothing to pay" what does our Lord do? Before they enjoy that forgiveness what must they do? (Luke 18:13, 14.)

With what question did He conclude His parable? What was the purpose of this question? (To show the Pharisee that if this woman had been a greater sinner than he, she was now a more loving saint.) According to this, what must there be before there can be any deep, intense love for Christ? Why is it some of us have no deeper and intenser love for Him? Will those forms of Christianity that minimize sin and have little to say about pardon, produce a very ardent love for Christ? How many of us have sinned enough to put us in the class of those who have been much forgiven? Why is it then that we do not love more? Did Simon see the purpose of Christ's question?

What was the second question our Lord put to Simon? Did he really see the woman? What was all he saw in her? What did our Lord see in her? What is all

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the Pharisee of today sees in a redeemed man or woman? What does our Lord see in a redeemed man or woman? What contrast did He draw? Who appears in the better light in that contrast, Simon or the woman? Who appears in the better light in His eyes today, the redeemed outcast now filled with intense love to his Redeemer or the cold moralist? With whom was our Lord better pleased, Simon or the woman who had been a sinner? With whom is He best pleased today? Does He mark the dishonor shown Him today as He did that shown by this Pharisee? Does God? (Heb. 10:28, 29.)

3. Forgiveness, Love, Peace, vv. 47-50.

What was the conclusion our Lord drew from this woman's act? Was she forgiven because she loved much, or did she love much because she was forgiven? What will be the proof that we are forgiven? What did He say to the woman? What does "forgiven" mean? Does He say that to any today? To whom? (Acts 13:38, 39.) Had she a right to say she knew she was forgiven? How did she know it? Has the believer a right to say he knows he is forgiven? How does he know it? Did Jesus say: "Thy sins *shall be* forgiven"? If the woman had questioned whether she was forgiven, what would she have been doing? What did the hearers say? What is the right answer to that question? What did our Lord tell the woman had saved her? What ground had she for her faith? (Matt. 11:28.) How had her faith saved her? How many will faith save? (Ro. 1:16.)

What were Christ's closing words to the woman? Why could she "go in peace"? How alone can we "go in peace"? (Ro. 5:1.)

CLASSIFICATION OF TEACHINGS.

1. Our Lord.

His humanity, 36; deity, 40, 41, 42, 48, 49; compassion for sinners, 38; attractiveness to sinners, 37; knowledge of sinners, 39-47; power to forgive sinners, 48; desire for and appreciation of the love of sinners, 44-46.

2. Sinners.

Drawn to our Lord, awakened by Him, 37; received by Him, 39; forgiven by Him, 48; when saved, devoted to Him, 44-46.

3. Forgiveness.

Free to, needed by all sinners, great and small, 42; our Lord the giver, 48, 49; faith the condition, 50; peace and love the result, 47.

4. Faith.

Comes to our Lord, 37; begets love to Him, 44-46; enters into His peace, 50.

5. Simon and The Woman.

Moral, 41.	Immoral, 37.
Honored, 26.	Despised, 37, 39.
Unloving, 44-46.	Loving, 44-46.
Censorious, 39.	Penitent, 38.
A debtor with nothing to pay, 42.	A debtor with nothing to pay, 42.
Rebuked by our Lord, 44-46.	Commended by our Lord, 44-46.

LESSON 37.

The Unpardonable Sin. Mark 3:20-35. (Compare Matthew 12:22-50; Luke 11:14-36.)

DISCOVERY OF THE FACTS.

1. Considered insane by friends, vv. 20, 21.

How was the eagerness of the multitude to hear our Lord illustrated? Was it simply to hear Him that the multitude came? (vv. 9, 10; Luke 6:17.) Was He willing to have His rest and refreshment broken in upon in this way? (Mark 6:31-35.) Why? In which did He find the most satisfying refreshment, food for His own body or ministering to the needs of others? (John 4:31, 34-36.) If He had been like many of us, what would He have done if the needy multitudes gathered about Him when He needed food and rest? Why was it He sent the multitudes away in one instance? (Mark 6:45, com-

pare John 6:15.) When His friends heard how He was taking time from rest and refreshment to minister to the needy multitudes, what did they at once conclude? If a man nowadays spends his strength and takes the time that other men would spend in eating and rest in ministering to the needs of perishing souls, what do many people conclude about him? Suppose he neglects the table and his rest to accumulate wealth or gain worldly honor, what do they think about him then?

What did our Lord's friends try to do? Were they moved by kindly or hostile motives? Were they right? What lay at the root of their grievous mistake? Was any other man of God beside our Lord ever reckoned insane? (2 Kings 9:11; Jer. 29:26; Acts 26:24.)

2. Considered in league with the devil by His foes, vv. 22-30.

What was the interpretation put upon His actions and deeds by the scribes? Why did they seek to explain His miracles in that way? What would have been a more simple and natural explanation? (John 3:2.) Why did they not accept that explanation? (John 3:19, 20; 11:47, 48; Mark 12:7.) For what purpose had these scribes come down from Jerusalem? (vv. 2, 6; 7:1, 2; Luke 5:17, 21; Matt. 21:15, 16.)

What was the immediate occasion of their accusing Him of being in league with Beelzebub? (Matt. 12:22-24.) Was this the only instance in which this accusation was brought against Him? (Matt. 9:34; John 7:20; 8:48, 52; 10:20.) If such charges were brought against Him, what may His disciples expect? (Matt. 10:25.) Did these awful accusations grieve Him? (Ps. 69:20.) For whose sake did He "endure such contradiction of sinners against Himself"? (Is. 53:3, 4.) Did He meet these outrageous charges with anger and invective? What did He do? Had the scribes made these charges directly to Himself? (Matt. 12:25; Luke 11:17.) Of what was "knowing their thought" a proof? (1 Kings 8:39.)

What was His argument to prove that it was not by Satan's power that He cast out Satan's emissaries? Was that a conclusive argument? If it was not by Satan's power that He cast out demons, by what power must it have been? (Matt. 12:28; Luke 11:20.) Who was He who could thus put forth "the finger of God" and bring Satan's power to naught? To what does He compare Satan in verse 27? To what does He compare the man under Satan's influence? (Luke 11:21, 22.) What must be done before the poor victim of Satan can be delivered? Who is the "stronger than he" (Satan) who comes upon him and overcomes him and taketh from him all his armor and divideth his spoils? (Luke 11:22.) If a man then is under the mighty power of Satan to whom must he look for deliverance? Why is he sure of it if he looks to Him? Who must this One who is mightier than Satan be?

What turn does the thought take next? How many sins are pardonable? (1 Peter 2:24.) What is the condition upon which they will be pardoned? (Acts 10:43; 13:39.) What is the unpardonable sin? (Matt. 12:31, 32.) Why unpardonable? (Heb. 6:6.) Will one who has committed the unpardonable sin wish to come to Christ? Will every one who comes to Christ be received? (John 6:37.) If then one does come to Christ what does it conclusively show? Will the Spirit move upon the heart of one who has committed this sin? If then the Spirit is moving a man's heart what does it show? What change does the Revised Version make in the closing words of verse 29? What is implied by that change? How does this doctrine of an unpardonable sin (see especially Matt. 12:32) bear upon the doctrine that all men will ultimately be forgiven and saved? Why did our Lord utter this warning? Had they in so saying committed the unpardonable sin?

3. Misunderstood by His nearest kin, vv. 31-35.

What was the effect of the conflict between our Lord and the scribes upon His relatives? What was their object in calling Him at this time? Instead of trying to call Him away what ought they to have been doing? (Luke 10:39-42.) Was it an occasion of any grief to Him that His own

kin and His own mother misunderstood Him? (Ps. 69:7, 8.) Which caused Him the more bitter grief, the terrific denunciation of His avowed enemies or the strange misunderstanding of His own kin? Which causes Him the more bitter grief today, the gross misrepresentations of His open enemies or the failure of His professed friends to understand Him? How did He rebuke the interference of these officious relatives? What were the characteristics of this rebuke? Who did He say were His nearest kin and most loved ones? (John 14:21-23.) Does obedience to God make us children of God and so nearest kin to Christ, or does it prove that we already are children of God and nearest kin to Christ? How do we become children of God? (John 1:12, 13.) What is the test by which we shall know we are (v. 35)? (1 John 2:29.) Is the love that our Lord here proclaims a general love or a love for each individual who does God's will? If we wish Him to have this deeper and peculiar affection for us as individuals what must we do? If we would do God's will what must we first become? (Ro. 7:18, 19; 8:3, 4; 1 John 3:9; Gal. 3:26.) How much does He love us if we "do the will of God"? Are there any other blessings pronounced in the Bible upon those who do the will of God? (Matt. 7:21; John 7:17; 1 John 2:17; 3:22.) What is the will of God? (John 6:29; 1 John 3:23.)

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*

Divine, 23 (Luke 11:17; 1 Kings 8:29), 27 (cf. Matt. 12:28; Luke 11:20); drew the multitudes to Himself, 20, 32; forgot His own needs in His consideration for the needs of the neglected masses, 20; was counted "beside Himself" by His friends, 21; and in league with the devil by His enemies, 22; would not be severed from the path in which God led Him by the impulses of natural affection, or the misunderstanding and opposition of blind friends, or the slanders and plots of unprincipled enemies, 21, 22, 31-33; composed in the face of unjust and outrageous accusation, 23; put His enemies to confusion, 23-29; stronger than Satan, binds him, alone can deliver his victims, 27; forgives all sins but one, 28; finds His nearest kin in those who obey His Father's will, has a peculiar and personal love for each obedient child of God, 34, 35.

2. *The scribes.*

Dogged the footsteps of our Lord, accused Him of being in league with the devil, attributed the work of the Spirit of God to Satan, 22; committed, or were in imminent peril of committing, the unpardonable sin, 29, 30; were answered and silenced by our Lord, 23-26.

3. *The friends of our Lord.*

Misunderstood Him, misrepresented Him, hindered His work, tried to put a stop to His work, 21; interrupted His work, were without calling when they should have been within listening to Him, 31; grieved Him by their lack of appreciation of Himself and His purposes perhaps more than His avowed enemies by their slanders, 21-33; tenderly but severely rebuked by Him, 31-35.

4. *Satan.*

Mighty, masters men and takes possession of them as "his goods," overmastered by Christ, bound by Christ, despoiled of "his goods" by Christ, 27.

5. *The unpardonable sin.*

There is an unpardonable sin, 29; there is but one unpardonable sin, 28; it is blasphemy against the Holy Ghost, its character is such and it discloses such settled antagonism to the truth and to good that it is certain that the one who commits it will never repent, it is unpardonable because eternal and never repented of, 29, R. V.

LESSON 38.

The Parable of the Sower. Matthew 13:1-23. (Compare Mark 4:1-20; Luke 8:4-15.)

DISCOVERY OF THE FACTS.

In what sort of a church was this parable uttered? Is there much justification in the Bible for open-air meetings? If we consider all open-air preachers cranks, whom do we condemn? What celebrated sermons were preached in the open air? Why did our Lord go to the seaside to teach? What thoughts should guide us in selecting a place to teach or preach? When did He speak? (Luke 8:4.) Was He in the habit of speaking only when a great multitude assembled? (John 3, 4.) Any other instances where multitudes came to hear Him? (Matt. 5:1; 15:32; Luke 8:45.) Why did the great multitudes come? What did our Lord always see in a great multitude? (Matt. 9:36-38; Mark 2:2; 4:34.) From which sermon did the greater good come, that to great multitudes or that to one woman? (John 4:39.)

What method of teaching did our Lord employ on this occasion? Had He ever employed it before (v. 10)? What was His purpose in using it now? (vv. 10-13; Mark 4:11, 12.) Whose fault was it that some of the people had these things spoken unto them in parables and not clearly? If we want the truth clearly and not in parables, what must we do? (John 7:17.) What does God send to those who do not love and will not heed the truth? (2 Thess. 2:10-12.) From what sort of a pulpit did our Lord speak this parable? (Mark 4:1.)

What picture does the parable present to us? Of what is the seed the symbol? (Luke 8:11.) Why is the Word of God likened unto a seed? (Col. 1:5, 6.) Is there any comfort in the thought that the Word is a seed? Who is the sower? Who can be sowers? What promise is there in the Bible to all who earnestly sow it? (Ps. 126:6.) Where will the fulness of the harvest be seen? What did the sower do before he went out to sow? Why is it that so many would-be sowers get so scant a crop? How many kinds of soil are mentioned in the parable? What do these different soils represent?

Who are represented by the wayside hearers (v. 19)? (Luke 8:12.) What becomes of the seed sown in such hearts? Who is the chief agent in taking away the seed sown in these hearts? What is his purpose? (Luke 8:12.) What is the one thing, above all others, from which Satan wishes to keep men? What power is there in the truth if planted, believed and rooted in the heart? (Luke 8:12.) How do people get to be wayside hearers? Can a wayside hearer become a good soil hearer? Why did our Lord say that "the devil cometh and taketh away the Word"? Why did He not say the seed lay there and rotted, or the impression faded away? Is it an important part of Satan's work to take away the seed sown in human hearts? How soon does Satan come? (Mark 4:15.)

What became of the seed in the second case? Who are represented by the rocky ground hearers (v. 20)? (Luke 8:12.) Is there any response to the truth in this case? Upon what does it take hold? What is it that is rocky and impenetrable? Do these hearers give any promise? (Mark 4:16.) Is it always a good sign when any one responds very readily to the Word and receives it *at once* with gladness? How does a man who sees the real bearing of the truth and its solemn demands oftentimes receive it at first? Which is better, a swift work or a deep work? What became of the seed in this case? What is symbolized by that (v. 21)? What was the cause of their falling away? If the seed were well rooted what would be the effect of the sun? If the Word is well rooted in a man's heart what will be the result of "temptation, tribulation and persecution because of the Word"? Have we any N. T. illustrations of rocky ground hearers? (Gal. 4:15; 5:7; 6:12.)

What became of the seed in the third case? Whom does this represent? Has

there been any real attention to the Word here? Has it taken any hold on the will? Are they capable of bearing fruit? What is the trouble in their case? What is represented by the thorns? (Mark 4:18, 19; Luke 8:14.) What had been done with the thorns? What ought to have been done? What is the practical lesson? Have we any instance in the N. T. of one in whom the Word was in danger of being choked by "the cares of this world"? (Luke 10:41, 42; 14:18, 20.) When may we know that the cares of this world are choking the Word? How can we keep from being anxious about anything? (Phil. 4:6, R. V.) What very solemn warning has our Lord given us in regard to the cares of this world? (Luke 21:34, 35.) What was the second thing that choked the Word? Are those who have riches the only ones in peril from them? (1 Tim. 6:9, R. V.) What is the third thing that choked the Word? What becomes of the seed? (Mark 4:7.) What will become of the unfruitful? (John 15:6; Matt. 3:10.) Is this a danger in our churches today? Have we any N. T. illustrations? (2 Tim. 4:10; Rev. 3:14, 17, 18.)

What became of the seed in the fourth case? Who are represented here? (5:23; Mark 4:20; Luke 8:15.) In how many instances did the seed come to nothing? In how many did it bear fruit? Did it pay then to sow it? Have we any of the fourth class today? If we are tempted to be discouraged because of the first, second and third, with what thought can we encourage our hearts? What promise have we to comfort us? (Is. 55:11.) Are we to conclude that three-fourths of the seed came to nothing? At what stage in the growth of seed did the failure occur? What was the proof of the good soil? What is the test of genuine acceptance of the Word? (Jas. 2:18; John 15:5.) Have we any N. T. illustrations of the seed sown on good soil? (Acts 17:11, 12; Col. 1:6; 1 Thess. 1:2, 3.) Is the good soil all equally productive (v. 8)?

What is the practical lesson of the parable (vv. 9, 24, 25)? (Luke 8:18.) Did the disciples understand the parable? What did they do? (Luke 8:9.) When we don't understand any of Christ's teaching, what is the wisest thing for us to do? What prayer of the Bible ought every student of the Bible to have ever upon his lips? (Ps. 119:18.) Why didn't the others ask to have the parable explained? If they had, would our Lord have granted the request? (James 1:5.) What privilege did He say His true disciples had? Is that much of a privilege? How did they get this privilege, as something earned or a gift? Why had it been given to them and not to the rest (v. 12)?

CLASSIFICATION OF TEACHINGS.

1. *The Word.*
   (1). Its power—to grow, 5-8; to bear fruit, 23; to save men (Luke 8:12).
   (2). Its importance—in heedless hearts, 4, 19; in shallow hearts, 5, 20; in preoccupied hearts, 7, 22.
2. *Hearers of the Word.*
   (1). Foolish—hear but do not heed, 4, 19; heed but do not hold, 5, 20; hold but do not hoe out thorns, or hold with only half the heart, 7, 22.
   (2). Wise—hear, understand, heed, accept, hold fast, pray for light, 9.
3. *The devil.*
   His existence and reality, appreciation of the power of the Word, hatred of the Word, alertness, activity, malignity, power, 4, 19.

LESSON 39.

The Parable of the Wheat and Tares. Matthew 13:24-30, 36-43.

DISCOVERY OF THE FACTS.

1. *Two sowers, vv. 24, 25.*

To whom was this parable spoken (v. 36)? To whom was it explained? What parable preceded this? How much time intervened between the two? Is there any connection between the two?

To whom is the kingdom of heaven likened? Does this form of expression mean that the kingdom is like the man

himself or that its progress is like that in this history of which the man is the central figure? What is meant by "the kingdom of heaven"? Whom does the sower in this parable symbolize (v. 37)? What is implied in the title "Son of Man"? What is symbolized by the good seed (v. 38)? In the preceding parable what did the good seed symbolize (v. 19)? What is the relation between the two?

What is the field (v. 38)? Whose field is the world? Who is the god of this world? (2 Cor. 4:4.) Is he rightful ruler in this world? What does our Lord assume to be by claiming the world to be His field? In whose field did the Son of man sow? How many of us have a field? What is our field? What is it our duty to do in regard to it? If one has a very small field is it important to sow good seed in it? Which is best, a small field well cultivated or a large field poorly cultivated? Can any of us tell how large our field is?

What harm came to the field? Who is the enemy (v. 39)? Does this mean a personal devil? (2 Cor. 2:11; 11:14; 2 Thess. 2:9, 10; Matt. 4:1-11.) Why do men deny the existence of a personal devil? What proof of his existence have we? What does this parable teach us as to his character? Is he lazy?

Whom do the tares represent (v. 38)? How do wicked men come to be in the world? How does the devil sow them? (Gen. 3:4, 5.) What is taught by that? Where did the devil sow them? Do the tares ever get into the church? What are tares literally? Is such an atrocious act ever committed in fact? What illustration have we in history of the devil sowing tares? (Gen. 3; John 13:2; Acts 5:3; 20:29, etc.) Does the devil have any helpers in sowing tares? What may we be sure will be sown on top of the wheat we sow in the home, in the Sunday school, etc.? When is the enemy said to have sown the tares? What did the Saviour mean to teach by that? Can we always be on our guard? What guarantee then have we that we shall always be kept? (Ps. 121:3.)

What did the enemy do when he had sown the seed? Why? Does he try to conceal himself today when he has done his work? Was there any similarity between the work of Satan and that of the Son of man?

2. Two crops growing together, vv. 26-29.

When were the tares discovered? When and how can tares be distinguished from wheat? When and how can bad men be distinguished from good? (Matt. 7:20.) Were they tares before they were discovered to be such? How many kinds of seed were there? How many kinds of men are there? (1 John 3:10.) What was the first feeling of the farmer's servants when they discovered the tares? What does this surprise represent? What is our Lord's answer to the question of the origin of evil in the world? What is the origin of the obstacles to Christ's work today? (1 Thess. 2:18.) How far can Satan hinder? (Job 1:12; 2:6.) What was the second feeling of the servants in regard to tares? What does that represent? Did this spirit ever manifest itself in the disciples? (Luke 9:54.) Have the professed disciples of Jesus ever exhibited this spirit since? Does the householder permit the tares to be rooted up? Does this prohibit the excommunication of church members? (18:15-17; Ro. 16:17; 1 Cor. 5:3-5, 11; 2 Thess. 3:6, 14. What is forbidden? Has the command any bearing on church discipline? What reason does the householder give for not rooting out the tares at once? How might the wheat be rooted out? What question that men are constantly asking do His words answer? Why does God delay the execution of judgment on the wicked? (2 Peter 3:9.) What element of Christ's character is here set forth?

3. Two harvests, v. 30.

Were the tares and wheat to grow together forever? When is the harvest (v. 39)? What two kinds of harvest are spoken of in the Bible as taking place at the end of the world? (Rev. 14:14-20.) What is to take place at the harvest? Who are the reapers (v. 39)? What will they do with the tares? What is signified by binding them in bundles? What is meant by the burning (v. 42)? Where else is the doom of the wicked spoken of as fire?

(2 Sam. 23:6, 7; Matt. 7:19; John 15:6; Is. 66:24; 5:24; 9:18, 19; 10:16, 17; 33:11, 12; Heb. 6:8; 10:26, 27; Matt. 25:41; Rev. 20:15; 21:8.) What shall be cast into the fire (v. 41)? What shall the wicked do in the furnace of fire (v. 42)? What does "gnashing of teeth" signify? (Acts 7:45.) Where is the barn where the wheat is gathered (v. 43)? What shall they do there? Who will shine most? (Dan. 12:3.) How much of the wheat will be gathered into the garners? How many of the tares will be cast into the fire (v. 41)? Does this parable teach that the evil gradually disappears from the world or that evil and good grow side by side until a final, awful catastrophe in which the good shall be separated from the evil? Does the harvest precede or follow Christ's coming? (Matt. 24:30, 31.) Upon what does our place in the harvest depend? What does the lesson teach about the devil's character? About God's?

CLASSIFICATION OF TEACHINGS.

1. *Jesus.*
   His humanity, 37, 41; deity, goodness, 24; the ideal man, 37; the world's rightful Lord, 24; the world's final judge, His long-suffering, severity, 30; His final triumph over Satan and sin, 41-43.
2. *The devil.*
   The certainty of his existence, the malignity of his heart, the activity of his movements, the cunning of his operations, the subtlety of his methods, 29, 35; the usurpation of his dominion, 24-26.
3. *The angels.*
   Christ's servants, 41; ministers of Christ's mercy, 30; executioners of His wrath, 42.
4. *Man.*
   Two classes—sons of the kingdom, sons of the devil, 38; not always distinguishable or separable now, 29; will be distinguished and separated when they are ripe—the one for heaven, the other for hell, 30; two destinies—God's garner, the furnace of fire, 30; two experiences—burning in hell, shining in the Kingdom of their Father, 42, 43.
5. *The bliss of the righteous.*
   Its character—real, final, certain, glorious, 30, 43; its nature—holy fellowship, communion with Christ, effulgent glory, 30, 43; time—the end of the age, 40.
6. *The doom of the wicked.*
   Its character—real, certain, final, terrible, 30, 31, 42; its nature—physical torment, moral degradation, unholy companionship, unavailing cries, 30, 42; time—the end of the age, 40.

Singing in Tent Meetings.

WM. R. MARSHALL.

I had the idea, while I thought it was important to get filled with the Spirit and with the Bible, that people would come and hear me preach, and I would not need the singing. But experience is a great teacher. I found out in my ten years of experience, especially in regard to tent and open air work, that you cannot have too good singing. Last summer and fall, when we organized over on the northwest side for the purpose of holding an evangelistic meeting in a tent, someone came to me and asked whom we should have to lead the singing. I said: "The very best we can get." The people are not through yet testifying as to the value of the songs in that Gospel tent.

There was one man who hadn't been in church in twenty years. The tent was erected within four doors of his home, and he knew nothing about it until Sunday afternoon when he heard singing.

"What is the matter, wife?" he asked. "Has heaven dropped into our midst?"

She said: "That is the singing over in the tent."

"Tent!" he said, "what tent?"

She told him, and he said: "I am going right over."

He came, and was won to Jesus Christ. I took the testimony of at least a dozen men who never went to church. One who was drawn out of a saloon nearby by the singing. It seemed to reach out for blocks.



A SUNDAY AFTERNOON SERVICE AT LEMO
Conducted under the joint auspices of the Second

Notes.

The First International Convention of the Young People's Missionary Movement will be held in Music Hall, Pittsburg, March 10-12. One object of the convention is to pray for and resolve to enter upon an educational campaign among the seventeen million young people and Sunday school members in the United States and Canada. The attendance is limited to 2,500 outside of Pittsburg.

Mr. Arnold E. Butler, son-in-law of the late Richard Cadbury of Birmingham, England, conducts every Sunday a class known as the "A. B. C." (Afternoon Bible Class). This class was begun in 1886, and since Mr. Butler took charge ten years ago its attendance has grown from 300 to 1,250. The class meets at 3 p. m. in the big hall of the Friends' Institute, and on open Sundays, when men bring their wives and sweethearts, the attendance reaches from 1,800 to 2,000.

Melvin E. Trotter was the principal speaker at two mass meetings held on Sunday, February 2, in the Auditorium at Omaha, Neb., in the interest of the Union Gospel Mission recently organized by Charles F. Robel. $3,700.00 was subscribed to help the mission along. A lodging house, free reading room, free employment bureau and a restaurant where the hungry will be fed in exchange for a little work will be installed.



L, FAIRMONT PARK, PHILADELPHIA, PA.,
terian Church and a Business Men's Committee.

Record of Fourteen Cities Which Have Recently Secured New Y. M. C. A. Buildings.

CITIES	Population	Amount Raised	Days	Number of Subscribers	Largest Subscription
Baltimore	600,000	512,000	29	6,200	30,000
Detroit	350,000	423,179	27	4,166	50,000
St. Paul	195,000	315,000	3 yrs	9,030	20,000
Syracuse	120,000	312,000	90	3,200	100,000
Kansas City	300,000	283,000	26	4,103	15,000
Indianapolis	220,000	273,834	18	5,834	10,000
Portland, Ore.	150,000	249,200	6 mo.	8,000	50,000
Richmond, Va.	100,000	227,623	15	4,264	25,000
Denver	200,000	224,000	30	4,200	25,000
Ottawa, Can.	70,000	202,809	14	3,600	20,000
Duluth	75,000	181,000	30	1,300	10,000
Omaha	125,000	105,000	30	1,800	10,000
Pottsville, Pa.	15,000	103,511	25	1,410	20,000
La Crosse, Wis.	30,000	100,000	35	2,200	25,000

FOR SERMON AND SCRAP BOOK

Someone Is Listening!

A policeman noticed that a poorly-dressed woman came nearly every evening to stand beneath the window of a magnificent residence. Several times he thought of driving her away, but noticing that she did no harm he approached and asked why she came. She told him that her work was finished at nine o'clock, and she came there to hear the sweet voice that sang such beautiful hymns in that parlor every evening—it made her forget that she was tired and prepared her for a pleasant sleep.

There is someone listening under the window of your life. Sweetly sound forth the love of Jesus.

All His Benefits.

I was walking along one winter's night, hurrying toward home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By-and-by I heard her counting: "Two hundred and twenty-three, two hundred and twenty-five."

"Oh, dear," she said, "I had no idea there were so many!"

Ah! dear friend, I sometimes say: "Now, Master, I am going to count Thy benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself:

"I had no idea that there were so many!"
—*Mark Guy Pearse.*

Crying for Love and Sympathy.

"Stop that child's mouth, or send it to its mother," said a gruff voice in a sleeping car, as it whirled along at the rate of forty miles an hour.

"The child is crying for its mother who is dead in the next car," replied a tremulous voice.

A foot-fall is heard on the floor of the car, two strong, rough hands pull aside the curtain, and the gruff voice, now tender, says:

"Give me the child, and I will help you take care of it."

And that strong, rough man walked the floor till the little head found sleep on his sturdy shoulder.

If, amid the world's whirl and rush, we will but listen, we will hear the cries of the lonely and suffering. All unconsciously they are crying for the love and sympathy of Him who died for them, and who has commissioned us to take His place in ministering to their wants and telling them of Him.

The Missionary Impulse.

When the bill was introduced in the Mass. legislature to incorporate the A. B. C. F. M. some one objected:

"We need religion at home. If this bill passes there will not be enough to go around."

But some one else rose and said:

"Religion is such a commodity that the more you export the more you have left."

True Settlement Work.

At the funeral of Mr. Frank Crossley of Manchester, England, his pastor said he had asked him, when he planned to move in and live in Ancoats:

"What about your children?"

"Well," replied Mr. Crossley, "I have come to the conclusion that if I take my children there I will want to improve the surroundings for the benefit of them and all the people."

The chief of police said he never had to put extra men in that district.

The Drunkard's Alphabet.

A stands for Alcohol; deathlike its grip;
B for Beginner, who takes just a sip;
C for Companion who urges him on;
D for the Demon of drink that is born;
E for Endeavor he makes to resist;
F stands for Friends who so loudly insist;
G for the Guilt that he afterwards feels;
H for the Horrors that hang at his heels;
I his Intention to drink not at all;
J stands for Jeering that follows his fall;
K for his Knowledge that he is a slave;
L for the Liquor his appetites crave;

M for convivial Meetings so gay;
N stands for No that he tries hard to say;
O for the Orgies that then come to pass;
P stands for Pride that he drowns in his glass;
Q for the Quarrels that nightly abound;
R stands for Ruin that hovers around;
S stands for Sights that his vision bedims;
T stands for Trembling that seizes his limbs;
U for his Usefulness sunk in the slums;
V stands for Vagrant he quickly becomes;
W for Waning of life that's soon done;
X for his eXit regretted by none;
Youth of this nation, such weakness is crime;
Zealously turn from the tempter in time.

—*Canadian Epworth Era.*

A Prayer for a Blessing

(SUGGESTED BY MODERN CHURCH METHODS)

"O Lord, I come to thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in thy vineyard, Thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Saturday's spree;
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
I have no time to teach them what is right.
But thou, O Lord, considering all my cares,
Wilt count them righteous and wilt heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our program advertise,
Because I've chased these merchants till they hid
Whene'er they saw me coming—yes, they did!
Increase the contributions to our fair,
And bless the people who assemble there.
Bless thou the grab-bag and the gipsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
Our dancing party gayer than the rest.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen."

—*Selected.*

Called of God.

A high calling.....Phil. 3:14
A holy calling.....2 Tim. 1:9
A heavenly calling.....Heb. 3:1

The Life More Abundant.

A powerful life.....Acts 1:8
A strong life.....Phil. 4:13
A victorious life.....2 Cor. 2:14
A praising life.....1 Peter 1:8
A satisfied life.....Phil. 4:18
A glorifying life.....1 Cor. 6:19, 20
A fruitful life.....John 15:16

Isaiah 6.

1. The *place* of the vision. Solitude, service.

2. The *power* of the vision. Conviction, confession (v. 5).

3. The *purpose* of the vision. Cleansing (v. 7), consecration (v. 8), commission (v. 9).

—*J. Knox Montgomery.*

The Demand of Christ.

1. Matthew, a business man: "Follow Me" (Matt. 9:9).

2. Nicodemus, a scholar, a rabbi: "Ye must be born again" (John 3:7).

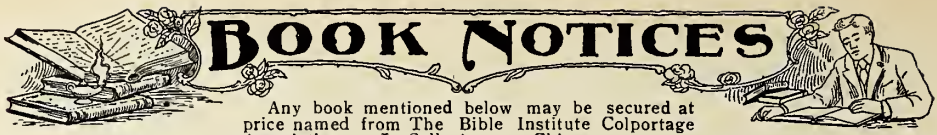
3. The young ruler, rich and self-righteous: "Sell all thou hast, and distribute to the poor . . . and come, follow Me" (Luke 18:22).

The Lord's Return.

John 14:1-3 and 1 Thes. 4:16-18 compared.

Jesus says:	*Paul says:*
"I will come again."	"The Lord Himself shall descend from heaven."
"And receive you unto Myself."	"The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."
"That where I am, there ye may be also."	"So shall we ever be with the Lord."
"Let not your heart be troubled."	"Wherefore comfort one another with these words."

—*James M. Gray.*



Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

TAKING MEN ALIVE, by Charles Gallaudet Trumbull.

Some books on "Personal Work" adopt the plan of giving their readers the very Bible passages to use with different classes of inquirers. Other books deal more with the principles underlying success in soul-winning. Mr. Trumbull's volume is of the latter order. It is for the awakening and development of the individual as a trained and intelligent worker rather than for his mere furnishing with certain stock references. Chapters are devoted to the usual phases of the subject, each preceded by "Preparatory Thoughts and Questions" and closing with "Topics and Questions for Study and Discussion." Illustrations from the career of the author's father, H. Clay Trumbull, light up the principles and methods set forth. It is a book which demands thought, and it repays the faithful reader abundantly.

199 pages, 8 x 5½ inches, with Topical and Scripture Indexes and frontispiece. Y. M. C. A. Press, New York City. Cloth covers, 60 cents; paper covers, 40 cents.

JERRY MCAULEY, edited by R. M. Offord.

Jerry McAuley, the apostle to the lost, the first on the roll of rescue mission workers, died on Sept. 18, 1884, at the age of 45 years. He got his first vision of Christ in a cell at Sing Sing penitentiary at the age of 24 or 25 years. The remarkable way in which God used him in the Water St. and Cremorne missions in New York City is not known to the present generation of readers, to whom, therefore, this book brings a fund of useful and inspiring information. Several chapters are autobiographical, while other consist of character sketches and incidents contributed by his associates and friends. One must know Jerry's life work to understand the modern rescue mission movement.

304 pages, 8½ x 6 inches, illustrated. American Tract Society, New York City. $1.00 net.

THE VOICE OF GOD IN MY SOUL, by Virginia Breckenridge Bates.

This volume prints a paper read by Miss Bates at various Bible study classes. The authoress emphasizes the three unerring means by which the voice of God is discerned in the soul, viz., God's Word, the Holy Spirit and God's providence. In a most earnest, tender and helpful way she urges the use of these means. Her intelligent use of Scripture in stating her points indicates a clear apprehension of and practical experience in what she teaches of the use of the Bible in learning the will of God. The book is an excellent one to put in the hands of young Christians.—*A. A. P.*

55 pages, 7¾ x 5¼ inches. Religious Publishing Co., Chicago. 50 cents.

THE HIGH PRIESTLY PRAYER, by Handley C. G. Moule.

Bishop Moule is one of the most helpful of living devotional writers, and in this volume he takes us into the very Holy of Holies—the 17th chapter of John. The matter is treated in thirty short chapters, every one fragrant with adoration and love. The bishop's meditations and exhortations all grow out of an exegesis of the Scripture passage, thus feeding the soul upon God's own Word.

222 pages, 7¼ x 5 inches. Religious Tract Society, London. 3s. 6d.

THE CONTINENT OF OPPORTUNITY, by Francis E. Clark.

It goes without saying that when "Father Clark" undertakes to give the public a carefully written book it will be interesting. In this volume we have a succinct history of the republics of South America from Panama to Argentina. This history is given so that the reader may the more enjoy the up-to-date descriptions that follow, of natural resources, and of the commercial, political, educational and religious outlook of the various countries. Having had peculiar opportunities to meet the presi-

dents of the republics and noted men in all professions and walks of life, the author gives us information at first hand. His impressions and descriptions of the country and people as he takes the reader with him step by step on his recent journey through South America in the interest of the Christian Endeavor Society are exceedingly entertaining.

To any contemplating a tour through this southern continent the book is of peculiar interest. No one can fail to be impressed with the opportunities in every department of life these neighboring republics offer, especially to those who are ambitious to enter openings where pioneer work of greatest importance is to be found—work which will tell mightily for the shaping of the destiny of a continent awaking to every conceivable privilege. South America needs people of pronounced Christian principles to go there to stamp the coin of worthy character upon the fast increasing institutions of all kinds.—*A. A. P.*

339 pages, 8½ x 5¾ inches, illustrated. F. H. Revell Co., New York City. $1.50 net.

WHERE THE BOOK SPEAKS, by Archibald McLean.

The author's aim is to show the connection between missions and the Bible, that is, that the missionary idea runs through the Bible like a golden cord. Texts are quoted, passages analyzed, miracles and parables expounded with this purpose in view. The chapters are sermonic in character.

241 pages, 7¾ x 5¼ inches, with frontispiece of author. F. H. Revell Co., New York City. $1.00 net.

THE DAY OF PENTECOST: An Exposition of Acts 2, by A. C. Gaebelein.

As usual with him, Mr. Gaebelein has given a helpful exposition of Holy Writ in this brochure. His purpose has been to offset the present-day delusions concerning the gift of tongues, and like some others who have written on the theme from the same standpoint he shrinks from admitting that God may bestow that gift upon the church in this day. We go with him in all he says against the excrescences of the times, but hold ourselves open to receive the evidence of the genuine when it appears.

Mr. Gaebelein is very clear and Scriptural in setting forth the relation of the Holy Spirit to the Christian believer, and gives a fine example of real expository preaching in his analysis of Peter's discourse. We assume the contents of the little book were first given orally from the platform, and hence commend the style to our younger evangelistic preachers, not excepting a footnote on p. 37.—*J. M. G.*

62 pages, 6½ x 5¼ inches, paper covers. Our Hope, 80 Second St., New York City. 20 cents.

Also Received.

MAN'S DEIFICATION: SATAN'S LIE, by Wm. R. Nicholson.

32 pages, 6¾ x 4¾ inches, paper covers. C. C. Cook, New York City. 10 cents.

CAN MORALITY SAVE US? by I. M. Haldeman.

19 pages, 7½ x 5 inches, paper covers. C. C. Cook, New York City. 10 cents.

CHRISTIAN AMERICA: IS THE REPUBLIC A CHRISTIAN STATE? by John F. Carson.

60 pages, 6¾ x 5 inches, paper covers. Author, Brooklyn, N. Y. 20 cents.

TITHING IN THE MODERN CHURCH, by A. B. Strickland.

25 pages, 6 x 3½ inches, paper covers. Observer Pub. Co., Greensburg, Ind. $1.50 per 100.

A volume which is called "The Devil's Bible" is in the library of the royal palace of Sweden. It is a huge copy of the Scriptures, written on 300 prepared asses' skins. One report says that it took 500 years to complete this copy, which is so large that it has a table by itself. Another tradition says that it was completed in a single night, due to the assistance of his satanic majesty, who, when the work was finished, gave the monk a portrait of himself for a frontispiece. The illuminated likeness of the devil still adorns the front page of the work. This volume was carried off by the Swedes in the thirty years' war from a convent in Prague.

WORLD NEWS AT A GLANCE

The Vatican press of Rome indulges in bitter comment upon the election of Ernest Nathan as mayor of that city. Nathan is a Jew, born in England.

The Presbyterian Church has missionaries in Venezuela, Colombia. Chile and Brazil, South America. There are 77 Presbyterian churches in Brazil alone.

The Japanese version of the Bible published by the British and Foreign Tract Society costs about 3½ cents printed in Japan, and is sold for about 2½ cents.

The Intercollegian, the organ of the Student Volunteer Movement, devotes two and a half pages (Feb.) to "Workers Needed Immediately for Mission Fields."

The monthly organ of the Rangoon Y. M. C. A. states that the goal of 1,000 members is in a fair way towards being reached. In the Junior section 137 boys are enrolled.

A church building and parsonage costing about $25,000 have been erected in Constantinople and dedicated for the use of the First Evangelical Church, connected with the A. B. C. F. M.

The One by One Working Band in England proposes that every member should become a foreign missionary by means of intercessory prayer on behalf of some stated missionary in the field.

An outlet among the poor of Birmingham, England, for the social and spiritual energies of Rev. J. H. Jowett's church has just been made possible by the opening of the Digbeth Institute in the slums.

The Church Missionary Society of England, the largest in the world, has nearly 1,400 European agents, of whom more than one-half are sustained by special associations and churches, or are self-supporting.

The Moravian Mission, on the borders of Tibet, reports five stations and 140 members. Progress has been made in Bible translation, both in classical Tibetan and into such dialects as Ladaki, Bunan, and Machat.

A great missionary exhibition is to be held in Agricultural Hall, London, next June and July. There will be a large display of missionary relics from all lands, such as the tree under which the natives buried Livingstone's heart.

The Forward Movement Committee of the Presbyterian Board, 156 Fifth Avenue, New York City, prints a very suggestive pamphlet entitled *A Church with a World Parish,* which refers to a church in the presbytery of Newark, N. J.

Rev. Robert Thompson and Rev. J. W. Baird, missionaries of the American Board in Bulgaria, are to be set apart for two years in order to undertake the revision of the Bulgarian Bible, their salaries being paid for this purpose by the British and Foreign Bible Society.

The first missionary of the Presbyterian Church in Korea was sent out in 1884. The first administration of the Lord's Supper took place on Christmas Day, 1887, with seven Koreans present. This denomination now has enrolled 15,079 baptized Christians, with upwards of 60,000 adherents and 767 places of worship.

A revised edition of the Kaffir Bible has just been completed in South Africa. The Presbyterian Synod of Kafraria at its recent session recorded its appreciation of the work of the revision committee, which, it declares, is "the fruit and unsparing labor of men who brought to their task gifts of accurate scholarship and thorough and living knowledge of the language, and have placed the Kaffir-speaking people and Christian workers under an undying debt of gratitude."

America's Annual Expenditure.

Foreign Missions	$ 7,500,000
Drugs	27,500,000
Jewelry	60,500,000
Confectionery	178,000,000
Tobacco	949,500,000
Liquors	1,744,447,672

Galilee Baptist Church of Denver, Colo., of which Rev. Joshua Gravett is pastor, supports a mission at Changsha City, Hunan Province, Central China, whose work consists of a Gospel day school, children's meetings, evening Gospel meetings, poor girls' home, and the "Broadcast" tract printing, under the charge of Mr. and Mrs. Allen M. Cameron.

"If God disturbs me tomorrow, in being disturbed is my chief rest, because I know that when He moves it is to higher reaches of life, to better positions beyond; and though the ultimate issue of this present disturbance may be far on, every mile of the journey He has chosen, and every place where I pitch my tent, He has selected for me."—*G. Campbell Morgan.*

Rev. A. W. Clark, of the American Board Mission in Austria, writes of a recent visit to the mission in Russia: "Our mission in Russia is only six years old, but we have three congregations, two preachers, and over a hundred members. Lodz is the center, and in and from this city most important efforts of evangelization are in progress. Our Bible work, aided by Scotland, has now five colporteurs in Russian Poland."

Among the reasons given by the North Africa Mission why special prayer should be made for North Africa, are: the extinction of the Christians there by Mohammedanism in the seventh century; the fact that there are less than 500 living converts out of the whole Mohammedan population of North Africa; it is opening on all sides to missionary effort, while many towns and districts are still without any witness for Christ.

A recent decision of the Court of Appeals in Lisbon, Portugal, is that the mere hawking of so-called Protestant Bibles in that country does not constitute a crime of disrespect to the religion of the State. A translation of the judgment is given in *The Converted Catholic* for last month. Colporters of The British and Foreign Bible Society and other agencies will thus be freed from arrest and confiscation of books at the instigation of the priests.

In the English Church Uganda Mission in Africa, Bishop Tucker has just admitted to deacon's orders two chiefs in Toro, "the first of their race to enter the Christian ministry." The Bishop also confirmed four hundred Batoro candidates, and dedicated a beautiful new church, built of brick. Only eleven years ago the Bishop baptized the first converts in Toro, and now there are over 3,000 Christians and 1,400 communicants in the country. During a recent tour of two months the Bishop confirmed 1,200 candidates.

China.

China contains one-fourth of the world's inhabitants, and of these 30,000 die every day. This means that cities like Auburn, N. Y., Canton, O., Joliet, Ill., or Sacramento, Calif., would be blotted out in a day. This is

CHINA'S TRIBUTE TO DEATH AND THE GRAVE.

"One-fifth of the women of the world are waiting in China for the knowledge of the Saviour who died for them."—*Mrs. Howard Taylor.*

Napoleon said: "When China is moved, it will change the face of the globe."

Shall China move as "the yellow peril" or as "a holy nation"?

With the Gospel as a fulcrum, the church of Jesus Christ has power to move China.

Have YOU ever asked God for your share in it?—*W. G. Pope, England.*

The Secret.

Away in foreign lands they wondered how
Their single word had power;
At home the Christians, two or three, had met
To pray an hour.

The weary one had rest, the sad had joy that day—
I wondered how;
A ploughman singing at his work had prayed:
"Lord bless them now."

Yea, we are always wondering, wondering how,
Because we do not see
Someone, unknown, perhaps, and far away,
On bended knee. —*Selected.*

NOTES AND SUGGESTIONS

Dates Worth Remembering.

March 2, 1791. John Wesley died.
March 4, 1901. D. W. Whittle died.
March 6, 1837. A. T. Pierson born.
March 8, 1887. Henry Ward Beecher died.
March 9, 1907. John Alex. Dowie died.
March 10, 1898. Geo. Müller died.
March 19, 1813. David Livingstone born.
March 20, 1840. Rev. J. R. Miller born.
March 24, 1823. Mrs. F. J. Van Alstyne, ("Fannie Crosby"), born.
March 25, 1869. W. R. Moody born.
March 29, 1882. Mt. Hermon School incorporated.

Personalia.

The death of Morris K. Jesup in New York on January 22 removed one who was not only a prominent banker, but also one of the leading Christian and philanthropic men in this country for the last forty years.

Dr. G. Campbell Morgan's new assistant is Rev. Frank Wayland Pattison, son of Dr. T. Harwood Pattison, for twenty years professor of Homiletics and Pastoral Theology in Rochester (N. Y.) Seminary.

"It is stated that Canon Cheyne is about to retire from the Rochester (England) Cathedral Chapter, owing to his suffering from a physical infirmity which makes it impossible for him to undertake duty at Rochester again. His canonry is annexed to the Oriel Professorship of the Interpretation of Holy Scripture in the University of Oxford. The prospective retirement of this Canon ought to be to all of us, without the least breach of Christian charity, most welcome news. It has long been one of the most glaring of Church scandals that such a rank and notorious rationalist and Bible sceptic as Canon Cheyne should be allowed to hold his dual post at Rochester and Oxford. If we had had a St. Athanasius or a St. Cyril of Alexandria or a St. Hilary among our ecclesiastical authorities, he would have had to go long ago."—*English correspondent of The Living Church.*

Father Hugh Benson, who besides being like his brothers an adept in continuous literary production, is a convert to the Roman Communion, has been lecturing in England on the experiences of a convert before conversion. The difficulties which seem to have decided him to give up the English Church were doubts as to its catholicity. Father Benson spoke without bitterness of his association with the Mirfield community, saying: "At that time I believed that we had the true priesthood, and we practiced Catholic doctrines. We used the Anglican Book of Common Prayer, supplemented it with a great part of the Catholic Breviary. At the conclusion of the mission which I conducted as a part of my public work, I used to hear far more confessions than I have heard as a Catholic priest. On practically every point except the supremacy of the Pope we believed the teaching of the Catholic Church and taught most of her doctrines, as thousands of the Anglican clergy are doing today." In the light of these personal statements it is hard to explain how Father Benson has succeeded in incorporating in his recent novels and contributions to periodical literature so much animus against the communion he has abandoned. It often seems as if the kind of truth attained by conversion was not worth the sacrifice of good temper and general common sense.—*The Churchman.*

Miscellanea.

St. George's Methodist Episcopal church, Philadelphia, claims to be the oldest Methodist church in the world used continuously for worship, having been dedicated on November 24, 1769.

The Gordon Bible and Missionary Training School of Boston and the Newton Theological Institution of Newton Center, Mass., have agreed to consolidate under the name of "The Gordon School of the Newton Theological Institution," located in Newton.

The Second Annual Report of the City Rescue Mission of Saginaw, Mich., is illustrated with cuts of converts and incidents of the work. George W. Trotter is superintendent.

Three thousand two hundred and one men and women publicly accepted Christ as their Saviour last year at the three affiliated missions in Los Angeles, Cal., namely, Union Rescue Mission, City Rescue Mission and Sonora Rescue Mission.

The 34th Annual Report of the Duluth Bethel Society gives an encouraging statement of the work done during 1907. Meetings are conducted in English, Finnish and Swedish—3,827 Gospel meetings in all. J. T. Moody is chaplain and general supt.

The Southern Baptist Convention by hearty and unanimous vote resolved to raise $500,000 for home missions this year. Work is conducted under these auspices in Cuba, Panama, as well as among foreigners, negroes, mountaineers and Indians in this country.

The Massachusetts Bible Society employs 16 colporters who work among the immigrants as they land in Boston, as well as from house to house in cities and in country districts. Systematic colportage work must be used to reach thousands of natives in Massachusetts, who are almost as unused to the Bible as the veriest heathen.

When the Rev. Thomas De Pamphilis, a missionary among the Italians of Wilmington, Del., was undergoing examination for ordination recently, he was asked the question: "Do you believe there is such a place as purgatory?" "No, no," was his answer, with a smile as he continued, "well, if there is a purgatory, this is it that I am in now!"

The Liverpool (England) School of Bible Study conducted by Messrs. J. Louis Fenn and F. J. Foxley, commenced its winter session on January 10 with a record attendance. It was started three years since, at the close of the second Torrey-Alexander Mission and has been steadily growing all the time. There are between two and three hundred registered members this session.

During the past 18 months the Bible House of Los Angeles has printed

37,000 complete underscored New Testaments (Spanish),
330,000 separate Spanish Gospels,
275,000 selected portions,
30,000 Spanish wall texts,
241,500 underscored Spanish tracts,
145,000 underscored English gospels,
542,000 underscored English tracts.

The Iowa State Board of Parole has officially declared that the smoking of cigarettes leads to crime, and has promulgated a new rule to the effect that paroled prisoners shall not smoke the "coffin nails." Before the rule was promulgated statistics were compiled, and it is claimed that in nearly all cases where convicts were returned for crimes committed while out on parole they had been cigarette smokers.

J. O. Buswell, supt. of the Lumbermen's Evangelistic Council, says the closing month of the year 1907 saw more lumber camp men definitely brought to Christ than any other one in the history of the logging industry. "A trip that I made has proven to me that men are thinking seriously of the Christian life, on the landing, in the blacksmith shops, skidding logs, in the two-by-four offices, and in fact all through the woods where our chaplains have been preaching, singing and living the Gospel."

The American Humane Education Society offers $600 for the best essays in favor of and against vivisection; another prize of $1,000 for the best drama of "The Christ of the Andes," which the Society hopes to place before theatrical and other audiences; another $1,000 for the best story showing the folly and wickedness of international wars, and still another $1,000 for the story best calculated to make the rich and poor more kind to each other, and so harmonize the disputes between capital and labor.

Bishop Fallows of Chicago says that his "Christian Psychology" movement is opening up auspiciously, and that it is most emphatically a revival movement. "There is a deepening of the spiritual life in large numbers of those who are coming for help,

and a leading up to the things of the soul in the case of those who may have been indifferent to spiritual matters. I therefore feel that we are going along the lines of Christian Evangelism. I could not be interested in it otherwise."

The Hebrew Christian Publishing and Trading Company has been organized with offices at 138 Bible House, New York City, for the purpose of publishing Hebrew Christian literature and pressing the claims of Christ upon the two millions of Jews in North America. The "trading" is to obtain the means to sustain the work, publish a monthly magazine, etc. Dr. Daniel S. Gregory is president, B. M. Shapiro, vice president and general manager. The catalog and price list offers for sale imported honey and olive oil, communion wine, flowers, praying shawls, phylacteries, scrolls of the law, olivewood articles, etc. These are inexpensive, and will prove interesting objects in connection with the study of the Bible.

A unique service, a custom of long standing in the Nestorian Church, was recently held in St. Andrew's church, Yonkers, N. Y., which maintains work among Assyrians. At this service 140, almost all of them men, attended. Evening prayer from the church's prayer book was said in Syriac, and then one of the Assyrians, an accountant, taking his place on the chancel steps, read the names of the members. Each, rising in turn, told something of his work for the year or about his spiritual experience, and ended by pledging a sum to support the services during the year to come. At the close the men came forward and gave the sums they had pledged. The men work in factories, and most of them are heads of families. The amount contributed was about $200.

The official Roman Catholic Directory claims 13,887,426 members in the United States (an increase of 733,073 over last year), including all the baptized. New York has the largest Roman Catholic population, placed in round numbers at 2,650,000; Illinois stands second with 1,468,644; Pennsylvania third with 1,404,604. There are 15,665 priests (one to every 925 members), and 12,314 churches—about one for every 1,100 members. In the parochial schools and other educational institutions of the Roman Church there are 1,310,300 pupils.

The *Scientific American* draws attention to the value of incense as a deodorant and preventative of disease. While modern chemistry has produced many powerful and effective disinfectants, all have the objection of offensive smells that render them unsuited for use in the home. The burning of incense containing sandalwood and frankincense acts as a mild but perfect disinfectant and deodorant, at the same time permeating the air with a delightful, soothing perfume. Apart from its religious uses, therefore, it has value in large buildings for the purification of the air and prevention of disease. In the benediction of incense given by Martene occurs the prayer: "May the Lord bless this incense to the extinction of every noxious smell!"

Most careful intrigue and diplomacy are displayed by those whose business it is to fill up the ranks of "fallen" women. Poverty is a mighty factor in their hands.

"We are trying to save such girls as you," urged an earnest worker who was visiting the "levee" district.

"You're too late! I'm sorry," the girl replied; "why don't you do something for the girls in the stores and factories who earn so little that they have to come to these places?"

The startling percentage of country girls is largely augmented by the innocent-looking advertisement you read in your morning paper under the heading of "Help Wanted." Many a thousand of innocent girls, brought up in Christian homes, have thus been trapped, snared and destroyed. The employment agencies also contribute their quota.

☞Those receiving a sample copy of THE INSTITUTE TIE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

THE EVANGELISTIC FIELD

Recent Meetings.

F. O. Gray at Earlham, Ia.

J. D. Belknap at Buffalo, N. Y.

J. R. Pratt at Pawtucket, R. I.

Wm. A. Sunday at Decatur, Ill.

W. H. Williams at Sedalia, Mo.

Harry L. Maxwell at Fremont, O.

French E. Oliver at Mankato, Kan.

John L. McKinsey at Maitland, Mo.

Milton S. Rees at Springfield, Mass.

E. R. Hermiston at Baker City, Ore.

Hart and Magann at Fulton, N. Y.

Joseph C. Ludgate at West Branch, Ia.

George H. Thompson at Jacksonville, Ill.

Rev. J. C. Tillitt of Denver, at Doniphan, Neb.

S. D. Goodale at Bethel and Wauconda, Mo.

E. R. Nance at Reardon and Quincy, Wash.

R. H. Roper is now singing with C. C. Smith.

B. L. Adair at Denison and Jacksonville, Texas.

A. H. Zimmerman at Utica and Clinton, N. Y.

H. N. Bunce and C. A. Potts at Cambridge, Ill.

John W. Erskine at Wolverine and Lake Orion, Mich.

H. D. Kennedy in Grace M. E. Church, San Francisco.

A. B. Buckner and A. C. V. R. Gilmore at Hampton, Ia.

Victor Anderson and J. W. Henderson at Arlington, S. D.

John H. Elliott and Ernest W. Naftzger at New Rochelle, N. Y.

Charles Butler joined Wm. A. Sunday again last month at Decatur, Ill.

J. H. Means and wife at Green Valley and Delavan, Ill., assisting P. H. McIntosh.

As a result of Dan Shannon's meetings at Garrett, Ind., the 16 saloons were voted out of town.

Brief Mention.

S. J. Baker, of Muskegon, Mich., has accepted a call to become evangelist for the state board of the Mich. Bapt. Convention.

Chas. M. Alexander has joined forces with Dr. J. Wilbur Chapman. The "Chapman-Alexander Simultaneous Campaign" will be held in Philadelphia March 12 to April 19.

C. N. Hunt, accompanied by H. M. Ross, as singer, held meetings at Brazil, Ind., in January, with about 150 decisions for Christ. Their next point was Griggsville, Ill., where opening prospects were encouraging.

Dr. A. T. Pierson is conducting a course of lectures on Biblical themes in the Marble Collegiate Church, New York City, under the auspices of the National Bible Institute, every Monday at 8 p. m. from February 17 to April 13.

The people at Miller, S. D., erected a large tabernacle for the Johnson-Forsythe meetings, and after the first week's services were forced to enlarge the building by the addition of 25 feet. People drove in to the meetings from a radius of 25 miles.

Over 226 persons joined the First Baptist Church of Fort Scott, Kans., as a result of meetings conducted by M. F. Ham. This evangelist began in New Orleans, La., on February 23 in a union of the Pres., Methodist and Baptist churches.

Dr. Frances E. Smiley, assisted by Mr. W. Hanson, has recently closed a very successful series of meetings in Mt. Holly, Pa. As a partial result 225 came forward to confess Christ. From there the evangelists went to a union effort of the churches at Phoenixville, Pa.

De Flone and A. J. Fitt closed at Clay Center, Neb., January 29. It was a hard field, but there was a splendid revival. Eighty-five meetings were held in all. They

began at Beaver Crossing, Neb., on January 30, and a blizzard began the same time, with three inches of snow and the thermometer 15 degrees below zero.

Harold F. Sayles used the Colportage Library books at the beginning of recent evangelistic meetings held in Nebraska. He loaned 50 copies of *How to Pray* to the people, asking them to read and return. Probably 200 people read the books in this way. He uses other Colportage books in the same way, and they have proved to be a blessing.

Davis and Mills conducted a stirring campaign in Hanson Place M. E. church, Brooklyn, last month. Great audiences gathered each night, and many souls were saved. This is the second campaign for these workers in Brooklyn, where last winter they spent sixteen weeks in different churches. The work is now organized under a strong layman's evangelistic committee.

The Evangelistic Association of New England, of which S. M. Sayford is secretary, reports the best year it has ever had. In addition to conducting evangelistic work it conducts a ministerial bureau in Boston, hospital visitation as representative of the Protestant churches, meetings in the lumber camps of New Hampshire, among the railroad men and other special classes as funds are donated.

Rev. J. P. Carson, pastor of the Central Pres. Church of Brooklyn, N. Y., conducted an evangelistic mission in Newark in January which was largely attended and fruitful in results. Meetings were held in the Mount Pleasant Baptist Church, which was filled at every service. A very deep spiritual tone pervaded the meetings, and there were many conversions. Mr. George C. Stebbins had charge of the music.

Dr. Towner assisted the pastor in meetings at the First Baptist Church, Canton, O., last month. The audiences were fine, the choir excellent, and a large number professed faith in Christ. The pastor baptized 25 one Sunday as a first instalment. Dr. Towner had charge of the after meetings, and also held two special services in a large Men's Bible Class and in the upper grades of the S. S., also two special services on Saturday nights.

The evangelical churches of Sycamore, Ill., united in an invitation to Dr. Gray to give a series of weekly Bible expositions during January on the great fundamentals of Christianity following the recent revival movement led by evangelists Lyon and Potts. The themes covered were such as the inspiration of the Scriptures, justification by faith, the future life, personal evangelism and the work of the Holy Spirit. The attendance was excellent, and general disappointment was felt at the limited continuance of the meetings.

"It is my pleasure to report large success from the efforts of Evangelist Ralph Gillam, in the union meetings held in Attica, N. Y., February 1-14. The Baptist, Pres. and Methodist people united in the latter church, and though the first week was marked by stormy zero weather the interest from the beginning was intense, and the spiritual power exceptional. Mr. Gillam's high quality of address was sustained to the end, and always commanded for him the strictest attention. 178 declared their determination to lead the Christian life."—*John F. Leffler.*

"Last Sunday evening (Jan. 26) we closed in Lake Preston, S. Dak., the most remarkable three weeks' meeting it has been our privilege to hold. In a town of 1,000 population in the three weeks there were 432 professed conversions. Among the number there was a state senator, two bankers, and a large number of business men and farmers. People drove from 6 to 18 miles to be present at the meetings. Something like one hundred family altars were established,—in fact, every man who is the head of a family that came forward established a family altar. Many whole families were converted. The power of conviction reminded us of what we read in Chas. G. Finney's *Autobiography.* We begin a three weeks' meeting on Feb. 2 at De Smet, S. Dak."—*Oscar Lowry.*

Colorado Y. M. C. A. Convention.

Dr. Gray reports the Y. M. C. A. State Convention at Greeley, Colo., one of the best he ever attended in numbers, personnel, spiritual power and definite results. Some of the strongest ministers and laymen of the state were present and contributed magnificently in every way to the general uplift of the work.

The theme of the whole convention was "Evangelism," and the formal addresses on that theme by Drs. Banks and Baylay, of Denver, and Mr. Elliott, one of the International secretaries, as well as the papers and debates by the members of the Convention generally, were quickening and informing in an unusual degree.

Dr. Gray gave three Bible expositions on "The Evangelistic Message," "The Evangelistic Messenger" and "The Evangelistic Motive."

Special features were an open-air noon-meeting conducted each day by Mr. Sillaway of Milwaukee, three mass meetings on Sunday, and a closing banquet tendered by the citizens of Greeley. This banquet was a most remarkable demonstration of the attractiveness and power of the Gospel in the lives of the brainy men of the country, the men who devise and do big things in a material way.

Dr. Gray's Bible Class at Grand Rapids, Mich.

About fifteen weekly meetings of this class were held from October to January last in the old Opera House now used as headquarters of the City Rescue Mission, under the charge of Mel Trotter.

The attendance ran from about 1,100 to 1,500 each evening, increasing during the last month.

Many of the people had been converted in the mission, but the majority represented the churches of different denominations, and among them were a number of the pastors and leading business men of the city.

Almost everyone brought his Bible, and read the text with the teacher, afterwards taking notes as the Scripture was expounded and outlined on the blackboard.

For the first two months the Gospels of Matthew and John were taught, but during January the theme was "The Heart of Paul's Epistles," in which Dr. Gray sought to give each week in succession the essence of Galatians, Romans, Ephesians, Corinthians and Thessalonians.



SMITH'S OPERA HOUSE, GRAND RAPIDS, MICH., NOW THE CITY RESCUE MISSION.

The singing from *Famous Hymns* under the leadership of Mr. Trotter and Mr. Quartel was a great feature of the class, contributing much to its enthusiasm and spiritual power, which was very consciously felt during the instruction of the lesson, and at the close prayer was held and inquiries were dealt with.

The success of the class speaks much for the influence of Mr. Trotter in Grand Rapids and the scope of the work he represents.

Dr. Torrey at Huntington, W. Va.

Dear Friends—

In some respects the Huntington mission is different from any mission we have ever held. There was no time for adequate preparation. Until December 12th we had fully expected to spend January in Los Angeles, but that day we received a telegram saying that the building commissioner had condemned the building engaged for the meetings. On the 14th I received a telegram saying no other building that was suitable could be found. In the meantime, on the 13th, a committee had come to me from Huntington asking if I could hold a mission there, and when. This seemed providential, and I gave them the Los Angeles date.

Huntington is a beautiful and go-ahead town, with broad streets, fine stores and fine residences. The best building in town

for the meetings was a rink. It proved inadequate for the meetings from the very beginning, the first day hundreds being turned away. After the first Sunday the afternoon meetings were limited to women only and the evening meetings to men only, not a woman being admitted even in the choir.

There had been no opportunity to train personal workers before we reached here, and the greatest lack in the mission has been a competent company of men and women to go out among people and do personal work. Mr. Jacoby began at once his training class, and this was more popular than in almost any other city, attended by all classes, old Christians and young. They have been greatly appreciated by the ministers of the city, one of whom attended constantly and became so enthusiastic that he told me he was going to get all the ministers he could in this part of the country to go to the Bible Institute and learn how to do this kind of work.

Thirteen years ago there was a revival in Huntington under a layman named Schoolfield. In that revival some of the men who are the leaders in the churches now were converted, and the town bears the impress of that work to this day. It was most manifestly of God, and this experience of the past made the people very favorable to our meetings from the outset. They expected great things from God, and have not been disappointed.

The regular meetings have been about the same as in other cities. We have had an unusually large and enthusiastic choir—one of the most faithful choirs we have ever had, constant in attendance on week days as well as on Sundays. They responded enthusiastically to Mr. Sellers' leadership. Mr. Sellers' solo singing has also been greatly appreciated.

A special feature has been three meetings in the C. & O. shops. The men built quite an elaborate platform, and put out seats for about 1,000. These were packed, and men standing and sitting on machinery in all directions. A big baggage car was in process of construction, the sides not being on, and men clambered up this car, covered the top as thick as flies, and got inside and looked out through the open space. They also got on top of another car. One man sat up in the rafters. It was the most picturesque-looking shop meeting we ever had. None of the pictures taken in New Zealand or in England would have compared with this. But better than the picturesqueness was the interest displayed. The power of God came down while I was preaching, men were weeping, and when I gave out the invitation about 50 signified their purpose to accept Jesus Christ as their Saviour, Lord and King. The following Monday we went again. The men had not been contented with their efforts of the preceding Monday, and had built a still more elaborate platform to seat about 100, and had invited the choir. Again God blessed His Word and touched hearts, and big men were in tears, and a good number accepted Christ. They invited us again for the next Monday, and we went. This time they had gone still farther, put up more seats, built a larger platform with two desks on it, one for Mr. Sellers and one for me. The car room was filled, men standing everywhere, some of them bringing their wives and sisters. Mr. Jacoby told the story of his life. Every heart was melted, people were in tears all over the building, and many men with grimy hands pressed forward to take Mr. Jacoby's hand and express their purpose to begin the Christian life.

Another striking feature of the work here was a midnight sweep Saturday night, January 25th. Three processions formed in different parts of the city at 11 o'clock, and marched to the Rink. There they formed in one procession headed by a band and marched through the saloon and red light district of the city. Huntington has a very bad and notorious section of this kind. There was no disorder. People of all kinds fell into the procession. The saloon people and the other dissolute people were deeply impressed. The crowd filled the Rink. It was now a little after midnight. Mr. Jacoby told the story of his life, and men who had come in to jeer were soon in tears and some of the hardest men in the meeting came forward and accepted Christ. Some of the more

respectable class too were converted, including two traveling men from other cities.

We had two children's meetings which were very interesting. At the first 249 young people professed to accept Christ, at the second 70 boys and 64 girls. At one of the churches the following day a little girl who was converted at the meeting got up and said, when she was received into the church:

"They may laugh at us down here, and say we do not know what we are doing, but they don't laugh at us up in heaven."

On Tuesday morning, January 20th, a ministers' meeting was held in the First Pres. Church. Ministers had been invited for miles around. Several came 150 miles, and said to me afterwards that they felt well repaid for coming. The meeting was of unusual power. It marked a turning point in the lives of many of those present. Already we are hearing of ministers who have been set on fire, and blessing is now coming to their own churches. There are revivals going on all around this part of the country. Huntington is a border city, a few miles from the Kentucky line, and just across the river is the Ohio line, and the fire is spreading into both places. The newspapers have done a good deal to spread the fire. Every newspaper in the city has given the sermons daily almost in full, besides giving glowing accounts of the meetings. I am told also that one of the papers of the capital of the state, Charleston, has been publishing the sermons, and two delegations have been up from Charleston to see if we could not hold a meeting there next fall. It is impossible to measure how far the influence of the meetings has extended.

On Wednesday, January 20th, we held our day of fasting and prayer. It was unusually blessed of God. The meetings began with a sunrise prayer meeting at 6:30 in the Fifth Ave. Baptist Church, attended by about 100 people and greatly blessed of God. This was followed by a union communion service in the Trinity Episcopal Church, conducted by the rector and a friend, a rector from another city. This was attended by people of all denominations and was a peculiarly tender and blessed service. There was early morning prayer in the homes for God's blessing upon the meetings. At nine o'clock people gathered their neighbors in for a neighborhood prayer meeting. At 10:30 there was a meeting at the Rink. Reports were first received from the 9 o'clock meetings, and these set all hearts aglow with gladness and expectation. I spoke on "Hindrances to Prayer," and a great many people arose at the close to make confession and renunciation of sin and to confess the bitterness and alienation of heart that had existed between themselves and others, which they now put away. There was also confession on the part of a number that they had not been giving to God's work as they ought to give and would from this time on. At three o'clock there was another public meeting, at which I spoke on the work of the Holy Spirit and there was great blessing. The day closed with an evening evangelistic service.

A good many conversions have taken place at the regular church services. One church reported 18 conversions at a single morning service. The ministers have received those who have been converted into their churches from Sunday to Sunday. One minister who received 22 on one Sunday morning told me that 18 of them were among the brightest conversions he had ever seen in his life. He received the same number the next Sunday, and there are a great many more coming to him. Mr. McCarty, pastor of the Cong. Church, tells me he has the largest number of persons to come into his church that have ever come in at any one communion. All the churches have shared in the blessing.

(*Concluded on page 580.*)

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

B. L. ADAIR—March 8, Graham, Texas.

KARL B. ALEXANDER—March, Moorhead, Minn., and Litchville, N. Dak.

WM. ASHER—Feb. 27-Mar. 11, cities in R. I.; Mar. 12-April 19, Philadelphia, Pa.; April 20-May 15, Richmond and Norfolk, Va.

MARCH

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JUNE

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JULY

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RALPH ATKINSON—Feb. 4, East Liverpool, O.; Feb. 18, Cambridge, N. Y.; Mar. 3, Bellevue, Pa.; Mar. 17, Cambridge, O.

J. R. BELL—Mar., Rochester, N. Y.

CHESTER BIRCH—Mar. 3-28, Ashtabula, O.

EDWIN L BOWYER—Mar. 1, Bosworth, Mo.

BROOKS BROS.—March, Riverside, Cal.

A. B. BUCKNER AND A. C. R. GILMORE—March, Marshalltown, Ia.; April, Champaign, Ill.

J. WILBUR CHAPMAN AND PARTY—Feb. 27-March 11, cities of R. I.; March 12-April 19, Philadelphia, Pa.

CROSSLEY AND HUNTER—March, Belleville, Ont.; Apr., Huntsville, Ont. All union meetings.

G. A. DEFLONE AND A. J. FITT—March, Trumbull, Neb.

E. R. DOW—March, Kenton, O.; April, Bellefontaine, O.

J. W. ERSKINE—March 4-22, Ortonville, Mich.; April 19-May 10, Coloma, Mich.

E. O. EXCELL—Mar. 19-22, Austin, Texas; March 24-26, Baton Rogue, La.; April 1-4, Fort Worth, Tex.; April 6-9, Oklahoma City, Okla.; April 18, 19, Los Angeles, Cal.; April 21-23, Santa Cruz, Cal.; April 26, Portland, Oregon.

P. M. FITZGERALD—Mar. 15-29, Trinidad, Colo.

H. L. GALE—Mar., Calgary, Alberta, Can.

MR. AND MRS. A. D. GEORGE—Mar. 8-Apr. 5, New Orleans, La.

RALPH GILLIAN—Mar. 8-22, Mt. Morris, N. Y.; Mar. 26-Apr. 10, Nunda, N. Y.; Apr. 12-23, Castile, N. Y.; Apr. 25-May 7, Dalton, N. Y.

ANNA GLEASON AND ELIZABETH MERRITT—March, Rockford, Ia.

S. D. GOODALL—Feb. 18-Mar. 8, Wyaconda, Mo.; March 15-April 5, Vandalia, Mo.; April 12, Bowling Green, Mo.

ORA SAMUEL GRAY—March 1, Terre Haute, Ind.; March 5-12, Pawtucket, R. I.; March 12-April 15, Philadelphia.

HART AND MAGANN—March, Shenandoah, Iowa. All union meetings.

C. R. HAUDENSCHIELD—Mar. 4-22, Payette, Idaho; Mar. 25-Apr. 12, Weiser, Idaho; Apr. 15-May 3, La Grande, Ore.; May 6-24, Goldendale, Wash.

J. R. HEMMINGER—March 8-26, Bellevue, Pa.

E. R. HERMISTON—Mar., La Grande, Ore.; Apr , Adams, Ore.; May, Weston, Ore.; June, Nampa, Idaho.

A. B. HOBBS—March 22-April 18, Flora, Ill.; April 19-May 16, Mt. Vernon, Ill.; May 17, Mt. Carmel, Ill.

HOBSON AND SMALL—Mar., Kokomo, Ind· April, Alva, Okla.

WALT HOLCOMB AND EDWIN R. SMOOT—March, Ft. Worth, Texas.

HONEYWELL AND ROCKWELL—Mar., Davenport, Wash.

LOREN G. JONES—March, Webb City, Mo.; April, Carthage, Mo.

H. D. KENNEDY—Feb. 16-March 6, Grace church, San Francisco, Cal.

LOWRY AND MOODY—March 1-29, Arlington, S. Dak.; April 12-May 10, Cherokee, Iowa; May 17-June 14, Amboy, Minn.

JOSEPH C. LUDGATE—Mar. 10-22, Galva, Ill.

M. H. LYON AND CLIFTON POWERS—Feb. 16-Mar. 15, Mt. Vernon, O.; Mar. 22-Apr. 19, Holdredge, Neb.; Apr. 26-May 24, Alexandria, Minn.

J. W. MAHOOD—Feb. 27-April 19, Warren, R. I., and Philadelphia.

H. L. MAXWELL—Feb. 24-Mar. 8, Geneseo, N. Y.; Mar. 14-29, Hoopeston, Ill.

ROBERT MCHARDY—Mar., Sethbridge, Alberta.

JNO. L. MCKINSEY—Feb. 16-Mar. 7, Iola, Kan.

E. R. NANCE—Feb. 24-March 8, Wilson Creek, Wash.; Mar. 10-29, Spokane, Wash.

FRENCH E. OLIVER—March, Russell, Kan.

J. R. PRATT—Feb. 27-March 10, Pawtucket, R. I.; Mar. 12-Apr. 15, Philadelphia, Pa.

C. FENWICK REED AND C. C. GRANT—March 5, Streator, Ill.

MILTON S. REES—Feb. 23, Sunbury, Pa.; Mar. 22, North Tonawanda, N. Y.

HAROLD F. SAYLES—Mar., Rockford, Neb.; Apr., Galesburg, Mich.

C. C. SMITH—March, Princeton, Minn.

F. E. SMILEY—Mar., Malvern, Ia.; April, Philadelphia, Pa. Union meetings.

G. SOLTAU—March and April, Southern California. Address, Y.M.C.A., Los Angeles.

E. A. SPEAR—Mar., Petaluma, Cal.

A. W. AND D. L. SPOONER—Washington, D C.

H. A. STONER—Mar., Marshallville, O.

B. S. TAYLOR—Apr. 1, Sag Harbor, N. Y.; June 1, Winona, Ill.; June 15, Depauville, N. Y.; July 18, Wilmington, N.Y.; July 31, Mooers, N. Y.; August 13, Wellsville, Ohio; Aug. 25, Georgetown, Pa.; Sept. 5, Cumberland, Md.

R. A. TORREY—Feb. 9-Mar. 8, Fresno, Cal.; March 15-April 12, Detroit, Mich.; April 19-May 17, Ft. Smith, Ark.; May 24-June 7, Pittston, Pa.

MR. AND MRS. R. HAYES WILLIS—March 3-22, Clarence, Ia.

A. H. ZIMMERMAN—March, Rome, N. Y.

The Moody Bible Institute

The cry today is "Men! Men!" God wants men. Anyone can start institutions, but I would rather have one man, consecrated to God and the work of saving souls, than a hundred institutions. Institutions will spring up everywhere. What the country needs today is consecrated workers.

D. L. Moody at the dedication of the Men's Building, January 16, 1890.

Twenty-four Hours of Prayer.

A World-Wide Chain of Prayer for the Institute, Suggested by A. P. F.

It is a standing arrangement at the Institute to set aside for prayer the 9-10 o'clock morning hour on the first Tuesday of every month. Faculty and students then gather unitedly in the lecture room to wait before God with a very definite purpose. It is a family gathering in behalf of the Institute, so that praise and petition are not spread over the affairs of the kingdom of Christ at large but are confined to the Institute: its former students now on the field; its trustees and donors; its present faculty, student body and employes; its spiritual and financial needs; its different departments, including Evening and Correspondence (with their enrolled students), Extension and Colportage; the need of guidance, spiritual and financial help, etc., by individual students—any petition affecting the welfare of the institution and its members. This prayer hour has meant much in the life and work, and usually has set a high keynote for the month.

In order that it may mean still more to individuals and Institute, may I not make the suggestion that this be made more prominent as a connecting link between members of the family all over the world? Can not the custom followed at the Institute be kept up after leaving, so that former students continue to observe that 9-10 a. m. hour on the first Tuesday of every month as an hour of intercessory prayer? Even if the hour cannot be spent apart and alone, friends can at least turn their hearts towards the Institute and lift up a petition to God on its behalf. This may not mean much to those who are busy in successful church work or business life, but there are hundreds in hard, lonely places to whom the plan will bring encouragement and a sense of fellowship.

In the following table I have calculated approximately and as best I can the corresponding time in Chicago when it is 9 a. m. Tuesday in leading cities and countries around the world, so that friends may consider what we are doing while they are praying. Friends will be able to correct for themselves any miscalculation in the proper local official time in this list, and the writer would be obliged if such corrections were sent him in order that we may understand each other exactly. It will be a satisfaction to us in Chicago to know that a chain of 24 hours of prayer is ascending on behalf of the Institute and its family. We shall remember that about Monday afternoon at 4 o'clock (Chicago time), New Zealand will begin the chain. Australia, Japan, Korea, and over a hundred former students in China will carry it forward. Soon Burmah and India will add their links. At midnight and thereafter of Monday (in Chicago) it will be 9 a. m. Tuesday in Africa and Europe. For about six successive hours (7 a. m. to 1 p. m.) links of prayer will be added from New-

foundland to Alaska, and soon the whole earth will be girdled!

In Chicago it is	When it is 9 a. m. Tuesday in
4:00 p. m. Monday	New Zealand.
5:00 p. m. "	Victoria, New South Wales, Queensland.
5:30 p. m. "	South Australia.
6:00 p. m. "	Japan.
6:30 p. m. "	Korea.
6:57 p. m. "	Manila (Philippine Islands).
7:00 p. m. "	Pekin (China), West Australia.
8:20 p. m. "	Siam.
8:45 p. m. "	Rangoon (Burmah).
9:07 p. m. "	Calcutta (India).
9:30 p. m. "	Colombo (Ceylon).
10:15 p. m. "	Bombay (India).
11:30 p. m. "	Teheran (Persia).
12:00 n. "	Madagascar.
12:20 a. m. Tuesday	Mombasa (British East Africa).
12:40 a. m. "	Jerusalem (Palestine).
1:00 a. m. "	St. Petersburg (Russia), Bulgaria, Turkey, Asia Minor, Egypt, Uganda, Natal.
1:30 a. m. "	Greece, Congo Free State, Transvaal, Orange River Colony, Cape Colony.
2:00 a. m. "	Norway, Sweden, Denmark, Germany, Switzerland, Austria, Italy, Tunis, Tripoli, Central Sudan.
3:00 a. m. "	England, Holland, Belgium, France, Spain, Algiers, Morocco, West Africa.
5:53 a. m. "	Rio de Janerio (Brazil).
7:00 a. m. "	Halifax, N. S. (Colonial time). Guiana, Uruguay, Buenos Ayres (Argentine Republic).
7:25 a. m. "	San Juan (Porto Rico), Venezuela, Bolivia.
8:00 a. m. "	New York (Eastern time), Labrador, Cuba, Panama, Ecuador, Peru, Chile.
9:00 a. m. "	Central America.
10:00 a. m. "	Denver, Colo. (Mountain time)
11:00 a. m. "	San Francisco, Calif. (Pacific time).
12:00 n. "	Sitka (Alaska).
1:32 p. m. "	Honolulu (Hawaiian Islands), St. Michael's (Alaska).
2:27 p. m. "	Samoa.

Mr. Henry W. Frost of the China Inland Mission visited the Institute for a week beginning Feb. 22, speaking to the students in the lecture room and also in their devotional meetings.

Notes.

Mr. Hugh Cork of the International S. S. Association gave addresses at the 4 o'c. session of the Union Bible Class on Feb. 8 and 15. Mr. Henry W. Frost of the China Inland Mission spoke at the same hour on Feb. 22.

Prof. and Mrs. Charles E. Dickerson of Mt. Hermon School, Mass., were the guests of the Institute, February 4-17. Prof. Dickerson took advantage of his stay here to examine into the methods of instruction and training. He went out with the students on several of their appointments in the jail and elsewhere.

Dr. Gray and Dr. Towner conducted a Bible conference at Erie, Pa., beginning Feb. 14 under the auspices of twenty-three churches. The *Erie Daily Times* gave several columns daily to reports of the meetings, and also drew sympathetic attention to the work in editorials. A further report will be given in our next issue.

Home prayer meetings were started last month in connection with the Union Bible Class, and already 15 are in progress. A Personal Worker's Band and Prayer Cycle was also initiated. Vest pocket blank books for inscribing the names of individuals prayed and worked for are given to each member on the payment of a fee of 25 cents for enrolment.

A new vocal class was organized last month with Mr. Trowbridge as leader, the object being to give elementary vocal instruction in classes of not more than ten students, thus giving students a chance to test their ability to learn to sing, while reducing the expense to each which is put at $2.00 for 8 lessons. Already 54 students have taken advantage of this vocal class.

The annual meeting of the Students' Aid Society of the Women's Department was held in January. During 1907 thirty women were helped by the Society. The total receipts amounted to $3,304.49, of which $2,853.77 was used in loans and expenses. The amount now pledged to beneficiaries is $1,123.50. A contribution of two dollars makes one an annual member of this Society, fifty dollars a life member.



GOSPEL MEETING AT THE BRANCH BETHEL, DULUTH, MINN.
J. T. Moody, Supt.

Mr. E. A. Marshall was privileged to visit Dr. Andrew Murray at his home in Wellington, South Africa, in January, Dr. Murray is over 80, a little hard of hearing and lame, yet vigorous for one of his age. "He lives among his school buildings, which stretch along the side of the city like a great industrial plant in some factory town. Dr. Murray sends love and blessing to all at the Institute." Mr. Marshall sailed for Australia from Cape Town January 12, and expects to be back in America the end of March.

The response to the secretary's recent letter to former students and friends of the Institute on behalf of the Family Fund not only produced immediate returns but also brought assurances of good will and prayer, which are highly valued by the faculty. The amount contributed to the Family Fund up to February 18 is $339.65, with pledges for further sums. It is hoped that students will bear this fund in mind and have a part in the financial support of the Institute as their means and circumstances permit.

Beginning on January 28, Chicago Ave. Church instituted (as an emergency measure) free breakfasts for the unemployed, of whom there are said to be 75,000 in Chicago just now. The lecture room was opened each morning at 6:30, and the doors closed at 7:30. After serving all the bread sandwiches and coffee that the men could eat (amounting in some cases to eight or nine sandwiches and six or seven cups of coffee each), short, stirring Gospel addresses were given to the men, after which those who wished to leave were allowed to go while an after meeting was held for those who desired to remain. During the first week 90 men professed conversion, and in addition 110 men requested prayers. Donations of milk, coffee, sugar, butter, etc., were made to this work, and money contributions more than met the rest of the expense. The hobo element was kept out as much as possible, the men usually being mechanics temporarily out of work.

Founder's Day.

Founder's Day (February 5), the 71st anniversary of D. L. Moody's birthday, was as usual observed as a holiday at the Institute. The evening previous Prof. Charles R. Dickerson, vice principal of Mr. Moody's school at Mt. Hermon, Mass., gave a stereopticon lecture in the church

on Mr. Moody and his school and conference work at Northfield and Mt. Hermon. The usual schedule was suspended on Founder's Day, and meetings of a memorial and inspirational character were held at ten and two in the lecture room, when testimonies were given by students who were converted under Mr. Moody or by reading his books, or who had otherwise received his touch in their lives; while Prof. Dickerson, Dr. Towner, Dr. Evans, Mr. Fitt and the Rev. Wm. B. Boomer, a Presbyterian missionary from Chile, gave reminiscences of their personal contact with Mr. Moody. Many students were led to make full surrender.

Yokohoma Sorority.

HELEN K. STRAIN.

Nine years I have been in Japan, and since that time great changes have taken place. Perhaps the most marked change to a close observer is the continual stream of tourists, and in their train they bring people who are making Japan their homes. It is not strange that adventurous young hearts seek the unknown, and among the company a great many young women, especially as the business firms hold out the additional attraction of larger salaries for stenographic work than can be obtained anywhere in the States.

From my happy missionary home I watched young girl after girl drift into slack ways and in some instances lose all the good there is in life. The help I could offer was limited. My hands were tied, my Board forbade work in any other sphere than that they designed, teaching geography and history and reading with a Bible class each day to girls who knew the Gospel as well as I did. It was delightful work, very easy and most agreeable. But my heart went out to the poor girls who were feeding on the swine husks but a stone's throw away. I couldn't resist giving a little lift one time. That girl brought several others in her train, and then I was in a fix, realizing that I was doing something contrary to the wishes of the Board. So I sent in my resignation. Although it meant that I was without visible means of support, I believed that if Paul could earn his own bread by making tents I could earn mine by keeping a boarding house for young girls. I had no trouble in getting my house filled. I can say truly I never knew what it meant to do missionary work before.

We call our house, The Yokohama Girls' Club, and are thinking of changing the name to the Yokohama Sorority.

During this year I have witnessed scenes which would have made even Jerry McAuley's ears tingle.

I have had under my care the daughter of a London vaudeville comedian. The hours of anguish I have spent with that girl and her friend, who, although only twenty-three years of age, has just come out of the hospital, where she has been treated for delirium tremens—those hours fill my calendar with black marks. The very tidal wave of sin, tragedy and impurity seemed to break over our heads, and there were times when I shut my eyes and clinched my teeth and have known but one

The Joy of Service.

A. B KENDALL.

Oh! this world is full of beauty
If we only see it so;
All along the path of duty
Sweetest flowers thrive and blow,
And their fragrance e'er refreshes
And our burdened soul sustains
As we stoop in tender pity
To relieve a brother's pains.

But too oft we miss the pleasure
Which our sad hearts so much crave,
Which might be ours without measure
If we only tried to save
Some poor soul that's sad and weary,
Wretched, woeful, sick from sin,
And with Christ's own Gospel story
Let a gleam of glory in.

Ah! we might be kinder, brother;
Ah! we might have more to say
Which would cheer and help another
As we pass along life's way;
And the flowers of joy and gladness
Might bloom ever in the heart,
If to meet this old earth's sadness
We would heaven's love impart!

thing,—that I was God's child, and that every drop of blood in my body was His, and then made the awful plunge into the depths for the salvation of a soul.

There are other hearts who have blossomed like the rose in the garden of love. They, too, have been brought from the pit of corruption. Then the poor young women with minds unable to act, who have been too foolish to know right from wrong. And others who have laid their broken hearts at my feet.

I have sat beside the sick bed to carefully carry out the physician's orders and nurse a "mother's child" back to health, and have tried to guide the gay, giddy girl into the secret of true living.

It has taken about $250 a month to carry on this work, all of which I have earned with my own hands. And now at the end of our first year, when I look for appreciation among our community, our American consul says he will head the list of patrons. The lady who leads Yokohama society is enthusiastically anxious to show her interest. The heads of business firms have written most kindly of the effort. And the missionaries—well, they are very sympathetic, but they must needs pass by on the other side.

My next step will be to go on to Kobe and Shanghai, where the need is very much greater than in Yokohama. If God leads any one to help us along either financially or in any other way, I assure that one there is no joy like it.

The Final Examinations.

TILDEN SLOAN.

Since graduation the following questions have been asked me by different students of the Institute: "Would you keep reviewing your work during your two years' course, or would you wait until the close of the two years?" "How much would you master in preparation for your final examinations?" "What method would you pursue?"

In answer to the first question let me say, learn *well* each lesson assigned to you by your different instructors. Do not slight the work given by one instructor for that given by another. Be honest with your work, with your instructors, and above all be honest with God. When you enter the class room for recitation have your lesson so well that you could recite it before a thousand and never flinch. At the close of each term thoroughly review the work for that term. If this is done the student will find that he will have practically no time for general review, and what is more he will find that he will not need it.

In regard to the extent of preparation, it is best to be able to (1) give a *general* outline of each book, (2) recite on the *important* doctrines, (3) deal with *any* class in personal work.

In regard to the method, you should be much in prayer, remembering you are not preparing simply for an examination, but for work in the Lord's vineyard. Secure a small note book, then review your Personal Work notes, copying them in as concise a way as possible, leaving out the classes you can deal with offhand, and under each class or subclass place at least *two* passages of Scripture to be learned *verbatim*. In a similar way copy your Doctrine notes, and select general outlines from your notes on Chapter Summary, Synthesis and Analysis. When you have done this you will find that you have already mastered at least half of your two years' work. A few days of *prayer* and study will fasten the remainder upon your mind.

If you find that you have not covered some parts of the Bible owing to special lectures, vacations and other things, read these books, noting the principal persons and subjects.

It is well to be prepared for some general questions which you may not have had in class. Be able to describe the tabernacle, name the twelve disciples, give the names of the principal judges and state their period, and defend the criticism of the Pentateuch, Isaiah and Daniel.

Robert F. Merritt has recently accepted a call to the pastorate of the Cong. church at Rosendale, Wis.

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Personalia.

Miss Grace McCutcheon is spending the winter in Asheville, N. C., for her health.

Miss Lottie E. Wands is engaged in evangelical work for the rest of the winter.

E. M. Edgar labored last month at Swea City and Germania, Ia., assisted by Miss Switzer.

Miss Julia E. Pratt of Albany, N. Y., who was a student in 1889, passed away in January.

Miss Sadie B. Gowan is taking a course in kindergartening at Folts Institute, Herkimer, N. Y.

H. E. Merrill of Fairlie, Vt., is district secretary of the New England Sabbath Protective League.

"Derelict Ships" is the title of an address by A. R. O'Brien at the Third Pres. Church, Sioux City, Ia., recently.

C. W. Merritt has resigned his pastorate at Mukwonago, Wis., and taken a charge at Stockbridge, same state.

Miss Orra Hopkins has just accepted a position as pastor's assistant in the Pres. Church of Evansville, Ind.

Mr. and Mrs. M. J. Smith of Big Flats, N. Y., report encouraging attendance and spiritual blessing in their church work.

W. C. Stone is taking a few months' rest at Newport News, Va., after several years of pastoral and evangelistic labors.

The girl baby of E. F. Lang of Nigeria, who was born at sea in December on the home trip of Mrs. Lang, passed away on January 31.

S. Frank Eastman brought 1,181 scholars into Sunday schools during his labors as a missionary of the A. S. S. U. in Pennsylvania last year.

R. C. Smith used Dr. Torrey's *How to Work for Christ* as the basis of his work in revival meetings he recently conducted with much blessing.

The religious work of the Los Angeles Y. M. C. A., under the direction of Edward H. Emmet, was never in more aggressive condition than at present.

Miss Grace Saxe is holding a second series of Bible lessons in Buffalo, N. Y., growing out of the interest in Dr. Torrey's meetings last year. She has nine classes weekly, and much interest is manifested in the work by the pastors of different denominations and their people.

Mrs. J. S. Fiddler, nee Way, has written a *Narrative* of her marvelous deliverance from death during the Boxer troubles of 1900 in Shansi Province, China.

Kenneth Brown has been conducting revival meetings at Dawson, New Mexico, which is a coal camp. There were many decisions for Christ. He asks prayer for the men and for the managers of the camp. Mr. Brown is state secretary for New Mexico for the Baraca Union.

"Is the Bible a Sectarian Book?" is the title of a sermon delivered by Dr. Dixon in the Moody Church recently while the question of the Bible in the public schools was being discussed in Chicago. The sermon was printed for free distribution, and copies sent to influential persons.

E. E. Test has accepted a call to Mayflower Cong. Church at Englewood, a suburb of Denver, Col., where the work has opened with much interest. Revival meetings were commenced on February 23, when one of the leading lawyers of Denver, Judge T. W. Hoyt, was the preacher.

Paul Little went to Garrett Biblical Institute (Evanston, Ill.) on leaving the Institute in 1901, and after graduation there preached for nearly three years in Minnesota. In 1906 he entered the Boston (Mass.) University School of Theology, graduating with the degree of S. T. B. He is now pastor of the Hays Park M. E. church, Spokane, Wash.

Colportage Department.

Charts of Dr. Evans' analysis of Amos and Hosea have been printed by the Colportage Association for class use. Copies can be secured for five cents each.

Miss Rose Johnson has opened up a sort of bookstore in connection with her work in the Canal Zone. The Colportage Association was able to make a free grant of 20 Colportage books and some *Emphasized Johns* to help get this work started.

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Student Departures.

Miss E. S. Strong, Colorado Springs, Colo.; Miss Zipporah Miesse, Columbus, O.; Miss Laura Hansen, Ruthven, Ia.; Miss Rose Hansen, Ruthven, Ia.; Miss Angelina Bergey, Chicago; Miss Mary F. Davis, Chicago; Miss E. Kautz, Chicago; Miss Rachael Moore, Tekanah, Neb.; C. G. Evans, Chicago; Earl Chapman, Pardeeville, Wis.; D. F. Barrett, Chicago; C. W. Bassett, Alton, Ill.; A. L. Cannon, Chicago; J. M. Jelks, Macon, Ga.; C. A. Kirkwood, Chicago; J. W. Taylor, Chicago; F. P. Barkman, Chicago; C. E. Park, Chicago; C. B. Gould, Walworth, Wis.; Mrs. W. H. Galloway.

Some January-February Visitors.

W. S. Elliott, China; T. L. Dunn, Rescue Mission, Rochester, N. Y.; J. T. Moody, Duluth, Minn.; Fred O. Gray; Herman W. Goetch, New York; Ivan Kaufman; Mr. and Mrs. Chas. A. Potts; J. T. Scholfield; Mr. and Mrs. Chas. R. Dickerson, Mt. Hermon, Mass.; G. H. Worden, Sandwich, Ill.; Clifton Powers; Cecil Polhill, China; Edwin Priest, Des Moines, Ia.; T. B. Couchman, Berwick, Ia.; Mrs. A. Wilcox, Detroit, Mich.; Miss Florence French, Wheaton, Ill.; Miss Grace C. Glenn, Minneapolis, Minn.; W. L. Strong, New Jersey.

Mr. Moody's Book Funds.

The following contributions have been received from Jan. 16, 1908, to Feb. 17, 1908, inclusive:

Prison Book Fund:

J. F. G., Cal.	5.00	C. E. T., Ind.	1.00
Mrs. S. W. D., Mass.	5.10	F. B. S., Pa.	3.00
V. A. F., Ohio	1.65		
H. E. W., N. Y.	5.00		$ 25.75
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A. I. S., Ill	1.50	
L. B. H., Ill.	2.15	
G. S., Kans.	25.00	
		33.65

Lumber Camp Book Fund:

H. A. H., Minn.	.25

Scripture Text Placard Fund:

Anonymous, Pa.	1.00

India Book Fund:

Mrs. C. B., Ill.	2.50
Total	$ 63.15

Born.

To Rev. and Mrs. E. Fletcher Aiken (Ida Belle Black), a daughter, Esther Catherine, on January 28, at Glen Ellyn, Ill.

To Mr. and Mrs. F. E. Iams of Wilsonville, Neb., a son, Samuel Paul, on December 24, 1907.

To Mr. and Mrs. J. T. Sharman, a son, Wellington Walter, on Dec. 22, 1907, at Reedsburg, Wis.

International S. S. Lessons.

March 1. Jesus Feeds the Five Thousand. John 6:1-21. Commit vs. 11, 12. Golden Text: Isa. 40:11.
March 8. Jesus the Bread of Life. John 6:22-51. Commit vs. 23, 33. Golden Text: John 6:35.
March 15. Jesus Heals a Man Born Blind. John 9. Commit vs. 10, 11. Golden Text: John 9:5.
March 22. Review. Golden Text for the Quarter: John 1:4.
March 29. Temperance Lesson. Prov. 23:29-35. Commit v. 31. Golden Text: Prov. 23:32.

April 5. Jesus the Good Shepherd. John 10:1-18 John 10:1-11.) Commit v. 9. Golden Text: John 10:11
April 12. The Raising of Lazarus. John 11:1-57 (John 11:32-44.) Commit vs. 43, 44. Golden Text John 11:25.
April 19. Jesus Anointed at Bethany. John 12:1-11. Commit v. 3. Golden Text: 1 John 4:19.
April 26. Jesus Teaches Humility. John 13:1-20. (John 13:1-15.) Commit vs. 3-5. Golden Text: John 13:34.

Christian Endeavor Topics.

MARCH

1. Songs of the heart. III. How God leads men. Ps. 23. (Consecration meeting.)
8. The wise use of time. Eph. 5:15-21.
15. The wise use of money. 1 Tim. 6:17-19.
22. The wise use of influence. Eccl. 4:9, 10; Prov. 27:6, 9, 10, 17, 19.
29. Home missions; Progress in the Philippines. Matt. 13:31-33.

APRIL

5. Songs of the Heart. IV. The men whom God accepts. Ps. 24. (Consecration meeting.)
12. Temperance meeting. Lessons from the life of John B. Gough. 2 Sam. 22:17-27.
19. Sunday, our weekly Easter, and how to observe it. John 20:1-10, 19-23; Rev. 1:10.
26. Foreign missions: Paton and missions in the islands. Acts 28:1-10.

Married.

On January 15 at Poland, Ind., Adela C. Schröer to E. M. Keyser. Mr. and Mrs. Keyser will make their home for the present at Ancon, Canal Zone, Panama.

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FOR THE PROMOTION OF BIBLE STUDY AND CHRISTIAN SERVICE

Published on the first of each month by The Moody Bible Institute

R. A. TORREY, JAMES M. GRAY, *Editors-in-chief*
A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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Dr. Torrey at Huntington, W. Va.

(*Concluded from page 570.*)

It is thought, however, that the best result is not in those who have accepted Christ for the first time but in the influence of the meetings upon the churches. The ministers say that the religious life of the city has been at a low ebb, that the churches have been full of worldliness. Card playing has been a perfect craze with some of the church members, and theater-going and dancing have had many votaries. Many Christians are saying that they have an entirely new conception of what it means to be a Christian, and that they really never have been converted before. Mr. Jacoby has met inquirers daily from 10 to 12 in the lecture room of the Cong. Church, and of those who have come to him have been many among the most prominent members in the churches but whose lives were not right and who had no assurance of their salvation.

We have never been in any place where there was such perfect harmony among churches and ministers. If there have been jealousies we have been unable to see them. Every minister has rejoiced to see new members going to the different churches and also to see the new blessing that has come to those who are already members of other churches.

There have been many very notable conversions. Early in the meetings a man was converted who has kept a gambling place in this town for twenty years. The same night his brother was converted, and also another gambler. There have been in all something like a half dozen conversions in this family. A number of women whose lives have been notoriously bad have come out into a bright Christian experience. Some of the cases have been sad beyond description. Then there have been conversions among the leading business men and society people of the town. One man who failed in business in 1893, but who has since been prospered and regained his financial footing, has come out and tells me his intention is to pay such of his old creditors as he can find 100 cents on the dollar. He had previously paid them but 33⅓ cents on the dollar.

One old man 85 years old was converted. I stopped in a restaurant one day, and the proprietor, a nephew of his, introduced me to him and said:

"Here is a man 85 years of age and not a Christian."

I spoke a few words to him, but he did not seem interested. That night he was one of the first men to come to the front. He seems to be a very happy convert.

Miss Parker's meetings with the women in Huntington and Central City have been greatly blessed.

We have never been in a place that was so greatly stirred as this. A number of the churches are going on with special services. Keep praying for Huntington, and for the surrounding country. Pray also for the work at Fresno, California.

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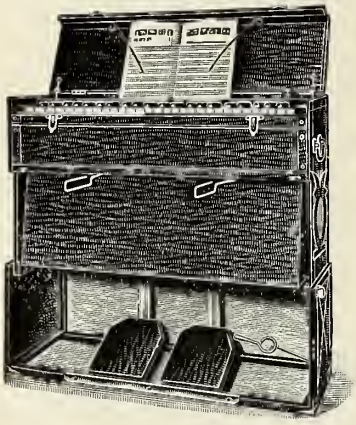
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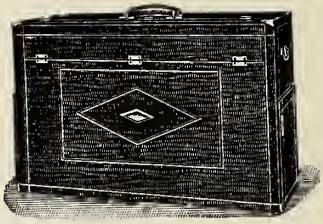
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Your brother in Christ, and fellow-laborer in His vineyard,

(Signed) R. A. TORREY.

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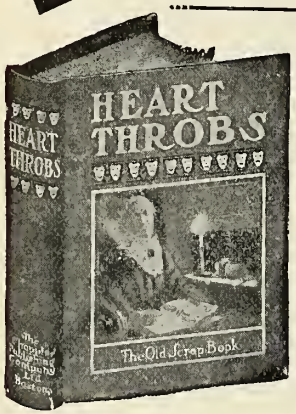
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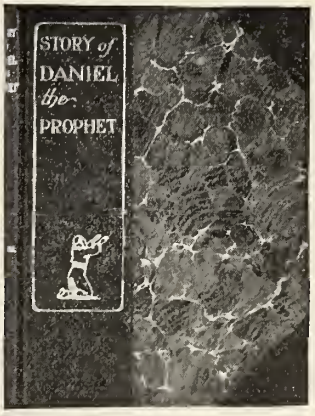
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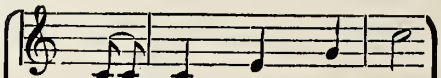
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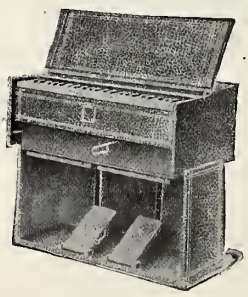
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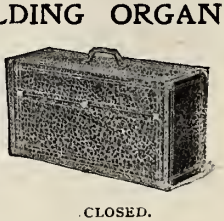
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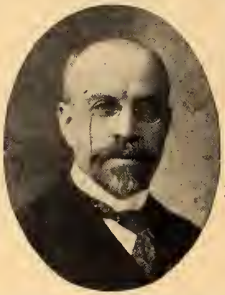
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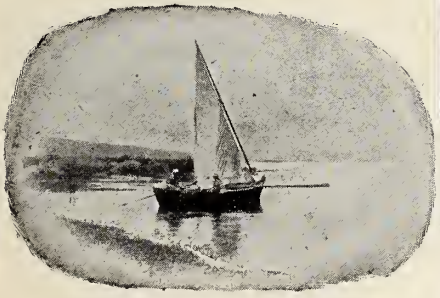
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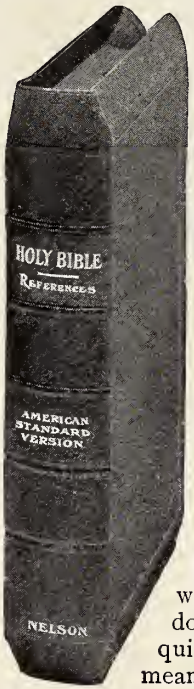
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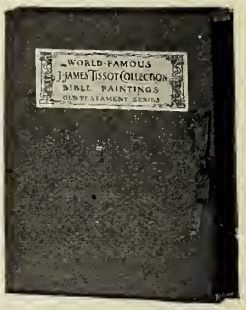
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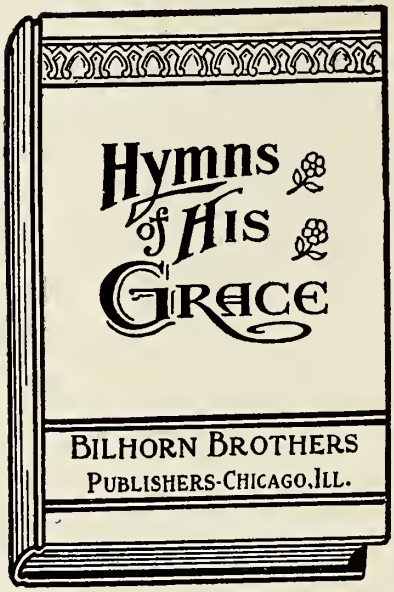
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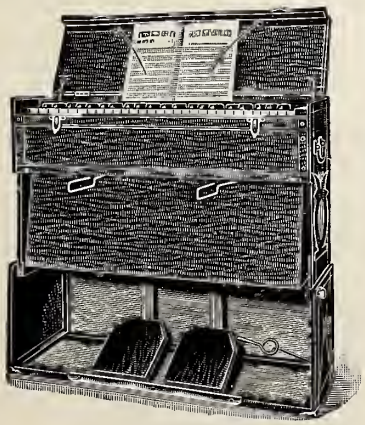
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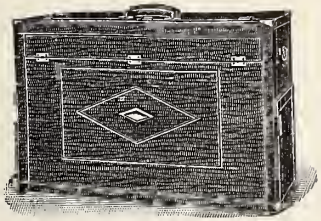
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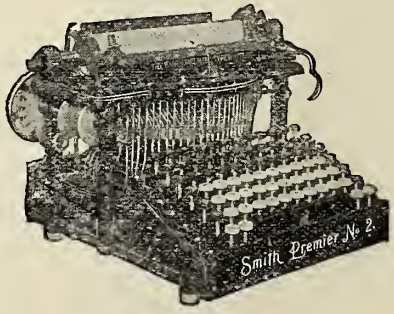
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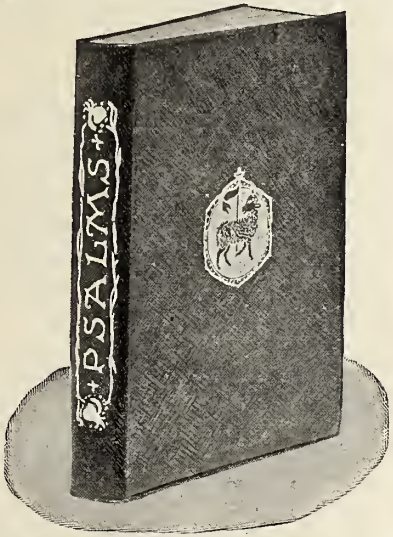
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"We know that *if* our earthly house of this tabernacle were dissolved." It may *not* be dissolved, for "we shall not all sleep." That generation of men believing on the Lord Jesus Christ, alive and remaining on this earth when He comes, shall never see death. They shall be caught up to meet Him in the air. But if He tarries, and our bodily frame is dissolved, what then? Just the same, this temporary tent will be exchanged for an eternal building in the heavens when He comes. His resurrection is at once the ground and assurance of this hope.

Cardinal Gibbons.

The head of the Roman Catholic church in this country merits the storm being raised about his head for his opposition to local option in Baltimore. And like other advocates of license he is oblivious to the inconsistency of his position.

The place to enforce temperance, he affirms, is in the churches and the families. But, dear Cardinal, you would not enforce it too seriously even in those places, would you, when you consider that it might endanger the saloon business? For if you destroy the saloon business, then the native city that you love "will be deprived of the large revenue so much needed for its government."

No, no! A drunken city being better than a bankrupt one, please restrain your faithful priests and righteous laity from pushing even the moral side of this question to an extreme.

And above all, watch out against another Father Matthew finding his way in there!

God Still Calling.

It may be true that college men are not now looking to the ministry as a life work in such large numbers as formerly, but it is a significant fact that all over the land God is still calling men from the farm and factory, the office and store, and in not a few cases from the legal and medical professions, and is filling them with such a passion for souls that no secular work can ever satisfy them, and they are willing to lay down their trade or profession at any sacrifice in order to give their whole time and strength to definite Christian work.

One man now at the Moody Bible Institute forfeited his share in a large fortune made in the liquor business. Another refused an offer of $150 per month as a mining engineer. Another who has for several years earned $7,500 a year as a traveling salesman, resigned his position in order to devote all his time to Christian work. One man was earning $110 a week, and another has a standing offer of $150 a week on the operatic stage. One man resisted God's call for fifteen years, and finally had to surren-

der. He is at the Institute today at the age of 31, and expects to spend his life as a foreign missionary. Another was called to the ministry at the age of 18, but refused to obey the call and took up various kinds of work. All the time, however, he was conscious of his disobedience, and God rebuked him in many ways. Finally he yielded and entered the Institute, and for the first time in many years enjoyed a clear conscience. He went to a theological seminary last fall, and gives promise of great usefulness in the ministry.

Perhaps this is one secret why men are not coming forward for the ministry: God is calling them as of old, but they refuse to obey, and hence the lack of workers.

Mocking the Lost.

We have spoken sympathetically of the introduction of "Christian Psychology" to Chicago by a high ecclesiastic, but remarked that its tendency would be to take the place of the Gospel. The event shows the need for that caution, if newspaper reports may be believed.

"Thought, the Master Builder" was the preacher's theme, and he said that "God would cure the evil in one who would get the thoughts of liquor out of his heart and fill it with thoughts of temperance." To catch a pigeon, in other words, put salt on its tail.

"Show me that God will do it," exclaimed a poor victim making his way to a front seat.

Laying his hands on his head, the preacher, calling on the congregation to pray, said:

"You will be helped if you get pure thoughts in your heart."

But as the man kept repeating: "I'm all in," the experimentation concluded, and announcement was made that the women were ready to serve luncheon.

Mocking a lost soul! Oh, the infinite pity of it when the Gospel of Christ is still "the power of God unto salvation"!

This was her husband's "final test," the wife said of the poor inebriate.

No, not yet! Bring him to Jesus!

The Risen Saviour.

The questions of Christianity and salvation stand or fall with that of the physical resurrection of Jesus Christ from the dead. This is becoming more and more apparent both to friends and foes who think.

We call special attention to two articles on the subject in this issue. Dr. Denney is well known. Prof. Ludwig Von Gerdtell is a living German theologian of considerable attainment who has written a series of brochures to meet scientific unbelief on scientific ground. The article attributed to him in this issue is a skeleton extract from number two of the series entitled, *Have We Satisfactory Evidence of the New Testament Miracles?* the translator of which is Samuel Hinds Wilkinson, F. R. G. S.

Modernism.

The Pope's encyclical on the Modernists is a fine tonic, and contains much that Protestants need to be warned against as well as Catholics. For example, the description of these false teachers within the church who are calculated to deceive souls because "they lead a life of the greatest activity, of assiduous and ardent application to every branch of learning, and possess, as a rule, a reputation for the strictest morality." And the description of their teachings as "without order and systematic arrangement into one whole, scattered and disjointed one from another, so as to appear in doubt and uncertainty, while they are in reality firm and steadfast."

In other words, let no one be misled when it is said that the destructive

critics are such great scholars, and so prominent in good works, and live as good lives as their opponents. Nor by the clever artifice that now and again in their writings and speeches they use expressions as orthodox or evangelical as one could desire. These things are part of their stock in trade, and while it is not for a moment affirmed that they are, as individuals, consciously using them as a cloak of maliciousness, yet they belong to the system of error they represent whose head is known sometimes to adorn himself as an angel of light.

It is the policy of this magazine to admit no advertisements to its pages that are deceptive or disloyal to Christ and the Bible. The editors accept no responsibility, however, for the wording of advertisements or for particular doctrinal teachings in works advertised.

Responsibility for Advertisements.

The wording of advertisements rests with those who pay for the space used. Obviously it would be impossible for the editors to read every book advertised and censor it if it did not agree with some special theological platform.

When we withdraw from men and go alone, we go alone with God. It is not solitude we seek, but it is solitude that is not solitary. It is filled with God.—*John R. Mott.*

"Blue laws are always blue to men who want to break them," says Governor Folk. There is color to this remark.

Not until we have learned to be useful, can we afford to do what we like.—*Ellen Terry.*

It is surprising how clever a man it takes to grasp the importance of a detail.—*Selected.*

"Ask, and certainly obtain," is a Chinese rendering of "Ask, and ye shall receive."

"Take Heed Unto Thyself!"

HENRY W. FROST.

THE word of Paul to young Timothy, in 1 Timothy 4:16: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

I would commend that verse to you, dear friends, in the sense of committing it to memory first of all, in the sense of meditating upon it day and night, in the sense of living it out all the days of your life.

"Take heed unto thyself, for in doing *this* thou shalt both save thyself and them that hear thee." The life is referred to rather than the soul. That is a word of exhortation that suggests that in the matter of soul-saving the other is not the first to be considered, it is yourself that needs consideration. The Gospel to the individual exhorts you to be first egotistic before being altruistic. In the necessity of the case it is so, and you can confirm that thought by Scripture from the Old and the New Testaments. God never sent a man out until He had dealt with that man Himself. He never sent a man out to preach to others until he had learned something of the meaning of preaching himself.—*From an address.*

Be not troubled, however great the temptations that assail you. Let the enemy rage at the door; we are sure he cannot enter but by the door of our consent. Let us keep it closed, often taking a look to see that it is properly fastened, and there is nothing to fear. —*Francis de Sales.*

The First Easter Evening.

Then . . . came Jesus and stood in the midst."—JOHN 20 : 19.

HANDLEY C. G. MOULE.

IT was the late evening of the resurrection day. Some time after sunset the two pedestrians of the Emmaus Road hastened back to the city with their great discovery. Here we are admitted to a glimpse of the place where that return walk ended, and of the event which presently occurred there.

Follow them to the city gate, which then probably (for it was Passover time) stood open all night. Trace them to the street where the house of the upper chamber stood, to the courtyard gate, fastened "for fear of the Jews" but opened to the known voices outside, to the inner door, up a flight of stone steps, and opening direct into the great room. This also was unlocked at the call of friends. And now the two streams of wonder and joy meet together. The chamber is full of voices. "The Lord is risen indeed, and hath appeared unto Simon!" "We too have met Him on the road! He made Himself known to us in the breaking of bread!"

What a scene of eager interchange of heart and speech! The spacious place, where light and shadow play from the evening lamps upon the company, is full of broken sound. Such a moment had never been on earth before! An event of infinite wonder was before them. The dead was living, and in His own right and power! The seeming awful defeat of the cross was only the antecedent to the supreme and irreversible victory in which the beloved Master, taking His life again, presented Himself as indeed the Life, declared to be the Son of God with power,—the power of an endless life,—by the resurrection from the dead.

Let us

OFTEN RETURN IN THOUGHT

to that memorable hour! Again and yet again let us reaffiirm to ourselves its immeasurable reality and radiant meaning! Vain to the understanding, even to common sense, are the efforts, whether crude or subtle, to explain it away. Sometimes the attempt is made with actually grotesque crudeness, as in a paper sent me from India, gravely asserting that the Lord Jesus revived from half-death, lived to a good old age, and lies buried—in Cashmere. Sometimes the denial takes very different forms, graver, more thoughtful, more formidable. But all alike break and retreat at last, like waves from the shore, before the vast, immovable evidence of the fact of the Christian church and the historic certainty that but for a great and manifest victory of the Lord over the death of His sacred body, the church would soon have melted back into the world. Whereas, on the contrary, it promptly presented itself to the world as a force full of Him, an organism of transfigured lives, morally lifted to a height unknown before, totally different from their old selves and spiritually capable of moving the whole human mass around them in the name of the Lord Jesus and by the Spirit of their God.

As we ponder the resurrection, the

TWO OPPOSITE ASPECTS

of it will appear equally important. On the one side is its literal verity as an event of history, certain and trustworthy to the full along every line of inquiry and test proper to historical problems. On the other side is its supernatural mystery and significance; its process, defying—or rather transcending—imagination; its sequel, in which we see as it were eternity visibly inserted into time, a Being walking on earth, taking meals at His friends' tables, and talking at great length to them, while yet the conditions of His

bodily existence are inscrutable, miraculous, half celestial already.

The two aspects combine, for the thoughtful believer's mind, into one feeling of profound reliance upon the supreme and boundless trustworthiness of the risen Lord, as fact and as power. Thinking ourselves back into that upper chamber we can repose ourselves before Him, while He tries our faith now by His silence which leaves so much unexplained, and now by His words as He speaks of things inconceivable to us as of simple certainties to Himself, and tells us, for example, that we, hereafter, having seen corruption, shall rise in glory. The Speaker is adequate to the promise. It is the Christ of God arisen!

But now a hush falls upon the groups in that spacious room! The doors, fastened again after the entrance of the two men from Emmaus, have not been again disturbed. Yet another Person is on a sudden with them, in bodily presence. He takes His place in the midst, and smiles, and speaks. It is the Lord!

—*Selected.*

The Central Miracle of the Gospel.

LUDWIG VON GERDTELL.

WE adduce the following eight reasons for the physical resurrection of Jesus from the dead, which is the central miracle of the apostolic Gospel:

1. It is verified by a sufficient number of witnesses.

In the first place, it is unequivocably attested by the apostle Paul in each of his four epistles, Romans, Galatians, First and Second Corinthians, the genuineness of which is recognized by all. The most important of these attestations is 1 Corinthians 15:3-9, where he cites at least 514 witnesses to the fact, among them being included the whole of the primitive apostles. It is one of the most certain facts of history that not only Paul but all the first apostles were firmly convinced they had seen Jesus after His crucifixion as One who had risen from the dead. Even the most extreme critics, as for instance Strauss, have not ventured to contest this fact.

2. These witnesses were near enough in point of time to the events to be fully informed of them.

Only nineteen years, indeed, lie between the resurrection and the testimony thereto by Paul in these letters. Every mother easily recalls the birth of her first child nineteen years ago, but the resurrection of Jesus was an event of quite a different kind. It must have thrilled every fibre in the brain of him who lived to witness it. One favored to experience anything of that kind would not forget it during his lifetime, much less in nineteen years. And note that the apostles proclaimed this event almost daily during all those nineteen years, even mentioning it in their letters and in private conversation. They were obliged to defend it against the objections of unbelievers, and for it they stood accused at the bar of justice.

3. The character of all these witnesses was unassailable on ethical grounds.

No honorable opponent of the Gospel has ever denied this. Their moral greatness awakened an Augustine, a Francis of Assisi and a Luther. They have been the unrivalled patterns of all mature and moral manhood for nearly 2,000 years.

4. It is demonstrable that they had no temporal or personal interest to serve by their contention.

On the contrary, for the sake of their faith they submitted for long years to be hounded hither and thither like deer, and finally to be butchered

"like sheep for the slaughter." The persuasion that Jesus had risen from the dead cost them everything which is dear to man, while on the other hand all they gained by their conviction was the approval of their risen Lord.

5. They possessed enough judgment and moral cultivation not to be imposed upon.

If it were otherwise, how could they have composed a book from which, as from no second, there streams the spirit of refined taste, and ineffaceable originality, and a marvellously perfect morality? Moreover, so far as we know the apostles were not morbidly-minded mystics. Most of them were men of the people who were not likely to follow chimeras. Paul was an acute thinker of the stamp and dignity of a Kant or a Haegel, and not a poetical sentimentalist. It is therefore not likely that a man of such a self-analyzing conscience should have been the dupe of deception in regard to the appearances of the risen Christ. While he experienced visions he was not a subject of hallucinations. Visions arise from contact between the human soul and God, but hallucinations are delusions of the mind which form themselves spontaneously in a brain excited by disease. The latter was not true of Paul. Visionaries and bungling tacticians of this type do not become world reformers of the first quality. They may produce some sort of frenzy or intoxication for a time, but cannot permanently convey, as the apostles did, new life and power to a dying and degenerate world.

6. The belief in the resurrection of Jesus had no affinity either with the thought or temper of the apostles at that time.

The resurrection of a single individual from among the dead was an idea foreign to the Pharisaic doctrine of a general resurrection at the coming of the Messiah. They had therefore no expectation of the resurrection of Jesus. Otherwise the women would not have gone on the Easter morning to His grave to embalm His body, nor would the disciples have looked upon the report at first as a fable. The apostles witnessed to appearances of Jesus which lay completely outside the horizon of their creed, their state of mind or their expectation. Before the resurrection Peter was so timid that he was frightened at a servant maid and denied his Master with perjury, but shortly after it we find him full of ardent joy and triumphant energy. Something from without must have entered into the life of the primitive community to adequately explain this striking and eventful transformation.

7. The resurrection of Jesus took place under such circumstances that there could not have failed to be discovery in the event of its falsity.

These circumstances were such that he who denies the fact and replaces it by a hypothesis of hallucination must assume that not only the apostles and the whole primitive church, but the Sanhedrin as well as all the Pharisees and scribes of Israel, suddenly lost their senses and that the "critic" is the only one who has kept his head.

8. The falsity of the witness of the apostles to the resurrection of Jesus would be a greater miracle than its truth.

If it were an imagination, then this persistent, obstinate imagination is a thing without parallel in history and is in itself a miracle. Unbelief achieves therefore nothing except the substitution of this new irrational miracle, a million times repeated, for the single, intelligible miracle of the resurrection of Jesus.—*Selected.*

Christ is Risen!

Wake with the world, O children!
Rise with the sun and sing!
Over our souls is risen
He who is Christ, our King.

—*Mary A. Lathbury.*

Proofs of the Resurrection.

JAMES DENNEY.

IF anybody asked you to put the proofs of the resurrection into three words, I think you might put them thus:

The first evidence of the resurrection is

THE LORD'S DAY.

The sanctity of the first day of the week can be traced back to nothing except this, that on the first day of the week the great decisive event took place which launched the Christian religion into history and made that day forever sacred, and that event was the rising of Jesus from the dead.

The second evidence is

THE NEW TESTAMENT.

The New Testament is the book of the resurrection, it is the book of the risen Lord. The life that beats in the pages of the New Testament is life derived from Him. If Jesus had not risen, and if He had not imparted His own life to those who had lived along with Him and believed in Him, then not a single word of the New Testament would have been in existence. The New Testament from first to last has the breath of the resurrection life in it, and it is that by which it lives.

And the third evidence for the resurrection is

THE LORD'S PEOPLE.

It is the existence of the Christian church. Jesus said: "Because I live, ye shall live also," and the fact that we do live is conversely the truth that He lives still. Every living Christian is living by the power of Christ's resurrection, and is in himself a living evidence that the Lord reigns.

So these three things, the Lord's day, the Lord's Book and the Lord's people are the three irrefragable, indestructible evidences of His resurrection.—*Selected.*

Three Aspects of Faith Displayed in the Temptation of our Lord. Matthew 4:1-11.

JOHN H. HUNTER.

FAITH is essential in salvation, and also in service after one is saved. It has but one aspect in salvation: it lays hold of and rests on the finished atoning work of the Lord Jesus Christ. But in service faith in the word of God may have many aspects, many manifestations. It runs all through the conflict of the temptation when the Son of Man alone and singlehanded met and overthrew Satan. Each fresh attack of Satan led to a fresh display of faith by our Lord. These were:

1. The Abandon of Faith, v. 4.

To the Man, hungered with a forty days' fast, the very sensible and practical suggestion is made that He command the stones to become bread and satisfy His hunger. But the real point in the suggestion lies deeper; it is to prove by performing the miracle that He is really the Son of God, which God Himself had declared forty days before at His baptism. But our Lord takes the suggestion on the practical, material side. In effect He answers that Satan is sadly wrong in assuming that bread alone can support life. God's word is far more important than bread. Bread only sustains physical life because God has so ordained. That same word can sustain by anything else as well as bread, or without anything material if so God wills.

If, on the other hand, it be not God's will that man should not live, bread cannot sustain life. But faith in God's word delivers from anxiety,

makes one independent of the material, if such be God's will. Like the three Hebrews threatened with the fiery furnace, faith leads to obedience and leaves results to God.

In an age of materialism do we need any lesson more than this taught by our Lord? Again and again, when trying to persuade men to break with sin and turn to God, we are told, as though it were an undisputable truth—"A man must live," meaning that a man must live by material things even if forced to get them in sinful ways. Our Lord's thought is that it is not necessary that a man live, but it is necessary that he trust God. Here is a glorious independence for the believer, lifting him above all that the world counts essential, making him independent of the world and its approval, careless of its help, careful only of God's "Well done." Especially for the Christian worker is this his magna charta.

2. The Balance of Faith, v. 7.

The revelation of the abandon of our Lord's faith, His independence of the material, Satan attacks along another line. He even assents to our Lord's declaration concerning the word of God, and quotes the promise of protection. "If you will trust God to sustain miraculously, here is a timely and Scriptural way in which to do so," he says, in effect. "Men need such a demonstration of God's miraculous power, something they can see. Do it, cast Thyself down from the temple pinnacle for the glory of God. Men will be compelled to believe in you, and to believe in God's promises."

It looked "spiritual," did it not? But our Lord said: "Thou shalt not *tempt* the Lord thy God." That is, faith may become presumption, a virtue may become a sin. To be content to be independent of necessary material things when doing God's will where God wants us is faith. To ask or expect God to work an unnecessary miracle is presumption, even though a promise from His word would, from a cursory glance, seem to furnish a basis for doing so.

In our Lord's situation there was no need to throw Himself down, hence no warrant for expecting God to save Him from the result of such folly. Faith uses such means as God has placed at its disposal and trusts God's blessing in their use. Presumption turns its back on available means and demands that God shall magnify its "faith," and incidentally glorify Himself, by performing a miracle not otherwise needed.

Here, then, are two extremes to be guarded against, the balance to be kept: a gross carefulness of the material which would dishonor God by failing to trust Him where means are by His will absent, and a self-confident presumption that would dishonor God by degrading Him into the position of a mere wonder-worker at our beck and call.

The following illustration of the right application of the promise of the angel guard was published as a true incident in an English magazine of high standing some years ago:

A Scotch minister went to call one Sabbath afternoon on a poor woman who was dying. An outside stair led to the poverty-stricken tenement. The man of God, absorbed in trying to win the dying sinner to trust the living Saviour, was unconscious of the hour until startled by the sound of his own kirk bells announcing the evening service. Committing the poor woman to God in prayer he hastily withdrew, burdened with her fate. In his abstraction he failed to notice that the handrail on the stair was broken, and by a mis-step fell from the landing. It was some distance to the ground, but on alighting he was surprised to find himself, though he had fallen on a mass of débris, able to move. He rose to his feet, astonished to discover that he was unhurt by the fall that seemingly meant death. He walked directly to his church, mount-

ed his pulpit, discarded his prepared sermon and preached with unction on: "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. 91:11, 12). But the godly Scotchman did not advertise a repetition of the angelic interposition that men's faith might be strengthened by sight, nor that curiosity seekers might be drawn to his ministry. God can and will work miraculously when such is necessary, but not just to satisfy gaping sensationalists.

3. The Loyalty of Faith, v. 10.

Unable to push our Lord from the path of faith into the ravine of distrust on the one side or of presumption on the other, Satan attempts to shake His allegiance. He does not demand that our Lord cease to worship Jehovah, but that He admit him to a share in His worship. Jeroboam did not discard Jehovah as Israel's God, but provided the golden calves as tangible objects through which to worship Him.

But faith loyally stands on "Him only," and has no room for another in the holy place.

A divided allegiance is all Satan asks today. Men may be "very religious" provided they give Satan, self, and the world some recognition. God demands "none before Me." He gave all for us when He gave Himself in the person of His Son. He asks—and shall we not gladly give Him?—all we are and have in return.

The Jew Looking for Jesus' Coming.

LEOPOLD COHN.

THAT the Jew is looking for the Messiah is illustrated in an interesting manner by the following incident in the work in which I am engaged among the 250,000 Jews of Brooklyn, N. Y.

On Moore street, in the Williamsburg mission field where the Children of Israel dwell, a fearful sight occurred one day recently. As the crowds were surging up and down the street, peddlers howling and shouting to sell their goods, women driving bargains, and hundreds of children playing in the gutters, suddenly there was consternation among them! A small group of Jews stopped, turned aside, lifted up their faces toward heaven and looked with a steady gaze into the skies. All the business and turmoil around were dead to them. They stood there craning their necks upward as if hypnotized. Soon the group grew into larger dimensions, until a multitude was gathered, all deeply engrossed in that sight in which the small group was so much interested. Before long all the people living in or passing by that neighborhood did likewise, and the entire vicinity was held under a spell. There was no noise, no talking, no motion, but an awful foreboding silence ruled the street. They saw a cloud appear above them which formed itself into the figure of a crucified man. There was not one among them that did not feel awe-stricken at that sight. They knew something about the Crucified One, some by the fact that they had been to the Mission, and others by hearsay. Now this Crucified One seemed to approach this earth and right at their busiest place. They had been hating and despising Him, and now He was coming! What a terror! There were among them some converts of the Mission, especially a man and wife who had been recently baptized. To them it was a joy. They were waiting anxiously to see Him come down, for they had read in the New Testament that this same Jesus will come again in a cloud, as a cloud received Him out of their sight.

For the space of about five minutes

the whole crowd was held breathlessly gazing with their pale faces upward, watching that figure. Not a word was uttered by one, as they did not know what to think of it and what to say about it. To their unexpected relief the cloud began to change its form, and gradually disappeared into endless space.

From the conversation that they had afterwards, it appeared that every one had the more or less serious suspicion that it was the Messiah. Was this a foretaste of what will take place in this busy world when the Lord Jesus Christ comes again to this sinful earth? Those that despise and reject Him now will be awestricken at His appearance, but those that believe on Him now will rejoice with an exceeding joy. Even so, come, Lord Jesus! —*Watchword and Truth.*

The Labor Question and the Church.

CHARLES STELZLE.

THE labor union is not the labor question. If all the labor unions were wiped out, the labor question would still remain.

Socialism means more than an economic system to its adherents. It is a religion to them, engaging their enthusiasm and effort.

Socialism's success in Milwaukee is due to the expenditure of nine-tenths of its campaign funds in literature. Every Sunday morning 300 socialists get up at 5 o'clock to go from door to door throughout the city with socialistic literature.

What shall be the church's attitude? (1) Recognize the right of a man to be a socialist if he will; (2) a man can be a Christian and a socialist too; (3) the church only stands for so much of the present social system as accords with the principles of Christ; (4) the church is not offering the Gospel as a sop to make the socialist content with the present social system, but with the same privileges and responsibilities as it brings to employers.

There are 117 international labor organizations in the U. S. and Canada, 39 state Associations, 600 central Labor Unions in cities, 2½ millions of members of the American Federation of Labor, which number would be swelled to 3½ millions by adding members of the Railroad Associations and Western Federation of Miners. There are 350 labor papers in the U. S.

Labor unions are fighting unsanitary conditions of labor, sweat-shops, child labor, intemperance and other evils. No institution is doing so much to Americanize the immigrants.

As the era of the laboring man unfolds, shall he be inspired by the high ideals of Christ given to him by the church, or shall he be without these because the church has failed?

Social unrest is due to the church pointing out higher ideals and better standards. There is no social unrest or labor question in Africa, where the Gospel has not come.

The church is confronted with social conditions, not merely with social theories.

I believe in the power of aggressive evangelism. There never was a time in the history of the church when men with a large, sympathetic vision were more needed. Large openings and opportunities are awaiting such men.—*From an address.*

Oh that Thy steps among the stars would quicken!
Oh that Thine ears would hear when we are dumb!
Many the hearts from which the hope shall sicken,
Many shall faint before Thy kingdom come.

—*Frederic W. H. Myers.*

The Canonicity of the Four Gospels.

JAMES ORR.

As far back as we can trace them the four Gospels known as canonical hold a place of honor and authority peculiar to themselves. Irenæus of Gaul (about A. D. 175) recognizes four, and only four, Gospels as the "pillars" that uphold the church (*Adv. Haer.*, 3:8). Origen, in the beginning of the next century (A. D. 220) speaks of them as "the four Gospels which alone are uncontroverted in the church of God spread under heaven" (*Euseb. H. E.*, 6:25). Justin Martyr, in the middle of the second century, narrates that the "memoirs of the apostles," which are called Gospels, were read every Sunday in the assemblies of the Christians (*Apol.*, 66, 67). That these Gospels were those we now possess we can tell, not only from Justin's description of them and allusions to their contents (compare Sanday's *Gospels in Second Century*, 4), but from the harmony made of them by his disciple Tatian in his *Diatessaron* (now recovered in Arabic translations). Our four Gospels, and these only, stand at the head of the ancient Syriac (*Peshitta*), the Latin and the Egyptian versions; and of the old list known as the Canon of Muratori (about A. D. 180). Within the church, in short, our four Gospels, attributed by second-century writers to their present authors, had never any rivals. —*Selected.*

The Septuagint.

"Its greatness is constitutional and inherent. It was the power of God among the Jews of the Dispersion because it was of God. Such was its effect upon the Greek-speaking Hebrews that it fitted them to prepare the nations in which their lots were cast for the coming of the Christ, and the coming of the missionaries of the cross of Christ. Because of it there were wise men in the East ready to start with their gifts to the cradle of Bethlehem the moment Jesus was born, and because of it, there were open doors into every nation for the incoming of the Gospel. It made the foreign Jews missionaries of the Old Testament, and those Old Testament missionaries prepared mankind for the New Testament missionaries who came after. In other words, the Old Testament in Greek prepared the world for the New Testament in Greek. If there had never been a Greek Old Testament, there would never have been a Greek New Testament. The Greek Old Testament was the forerunner of the Greek New Testament."—*David Gregg.*

Blind Leaders.

They who deny the possibility of man's spirit being elevated, illumined, informed by the Spirit of God, oppose themselves to what is stated or implied in every part of the records of revelation, from the first chapter of Genesis to the last of the Apocalypse. Such persons are as little fitted to speak on matters of Biblical exegesis as one who denies the law of gravitation is to lecture on astronomy. They have yet to gain the very basis of theological science, a belief in God as the Creator and Upholder of the universe. —*W. Kay.*

The duty of man and the will of God are one fact seen from below and above,—seen as sometimes cloud is seen, dark and forbidding below, but surely sunlit and beautiful above.—*Cleland B. McAfee.*

Our faith has been actually preserved through the agencies of the saints and the scholars.—*John R. Mott.*

God has much truth yet to break out of His Word.—*Pastor Robinson.*

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

NOTE: There is a mistake on p. 540 of the March TIE, column 2. The second paragraph under the answer to the question about Lazarus is properly the answer to another question, namely:

"Please explain Psalm 139:8. I cannot conceive of God's presence in hell."

"Do the names 'God,' 'Lord,' and 'Lord God,' all mean the same Person—God?"

Yes, in the Old Testament. They are different names of the Deity, standing for different conceptions of Him. There is a school of critics that would have us think that the use of the different names of the Deity indicates a different authorship of the different portions of Scripture where the names are used. This for a long time was the favorite argument of the destructive critics, who tried to make out that the Pentateuch, for example, was a patchwork of portions written by different men, but the argument has been thoroughly discredited. The name "God" is the more general name of the Deity. The name "LORD" is the name of God as regarded as the covenant God of Israel. The names are very carefully used in the Bible. The name "Lord" is generally used of Jesus in the New Testament.

"Is it ever right to ask unconverted though moral people to teach a Sunday-school class or do other definite Christian work?"

"Ever" is a pretty comprehensive word. The ideal way is to have only thoroughly regenerated and spiritually minded people to teach a Sunday school class or to sing in a choir. The church with which I am connected takes the ground that the very first condition of admission to membership in our choir is that the person applying should give good evidence of being born again. The second condition is that they have a voice for singing. But I can conceive of conditions where it would be warranted to put an unconverted person to teach a Sunday school class. For example, if I should go into a mining town where there was no Sunday school and no religious work of any kind, if I could start a Sunday school there before I left the town and get some moral person to teach the Bible, *if there was no regenerated person to get,* I believe I would start the school and trust that the Spirit of God would use the Scripture as a blessing to both the teacher and the taught. I would take the appointment of this person as a teacher as an opportunity to urge upon him the necessity of a personal acceptance of Christ. In holding our meetings around the world, the committees that have organized the choirs often received persons that I do not believe were really converted, and I have used the fact that they were in the choir as an opportunity of getting at them, and hundreds of persons have thus been converted to God.

In our next issue Dr. Torrey will answer this question:

"Why was the Jewish sabbath or seventh day of the week which God commanded in the ten commandments to be observed as the sabbath day changed to the first day of the week, or what we call the Lord's day, and now observed as the Christian sabbath?"

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The Study of the Bible

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by **JAMES M. GRAY**

LESSON 1.

From the Death of Joseph to the Call of Moses. Exodus 1 to 2:22.

In the book of Exodus we have the deliverance of Israel out of Egypt and the establishment of their relationship with Jehovah as their Deliverer.

It opens by rehearsing the names of Jacob's sons and the passing away of Joseph and his generation (1:1-6)—matters considered in our study of Genesis. Then follows a statement of the numerical development of Israel, in language so redundant as to suggest a supernatural origin for the facts of which it speaks. Interest yourself to count the adverbs, adjectives and nouns descriptive of it, and see how God has already fulfilled one part of His prediction to Abraham, Gen. 15:13, 14. Speaking of this prediction in Genesis, it is a matter of dispute how the 400 years there spoken of are to be computed, but with many of the commentators we assume that it begins in the period of Abraham himself.

1. Questions on chapter 1.

What important circumstance is mentioned in v. 8? What course does the king pursue towards Israel, and why (9-11)? What effect had this on the development of the people (12)? How further did the Egyptians oppress Israel (13, 14)? How was the execution of the last-named method of oppression subsequently extended (22)?

2. Definition, explanation and application.

(1) Exodus begins with the word "Now" which might be translated "And," the copulative suggesting that the book was not originally divided from Genesis as at present, but constituted a part of it. This is true of all the first five books of the Bible, which were originally one unbroken volume and known as "The Law" or "The Law of Moses" (Luke 16:31; 24:44).

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(2) "The new king * * * which knew not Joseph" means doubtless a new dynasty altogether, the result of some internal revolution or foreign conquest. If that of Joseph's day was a dynasty of shepherd kings from the East or the neighborhood of Canaan, we can understand their friendship for Joseph and his family outside of any special debt of gratitude they owed him; and for the same reason we can understand how the new regime might have been jealous and fearful of his clan in the event of a war arising with the people of that region (10). Perhaps that phrase, "more and mightier than we," is not to be taken in a literal but comparative sense.

(3) Notice concerning "the Hebrew midwives" that while the names of but two are given these may have been chiefs of their profession or heads of schools of the obstetric art. The word for "stools" (16) might be translated "stones," and suggests a vessel of stone for holding water like a trough, the application being to the children rather than to the mothers. When a new-born child was laid in the trough for bathing may have been the time for the destruction of the male issue.

The language in v. 21 will be better understood perhaps if we know that "them" is masculine and refers not to the midwives but doubtless to Israel. "The midwives feared God," and because of this they did not execute Pharaoh's orders, and those orders remaining unexecuted, God built up Israel. "He made them houses" refers doubtless to the way in which the Israelites begat children and their families grew. It was for this reason that the king now gave commandment to his people generally to engage in the destructive work.

3. Questions on chapter 2.

The story now descends from the general to the particular and the history of one family and one child is given. To which tribe did this family belong (1)? For the names of the father and mother in this case, see 6:20. What extraordinary measures were taken to preserve the child (3)? Compare Heb. 11:23 for evidence of a divine impulse in this action. What is the meaning of the word "Moses" (Hebrew —Mosheh, 10)? While Moses was to have the advantage of all the wisdom and learning of the Egyptian court (Acts 7:22), what providential arrangement is made for his instruction as well in the traditions of his fathers (7-9)?

Do you see any relation between this early training of Moses and his action recorded in vv. 11 and 12? May it have been that Moses was fired by a carnal desire to free his people at this time and in his own way? What led finally to his flight from Egypt (13, 14)? Were his fears well grounded (15)?

Identify the land of Midian on the map, and from your studies in Genesis recall what Abrahamic stock had settled in that neighborhood. Is there anything in the story of v. 15 and the following verses to recall that of an ancestor of Moses, and if so, which one?

4. Definition, explanation and application.

(1) It is probable the marriage of Moses' parents had taken place some time previous to the order for the destruction of the male children, for Aaron, the brother of Moses, was older than he and "we have no intimation that his infancy was exposed to peril."

(2) Speaking of the wisdom and learning of the Egyptians, Dr. Murphy has an interesting paragraph explaining it as follows:

"The annual overflow of the Nile, imparting a constant fertility to the soil, rendered Egypt pre-eminently an agricultural country. The necessity of marking the time of its rise led to the study of astronomy and chronology. To determine the height to which it rose in successive years and the boundaries of landed property which were liable to be obliterated by these waters, they were constrained to turn their attention to geometry. For the successful preservation of mathematical science and for the recording of the observation needful for its practical application, the art of writing was essential; and the papyrus reed afforded the ready material for such records. In these circumstances the heavenly bodies, the Nile and the animals of their country became absorbing objects of attention and eventually of worship."

(3) This part of Moses' history should be studied in connection with Acts 7:20-29 and Heb. 11:23-27, where we have an inspired commentary on his actions and motives leading to the conviction that (to quote another) "he was unable to relish a solitary and selfish joy in the king's palace while his relatives were eating the bread and drinking the water of affliction."

It would appear that he declined all the honor and preferment included in his relation by adoption to Pharaoh's daughter, and for all we know the throne of Egypt itself, in order to throw in his lot with the Hebrews, and this before the incident recorded in this lesson. And if this be so, then no man except Jesus Christ ever made a choice under circumstances more trying or redounding more to his credit; for it is to be remembered that the step was taken not in the ardency of youth or the weakness of old age, but at the grand climacteric of his life when he was forty years of age.

(4) The Midianites being descended from Abraham by Keturah, they had doubtless to some degree preserved the worship of Jehovah so that Reuel (elsewhere called Jethro) may, like Melchisedec, have been a priest of the Most High God, and Moses in marrying his daughter was not entering into alliance with an idolator.

QUESTIONS ON THE LESSON.

1. What are the two main subjects of Exodus?
2. What is suggested as to the original form of the first five books of Moses?
3. How should you explain the opposition of the Egyptians?
4. Can you give the history of their learning and wisdom?
5. How do the events of this lesson exalt Moses?

LESSON 2.

The Call of Moses. Exodus 2:23 to 4:28.

It is interesting to know that the Egyptian records seem to refer to Moses. To quote Prof. Kyle: "Rameses, said by many to be the Pharaoh of the Exodus, built a great monument on which he made an inscription naming the nobility who were present when it was erected. Toward the end of the list he mentions 'The ra-Moses, Child of the Lady and Priestess of the Sun God Ra.'" Note the peculiarity of the description. "The ra-Moses" means some distinguished or remarkable ra-Moses, while the "Child of the Lady" is an attempt to describe a strange situation and peculiar relation of some kind not unlike that of Moses and Pharaoh's daughter. There are other corroborative data in this connection for which we have no space, and these are mentioned only as a further hint concerning what archaeology has to reveal on the historicity of the Old Testament. Reference was made to this subject in Genesis, but it is further confirmatory to faith as we enter upon this new period of Israel's history to mention it again.

1. The burning bush, 2:23-3:10.

Observe carefully the prelude to the great oratorio of power and grace the next chapter reveals, and which is found in the simple language of the closing verses of the present chapter: "God heard," "God remembered," "God looked," "God had respect unto," or took knowledge of them. His spiritual apprehension is limited indeed who finds nothing for his soul to feed upon in this.

Whom have we come to identify as "the Angel of the Lord" (2)? Observe in the burning bush a type of Israel—afflicted but not consumed, and because God was in the midst of her. Observe in Moses' action (3) an illustration of the purpose God has in a certain kind of miracle which He performs throughout the Bible. This purpose is simply to arrest the attention of men to listen to His voice, that they may be convinced thereby. Observe the name by which God reveals Himself (6), and the identity it establishes with Israel's past, awakening hope and confidence in Him as the God of promise.

What does God now propose to do for Israel (8)? Why (9)? How (10)? To what extent is Moses to be used, that is, shall he bring Israel out and *in,* or only *out* (10)?

2. The great NAME, *3:11-22.*

It is not surprising that when Moses hesitates to accept His command (11), God should encourage him with a token (12), but is it not singular that the token shall not be realized upon until after the command has been fulfilled (same verse, last clause)? Did God mean that the burning bush was the token, or are we to suppose that the token was the event itself? In the latter case, it were as though God said: "Go, and try, and you shall find in the trial and its result that I have sent you." The former view accords better with the Hebrew accents in the case and with our ordinary idea of a sign, but (as another suggests) the latter is corroborated by later Scriptures, such as Isaiah 7:14, which please examine.

Have we ever met with this name of God before (14)? It is the expression of what God is, the sum of His being and the greatest of all His names. It corresponds, however, very nearly to the word Jehovah and also to the name given Him in Rev. 1:4. It has been defined as denoting the underived, eternal and unchangeable existence of God, implying that He, in distinction from all others, is the one, only and true God, the God who really is, while all the pretended deities of the Egyptians and other nations are a vanity, a non-entity and a lie. It implies, too, because of the unchangeableness of His nature, the performance of every promise He has made. A commentator paraphrases the verse thus: "If Israel shall ask: What are the nature and attributes of Him who hath sent thee to bring us out of Egypt? tell them it is the eternal, self-existent, immutable Being who only can say that He always will be what He always has been."

Compare here Christ's words concerning Himself in John 8:58, and observe the identity of expression as well as the application of it made by the Jews, who understood Christ to appropriate this name to Himself.

How is Moses further encouraged (18)? How directed to approach the king of Egypt? Of what forewarned (19)? And assured (20)?

Are you troubled about the ethics of vv. 21 and 22? If so, you will wish to know that the Hebrew word translated "borrow" in this case does not imply a promise of return but signifies simply to ask or demand (compare Ps. 2:8). The Israelites were but receiving with interest at last the fair and proper wages for their toil which their oppressors had denied them heretofore. They shall not be ashamed who wait for God. They will get their reward in due time.

3. Moses' hesitancy and distrust, 4:1-17.

Moses' long tutelage in Midian has developed pitiful caution. He is a different man from the one who slew the Egyptian in eager haste forty years before (1)! What is the first sign now given him (2-5)? The second (6-8)? Were these simply for his own assurance or that of Israel? What power was bestowed upon him with reference to a third sign? Doubtless there was an intrinsic adaptedness of these signs to the purpose for which they were to be used in Egypt, but space will hardly permit a discussion of that feature, interesting as it is.

In what does the backwardness of Moses now approach the danger point of unbelief (10-13)? Light is thrown on the answer to this question if we reflect that v. 13 practically amounts to this: "Choose another, a better man to send." No wonder God was angered against Moses, and yet how does He express His long-suffering patience (14-16)? Nevertheless, Moses may have forfeited a certain and important privilege because of his waywardness. Dr. Bush suggests as a literal rendering of v. 14 this: "'Is not Aaron thy brother the Levite?' By which we may understand that in consequence of Moses' act the honor of the priesthood and of being the official head of the house of Levi was denied him and conferred on Aaron." If this be true, it teaches that "those who decline the labor and hazard connected with the call of God to a special service may thereby lose a blessing of which they little dream."

4. The start for Egypt, 4:18-28.

How is Moses now encouraged (19)? What peculiar designation is given Israel (22)? You will recall the harmony between this designation and what we have already learned as God's purpose in calling Israel for her great mission. She was beloved and favored beyond other nations not for her own sake but that of those nations to which she was to minister.

What mysterious incident occurred on this journey (24-26)? Some think v. 24 is better understood if the preceding verse be interpreted as applying to Moses in some way as well as Pharaoh, and this application is suggested by the change of persons in passing from v. 22 to v. 23. In this way it seems to be an intimation of danger to the son of Moses if the latter should neglect longer the act of circumcision which would put him in that condition ("let him go") where he could acceptably serve the God of his fathers. May we understand therefore that it was the son of Moses and not Moses himself whom the Lord sought to kill (24)?

Those who hold this view suppose also that Zipporah's words (25, 26) are addressed to her son rather than her husband, who by this outward rite is now espoused to God. We learn from Jewish sources that it was the custom of women to call a son, when circumcised, espoused.

QUESTIONS ON THE LESSON.

1. How does archeology testify to Moses in Egypt?

2. What is a purpose of God in certain miracles?

3. How should you define "I AM THAT I AM"?

4. Give an argument from John 8:58 for Christ's deity.

5. How should you explain the word "borrow" (3:21, 22)?

LESSON 3.

Moses and Aaron in Egypt. Exodus 4:29 to 6.

1. Before Israel, 4:29-31.

What is the first step taken by Moses and Aaron on their return (29)? What "signs" are referred to in v. 30? (For answer compare 4:1-9.) How did the people receive their message (31)? What effect was produced on the people by God's compassion?

2. Before Pharaoh, 5:1-23.

How does Moses limit his demand (v. 1 compared with 3:18)? Do you think it was necessary to tell Pharaoh the complete purpose of God with reference to His people? In replying to this question, however, it is well to know that "a three days journey" would take them clear out of Egypt, and that therefore there was no deceit in what Moses said. And by making this smallest demand upon Pharaoh did it not give him the least possible occasion to harden his heart?

How does he express his contempt of the demand (2)? What charge does he lay against God's messages (4)? What new hardships are imposed on Israel (5-14)?

By whom are the messengers now reproached (19-21)? These "officers" seem to have been Israelites who were placed over their brethren in subordination to the Egyptian "taskmasters." Their Hebrew name, "shoterim," is defined as referring to managers who kept account of matters under their charge. What is the effect of this reproach on Moses, and how is his dejection expressed (22-23)?

3. Before the LORD, *6:1-13.*

We receive a stirring impression of the strength and encouragement this interview must have brought to Moses if we separate and consider the several declarations of God about Himself and His purposes thus (v. 1-8):

I am the LORD.

I appeared unto Abraham, unto Isaac and unto Jacob.

I have established My covenant with them to give them the land of Canaan.

I have heard the groaning of the children of Israel.

I have remembered My covenant.

I will bring you out from under the burden of the Egyptians.

I will redeem you with a stretched out arm.

I will take you to Me for a people.

I will be to you a God.

I will bring you in unto the land.

I will give it you for an heritage.

I am the LORD.

What do you suppose God means in v. 3? Of course the literal name "Jehovah" was known to the fathers, as we have seen, but its complete import was unknown. The name denotes not only the eternal existence of God but that unchangeable truth and omnipotent power which give performance or fulfilment to His promises. The fathers had received and believed the promises but had not yet enjoyed them. Now, however, God was about to do what He had decreed, and the following verses which speak of this are exegetical and explanatory of the name. It were as though He said: "I am Jehovah, for I am now to do what I have declared to be My purpose." Compare, for further illustration of the meaning of this name, Ex. 7:5, Ezek. 28:22 and other places.

How is the renewal of Moses' message received by the people, and why (9)?

4. The genealogical record, 6:14-27.

The design of this record just here is to establish distinctly the stock and lineage of Moses and Aaron because of their great prominence and importance in the coming history of the nation (26-27).

Books of Reference Recommended: Besides the commentaries and other reference books on the Pentateuch heretofore referred to, we should recommend Murphy on *Exodus*. Bush's *Notes* are valuable, but only found in the second-hand book stores.

For me, Lord Jesus, Thou hast died,
And I have died in Thee!
Thou'rt risen—my bands are all untied,
And now Thou liv'st in me!
The Father's face of radiant grace
Shines now in light on me!

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by **R. A. TORREY**

LESSON 40.

The Growth of the Kingdom. Mark 4:26-29; Matthew 13:31-33.

DISCOVERY OF THE FACTS.

1. The seed growing of itself, Mark 4:26-29.

What is the relation of this parable to the parables in Matt. 13:1-30? What is represented by the seed in this parable? (Luke 8:11; 1 Peter 1:23.) Where is it to be sown? Why does it spring up and grow? Who is it sows it? What comforting thought is there for the sower in v. 27? What is the teaching of v. 28 as to the manner of the growth of the kingdom? Is there any teaching here as to the growth of the spiritual life of the believer? Who is it puts in the sickle? When does He put it in?

2. Outward growth, Matt. 13:31, 32.

What is the relation of the parable of the mustard seed to the two parables that precede it? In what respects principally is the kingdom of heaven like the mustard seed? (Acts 1:15, compare 21:20; Ps. 72:16, 17; Dan. 2:34, 35.) In what single seed was the kingdom of heaven first planted in the earth? (John 12:24; Gal. 3:15.) What was the character of this seed in the eyes of the world? (Is. 53:2, 3.) Is this parable intended to teach "the outward growth of the kingdom in the world," "the internal growth of the church as a system of truth and ethics" or "the growth of the spiritual life of the individual"? Are there other respects in which the kingdom of heaven is like the mustard seed? Who is it sows the seed? Where does he sow it? What is his field (vv. 37, 38)? What is meant by the birds of heaven coming and lodging on the branches thereof? (vv. 4, 19; Ex. 17:22, 23, 24; 31:6, 12; Dan. 4:12-14.) In what respects are almost all movements which are from God like the mustard seed?

3. Inward decay, Matt. 13:33.

To what is the kingdom of heaven likened in the second parable of this lesson? Of what is leaven the type in every other passage in which it is found in the Bible? (1 Cor. 5:6, 7; Gal. 5:8, 9; Matt. 16:6, etc.) Was it usually allowed in the sacrifices? Why not? Was there any sacrifice in which it was allowed? (Lev. 23:17.) In this sacrifice in which it was allowed what did it symbolize? Why is it so frequently used as a symbol of corruption? Does it necessarily follow because a thing is often used in the Bible as a symbol of something evil that it cannot be used elsewhere as a symbol of something good? (Compare 1 Peter 5:8 with Rev. 5:5; Hos. 7:11 with Matt. 10:16; Rev. 12:9 with Num. 21:8 and John 3:14.) Are these instances really parallel to the usage of leaven in the Bible? Have we any inspired reference to this parable of our Lord by which we can decide whether leaven is here used as a symbol of good or of evil? (1 Cor. 5:6-8.) How then can "the kingdom of heaven" be said to be "like unto leaven"? (Compare vv. 24, 25.)

Of what is woman a type in the Bible? (Zech. 5:7-11; Rev. 17:3-6; 1 Tim. 2:14, etc.) What is represented by the three measures of meal? If we take the leaven to represent the Gospel in its pervasive influence, what must the measures of meal represent? Of which does the meal seem the more natural symbol, the world or the children's bread? Why are *three* measures mentioned? (Gen. 18:6; Judges 6:19; 1 Sam. 1:24.) What three forms of leaven are mentioned in the teaching of Christ? (Matt. 16:6, 12; Mark 8:15.) What did the woman do with the leaven? Why (v. 25)? What did the leaven do in the meal? What does that teach? If we take the leaven as the Gospel itself what

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would it teach? Is it the doctrine of the Bible elsewhere that the whole world is gradually to be converted by the silent, pervasive influence of the Gospel? (vv. 30, 49; 1 Tim. 4:1; 2 Tim. 3:1-5, 13; Matt. 24:24-31; 2 Thess. 2:3-8; 1:7, 8; Rev. 1:7; Luke 18:8, etc.)

What is the relation between the parable of the mustard seed and the parable of the leaven? Where did our Lord get His illustrations for these two parables? Is there any lesson in that for Christian workers today? What is the practical lesson from this parable for us? Where shall we find a safeguard against this corrupting of the children's bread by the leaven of false doctrine? (Acts 20:29, 30, 32; 2 Tim. 3:13, 14.)

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*

His insignificance in the eyes of men, 32; His knowledge of the whole future outward and inward history of the kingdom of heaven, 31-33; the founder of the kingdom, the world His field, 31; His use of common things to illustrate great truths, 31-33; forewarns and forearms His attentive disciples against the insidious perils of the last days, 33.

2. *The kingdom of heaven.*

Its insignificant beginnings, 31; its wondrous growth, protecting shadow over individuals and nations, 32; its inward corruption by an apostate church, the manner in which it is corrupted—the woman secretes the leaven of error in the children's bread (the truth), the insidiousness of the process, the all-pervasiveness of the corrupting influence, it was all foreknown and provided for by the founder of the kingdom, 33.

"Take heed and beware of the leaven!"

LESSON 41.

Three Parables: The Hid Treasure, the Merchant Seeking Goodly Pearls, and the Net Cast into the Sea. Matthew 13:44-52.

DISCOVERY OF THE FACTS.

1. *Finding without seeking, v. 44.*

To what is the kingdom likened in v. 44? What point in regard to the kingdom did our Lord wish to bring out by this comparison? Was hidden treasure often found in the country in which He spoke these words? How did the man come to find the treasure? What truth does that teach? What does the field represent in the parable of the tares (v. 38)? Doesn't the fact that the field means the world in one parable necessitate our interpreting it as the world in another parable? (Compare v. 44 with v. 52, where the "treasure" manifestly does not mean the same if we accept the interpretation of v. 44 that makes the field the world; and Matt. 25:14 with Luke 15:13, in both of which "far country" is mentioned in opposite senses.)

Is what a man gives up when he "gains Christ" much in comparison with what he gets? What must a man be willing to give up? (Luke 14:33.) Suppose this man had refused to sell his all, what would he have lost? Suppose we refuse to part with our all, what will we lose? Will that pay? (Mark 8:36.) Is it likely that this man after he got this treasure talked very much of the "sacrifices" he had to make in order to acquire it? Will any one who has really found and appreciates the treasure there is in Christ talk very much of the sacrifices he made to gain it?

How do you reconcile this parable with such passages as Eph. 2:8; Ro. 6:23? Are there any other passages in the Bible in which the word "buy" is used to express our acquiring the treasures of grace? (Is. 55:1; Rev. 3:18; Prov. 23:23; Matt. 25:9, 10.) Who sought a treasure in this world and to gain it gave up all He had? (2 Cor. 8:9; Heb. 12:2.)

NOTE. There are two interpretations of this parable, the comparative force of which may best be seen by the following arrangement:

Parable.	*First interpretation.*	*Second interpretation.*
1. Treasure.	Israel, Ex. 19:5. (Some say the church.)	The treasures in Christ, i. e., heavenly treasure, Matt. 6:19, 21; treasures of wisdom and knowledge, Col. 3:3; Prov. 2:4; 6:16; 2 Cor. 4:6, 7; eternal life, 1 John 5:11, 12.
2. The field.	The world, v. 38.	Christ, Col. 2:3.
3. Hid.	Original insignificance of Israel (in Abraham's loins visible to God but not to the world).	Hid in Christ, Col. 2:3. See also 2 Cor. 4:3, 4, 6.
4. A man.	Jesus, v. 37. It was God who found Israel.	Any one who stumbles upon the treasures in Christ, for instance Nathanael, John 1:46, 49; the woman, John 4:7.
5. Hath found.	God's discovery of Israel in Abraham (should be Jacob, if the interpretation is to be accurate). Was God's discovery of Israel accidental and surprising as in parable (Ro. 10:20)?	The discovery of the treasures hid in Christ, John 4:28-30.
6. He hideth.	Jesus scatters Israel among the nations, and so hides.	The precaution exercised by the one who has just found the treasure not to lose it, 2 John 8; Rev. 3:11; 2:25.
7. The joy thereof.	Joy over Israel.	Joy in the heavenly treasure found in Christ, Acts 8:8; 16:34; John 1:41; Phil. 3:8.
8. Goeth and selleth all that he hath.	Christ's sacrifice of all, 2 Cor. 8:9; Phil. 2:6, etc.	Sacrifice of all to gain Christ, Phil. 3:8, R. V.; Matt. 19:21, 27, 29; Luke 14:33; Heb. 10:34.
9. Buyeth the field.	Redeems the world to gain Israel.	A common Biblical expression for acquiring the treasures of grace and in this parable with especial reference to the cost, "all that he hath," Luke 14:28, 33; Matt. 19:21, 27, 29; Phil. 3:5, 8.

The first interpretation is based upon the use of the word "treasure" as applied to Israel in Ex. 19:5 and parallel passages, but the Hebrew word *segullah* used there is not the equivalent of the Greek word *thesauros* used in our parable but of the word *peripoiesis,* by which it is translated in 1 Peter 2:9—a quotation from the O. T. passages regarding Israel. It does not mean "treasure" but "possession" (see R. V.). The Greek word *thesauros* is used 18 times in the N. T., 12 times of the treasures that come through Christ, 4 times of the treasures of the heart, the remaining 2 times in the ordinary sense of material treasures. It is never used of Israel.

2. Seeking and finding, vv. 45, 46.

To what is the kingdom of heaven likened in vv. 45, 46? What is represented by the pearls sought? (Job 28:12, 13, 15, 18; c. 7:6.) What by the one pearl found? (John 14:6.) What kind of a pearl is it? How did the man come to find it? How does this case differ from that of the preceding parable? Did the man in v. 44 buy the field for itself or for what was in it? For what did the man buy the pearl? Do men ever seek to gain Christ for what they get in Him?

(Matt. 19:27; Phil. 3:8.) Do men ever value Christ for what He is Himself? What did this man seeking goodly pearls need to be on his guard against? Any lesson in that? Did the man do wisely when he sold all his other pearls to gain this one pearl? Do we do wisely when we part with all other pearls to gain the "one pearl of great price"? Was it any hardship for the man to give up the inferior pearls? Will it be hard for us when we appreciate what a priceless pearl Christ is? What if he had clung to the pearls he had? When the man was seeking did he expect to find one pearl or many? Why did he rest content with one? Why are Christians content with one pearl? What are the points of difference between this parable and the preceding one?

3. Gathering of every kind, vv. 47-50.

To what is the kingdom compared in v. 47? In what respect is it like the net cast into the sea? What is the sea into which it is cast? What is done when the net is full? When will the net be full? Who are represented by the bad fish? (v. 38.) Who by the good fish? What is done with the bad fish? With the good fish? What thought is represented by their being gathered into vessels? When does the separation take place (v. 49)? Who will do the separating? What is represented by the furnace of fire? (See questions on Lesson 39.) What thought is set forth in their weeping? In their gnashing of teeth?

4. Giving forth the treasure found, vv. 51, 52.

What question did our Lord put as He brought to a close the seven parables? Why was He anxious they should understand (v. 19)? Is He equally anxious that we should understand His teaching? How can we? (1 John 5:20; Jas. 1:5; 1 Cor. 2:14.) What did the disciples answer? Was that true? Were they quick to understand? (Matt. 16:11; Mark 7:18; 9:31, 32; 8:15.) Do we always understand when we think we do? How does our Lord say that one who is truly "instructed unto the kingdom" will show it? If we are not imparting this treasure to others is it probable that we have it ourselves?

CLASSIFICATION OF TEACHINGS.

1. Our Lord.

(1) What He is:

The One in whom are treasures of priceless value, 44; the one pearl of great price, 46.

(2) How He is found:

The treasure in Him is hidden from the eye, is stumbled upon by those who know not of it and seek not for it, 44; He is found as the one pearl by those diligently seeking goodly pearls, 45, 46.

(3) How He is gained:

To gain Christ all else must be surrendered; the treasure there is in Him and the priceless pearl He Himself is are incomparable, more precious than all earthly good, 44-46.

2. The kingdom of heaven.

A net that gathers all kinds, 47; will be filled with good and bad, 48; there will be a separation at the end of the age, 49.

LESSON 42.

Our Lord Stilling the Tempest. Mark 4:35-41. (Compare Matthew 8:18-27; Luke 8:22-25.)

DISCOVERY OF THE FACTS.

1. Ecce Homo! vv. 35-39.

What sort of day in the life of our Lord had it been? What did He say to His disciples at its close? Why did He wish to go to the other side? (5:1-20.) Why did He not go before evening? When even came after so busy a day what would He have done if He had followed the promptings of nature (v. 38)? Why did He not do that? Did He spend much time on that other side? (5:17, 18.) Did He make many converts over there? Did He not make a mistake in going? Did He feel repaid for His trouble? (5:15, 20.)

How many did He leave behind Him? How many did He minister to on the other side? Does God ever call His servants to leave a multitude in order to minister to just one soul? (Acts 8:6, 26-29.) What is meant by the expression "even as He was" in v. 36? Were the people willing to give our Lord up?

What occurred when they got out into the lake? From whom did that storm come? (Job 1:12, 19; Ps. 107:24, 25; John 1:4.) How severe was it? Was there any real danger that the boat would go down? Why not? How far can the devil go in his attempts to destroy or injure God's servants? (Job 1:10-12; 2:4-6.) Until when is a servant of God perfectly safe from all Satan's attempts to put him out of the way? (John 7:30.) Need we then have any fear in the face of the most imminent peril?

What was our Lord doing all this time? Why did He go to sleep? (John 1:14; Phil. 2:6-8; Heb. 2:17; 4:15; John 4:6.) Was His human nature real or only apparent? When did He take His rest? How had He become so weary? Do many Christian workers weary themselves as our Lord did with incessant toil for God or perishing men? How could He sleep at such time and in such place? (Ps. 3:5, 6; Ps. 127:2.) Ought not He to have remained awake and kept on the watch for the perils that might arise on the voyage? (1 Peter 5:7.) What did the disciples do in their apparent danger? What ought we to do when in trouble? (Ps. 50:15.) Was there any wrong in the way in which they addressed our Lord? Was He indifferent to their safety? (John 18:8, 9; 10:11.) Does He care if we perish? (John 3:16; Matt. 23:37.) Does it ever seem as if the Lord had forgotten His servants or was indifferent to their welfare? (Ps. 10:1; 22:1, 2; 77:7-10.) Does He forget? (Is. 49:14, 15.)

2. Ecce Deus! vv. 39-41.

What did our Lord now do? Was He excited? Was He ever excited? (John 20:6, 7.) What is the literal meaning of the words translated "Peace, be still"? Did He use many words? Why was it necessary to speak to the sea as well as to the wind? Why did He rebuke the wind? What else is He recorded as rebuking? (Mark 9:25; Luke 4:39.) Did He ask God to make the wind stop blowing and the waves to cease raging? Why not? What was the effect of His bare word? Who does this show Him to be? (Ps. 107:29; 89:9.) If Satan raised this storm what relation between Satan and the word of Jesus does this verse show to exist? Do we see the power of Satan anywhere else subject to the bare word of Jesus? (5:8, 10.) What was all that Satan had succeeded in doing by raising this storm? Did our Lord perform this miracle to secure His own safety? Did He ever perform a miracle to protect or provide for Himself? If we wish "a great calm" after the tempests that sweep over our souls how can we find it? Where else did our Lord administer a rebuke besides to the wind?

What was it in the disciples that He rebuked? What change does the Revised Version make in His words? Was it not natural that they should be afraid? Was it justifiable? Were they in any real peril? What made it certain that they would reach the other side in safety (v. 35)? When our Lord calls us to go to any place and we start at His command is there any uncertainty about our getting there? Has a believer ever any right to be fearful? (Ps. 46:1-3; 27:1-3; Is. 41:10; 43:1, 2.) What is the great cure for fear? (John 14:1; Is. 12:2; 26:3; Ps. 56:3.) What then did the fearfulness of the disciples reveal? If they had really believed in our Lord and appreciated Him would they have been afraid? If we really believe in and appreciate Him will we ever be afraid? Was it time the disciples had faith? By what word did our Lord bring that out? (R. V.) Is there ever occasion for Him to put that question to us? Was it often necessary for Him to rebuke the unbelief of His disciples? (Matt. 14:31; 6:30; 16:8.)

What was the effect of all this upon the disciples? What kind of fear was this? What question did they put to one another? (R. V.) What is the true answer to that question? (Ps. 89:9.)

CLASSIFICATION OF TEACHINGS.

1. Our Lord.

(1) His nature:

His true humanity, 38; true divinity, 39, 41.

(2) His word:

Its power, directness and brevity, 39, 40.

(3) His character:

Unwearying zeal in well-doing, 35; unruffled calmness in great crises, unapproachable dignity, 39.

(4) What He suffered:

Exposure to tempest, 37; misunderstanding, extreme weariness, reproach, 38; disappointment at the unbelief of His disciples, 40.

(5) What He did:

Forgot His own weariness in others' need, 35; attracted multitudes to Himself, left the admiring multitudes to minister to one wretched demoniac, 36; seemed at times to forget His disciples, 38; never did forget them, gave deliverance at the last moment, turned the wild storm into a great calm, 39; rebuked the fearfulness and unbelief of His disciples, 40.

2. The disciples.

(1) What they enjoyed:

Perfect security in the face of apparent danger, 37, 40.

(2) The foolish things they did:

Misunderstood, reproached their Master, 38; indulged in unbelief, gave way to fear, 40.

(3) The wise things they did:

Called on our Lord in their peril, 38; recognized His divinity, 41.

3. Three rebukes.

The disciples rebuked our Lord for His imagined neglect of their safety, 38; our Lord rebuked the disciples for their real unbelief, 40; our Lord rebuked the wind, 39.

LESSON 43.

Our Lord and the Gadarene Demoniac. Mark 5:1-20. (Compare Matthew 8:28-34; Luke 8:26-39.)

DISCOVERY OF THE FACTS.

1. In Satan's power, vv. 1-13.

Where is the scene of this lesson laid? Was it a very godly neighborhood? Is there anything fitting that this extreme instance of the degradation and misery caused by Satan's power should be found in such a locality? What time of day was it when they reached Gerasa? (4:35-37.) By whom was our Lord met as they left their boat? What was his condition? (Matt. 8:28; Luke 8:27.) In this fearful picture of the demonized man, what do you see illustrated? Of what future state of existence does it give us a slight hint? What had men ineffectually attempted to do? In what brief clause is the result of these attempts summed up? Could anyone tame him? If "no *man* could tame him," and our Lord tamed him, who then was our Lord? By what means had men endeavored to tame him? By what means did our Lord tame him? Which is most effectual—the force and chains of men or the love and word of our Lord? Does it prove because a man today cannot be subdued by man's force that he cannot be subdued by our Lord's love?

When the demonized man saw our Lord, what did he do? What had he usually done when he saw men approach him? (Matt. 8:28.) Was it the man's overmastering sense of need, or the demons within, that brought him to the feet of our Lord? What evidence is there in v. 7 that there was a superhuman intelligence within the man? What is indicated by his words as to the moral character of this indwelling being? Do we ever nowadays see a person drawn (as this man was) now toward the divine and again toward the devilish by mighty contending forces within? How do you account for that? What words does Matthew add to the demon's prayer "Torment me not"? (Matt. 8:29.) What is indicated by that addition? Why did the demons offer this prayer to our Lord?

What did our Lord ask the man? Was it the man's or the demon's name that He asked? (Luke 8:30.) When did He ask

him his name? For whom did the man answer? What is the explanation of that? How did the demons further show their cowering, cringing and malicious nature? How does Luke put their prayer? (Luke 8:31, R. V.) What is the "abyss" into which they feared they should be sent? (Rev. 20:2, 3, R. V.)

Where did the demons ask that they might go? What is indicated by this as to the character of their subjection to the will and word of our Lord? Is there anything encouraging in that? Did He permit them to go into the swine? Was that right on His part? (Lev. 11:7, 8.) Did He send the demons into the swine or simply give them leave to go? Ought He not to have exercised His supernatural powers to protect the illegal property of these men? What became of the swine? What made them do that? Which had most willingly submitted to the indwelling of demons, the hogs or the man? Do men nowadays ever voluntarily surrender themselves to the power of the devil in a way a hog would not? Were there really demons in this man, or did he only imagine so?

2. At the feet of our Lord, vv. 14-18.

What did the keepers of the swine do? Why? In which were those who heard most interested—the good which had come to the man, or the harm which had come to the swine? What did those who heard do? Why? What wonderful sight greeted their eyes? What had wrought this marvelous change? Would the bare word of a mere man have wrought such a change? Does our Lord work any such changes in men today? What sort of a spirit do we receive from Him? (2 Tim. 1:7.) Where did this formerly naked demoniac get his clothes?

What would one naturally suppose would be the effect of such a sight upon the beholders? What was the actual effect? Why were they afraid? What singular prayer did they offer to our Lord? Do men ever offer that prayer nowadays? Why did they make this request? (Luke 8:37; Deut. 5:25; Job 21:13-15.) Who had given utterance to a similar prayer earlier in the chapter? (v. 7.) Which of the apostles had once offered a similar prayer to Jesus? (Luke 5:8) How did Peter's prayer differ from that of these Gerasenes? (Luke 5:9-11.) Did our Lord do as these Gerasenes wished? What lesson is there in that? What very different prayer did the restored demoniac offer? Why did he wish to be with our Lord? (Phil. 1:23.)

3. Witnessing for our Lord, vv. 19, 20.

Did He grant the saved man's request? Why not? Why is it that Christ oftentimes does not permit His longing disciples "to depart and be with Him"? (Phil. 1:23, 24.) What did He tell this man to do? Where was he to testify first of all? Is there any lesson in that for us? What was he to tell his friends? What should be the substance of our testimony? Why did our Lord in this case bid the man to testify, while in previous instances He had bidden others to say nothing to any man? Ordinarily does He wish us to testify of our blessings received? (Ro. 10:10; Ps. 66:16.) As what does He wish newly saved men to go out, teachers or witnesses? How did the man show the genuineness of his gratitude? What would we think of this man if after our Lord had done so great things for him, and bidden him go tell it, he had kept it to himself? Is it probable that his testimony was always favorably received? Would he stop testifying on that account? Would it be very pleasant to tell how degraded he had been? Why ought he still to do it? Would he tell it in a boasting way, as if he were proud of it? Who was it, he would say, had wrought the change? Would he take any credit to himself? Where did he tell it? Did our Lord ever visit Decapolis again? (7:31.) Who had prepared the way for this second visit?

CLASSIFICATION OF TEACHINGS.

1. Our Lord.

(1) What He was:

Divine—(a) the unwilling testimony of demons, 7; (b) the testimony of deeds, 4, 15; compassionate—toward Satan's victim, 8; toward those who did not want Him, 19; long-suffering—they asked Him to depart but He left a witness, 19; omnipotent—

can subdue by His mere word those whom human force cannot tame, 3, 4, 14; absolute power and authority over demons, 7-13; feared—by demons, 7; by ungodly men, 17; His companionship more desirable to the saved man than that of all earthly friends, 18.

(2) What He did:

Had mercy upon a poor outcast, 19; saved one of whom men despaired, 15; transformed a fierce, indecent, untamable, self-torturing demoniac into a self-possessed, gentle, teachable, faithful pupil and witness, 15, 20; did not protect illegitimate property, 13; departed from those who did not desire Him, 18.

2. *The demoniac.*

(1) What he was:

In Satan's power, 1-5; possessed of a legion of demons, 2, 9; deluded, his identity lost in that of the indwelling demons, 7, 9; indecent, 15; fierce, untamable, an inhabitant of the tombs, 3; self-torturing, in agony night and day, 5.

(2) What he did:

Saw our Lord, ran to Him, kneeled to Him, 6.

(3) What happened to him:

Our Lord had mercy upon him, 19; banished the demons from him, 8.

(4) The result:

He became calm, sane, clothed, joyous, 14; grateful, 18-20; desired to be with our Lord always, 18; at His word remained behind as a witness, testified to his friends first, then throughout the country, and always of what our Lord had done, 19, 20.

3. *The devil and demons.*

Malignant, 3-5; cringing, 10; apprehensive of coming doom, 7; self-destructive, 13; absolutely subject to Jesus' power and word, cannot even enter into hogs without His permission, 7, 8, 12; take possession of men, drive men mad, torment men, 2-5; recognize the deity of Christ, fear Christ, know their certain doom, 7.

How to Study the Book of Proverbs.

FRED BRUCE HORN.

The following plan of study, which has been adopted by the writer for the past ten years, will enable anyone with a minimum of time and trouble to obtain a maximum of the best wisdom that God gave to Solomon, as contained within this small book of thirty-one chapters.

It is really a poetical book, and has been presented so in the Revised Version. Like the Psalms of the sweet singer of Israel, they possess a rythm of expression that cannot be equalled by any secular author. The last chapter is by king Lemuel. It has been suggested as a reason for this that the Holy Spirit chose another to give the world a true conception of woman as a virtuous wife and careful mother because of Solomon's idolatrous experience with his Egyptian and other wives. Herein we see the wisdom of the Holy Spirit. He only uses as "ready writers" of the Father's will those who have had some measure of experience concerning the blessings about which they speak.

The value of these precepts in our commercial, social and private life is inestimable. It is related that Abraham Lincoln once quoted Proverbs 30:10 ("Accuse not a servant unto his master lest he curse thee and thou be found guilty") in reply to an acquaintance who was finding fault with certain officers of Lincoln's administration. The accuser was much put out by this unexpected rebuff. When Mr. Lincoln told him he was only quoting the Bible he contradicted the fact, but the President advised him very kindly to look it up for himself.

Paul Kruger, late President of the Transvaal, was conversant with this book, and no doubt built up much of his reputation as a sage amongst his people upon its precepts. When he left the Transvaal for more congenial and safer quarters in Holland, he gave out to his people, and very

appropriately too, Proverbs 7:19, 20: "For the good man is not at home, he is gone on a long journey: he hath taken a bag of money with him and will come home at the day appointed." On another occasion he was asked to divide a disputed inheritance between two brothers. After both had agreed to accept his decision as final he commanded the elder brother to divide the inheritance. The younger brother began loudly to protest. Oom Paul quietly silenced him with the promise that after the elder brother had divided it, he would have his choice of the division. One can imagine with humor the deep sense of justice that elder brother would exercise in the division. This judgment can easily compare for wisdom with Solomon's decision in the dispute between the two mothers for the child, yet Kruger obtained his wisdom from Solomon's proverb (18:18): "The lot causeth contentions to cease, and parteth between the mighty." Joshua in his division of the land of Canaan adopted much the same plan.

This Book of Wisdom is worth more study and attention than are usually devoted to it. The following opinions are worthy of the reader's consideration:

"A book of good works," *Luther.*

"The statesman's best manual," *Coleridge.*

"The philosophy of practical life," *Dean Stanley.*

"For practical ethics what Psalms are for devotion," *Angus.*

"Exhibits Jesus with unusual clearness," *Oetinger.*

"Has a dispensational place in the millennial kingdom as part basis of laws governing the conduct of its citizens," *Jas. M. Gray.*

The following plan of study and marking can be carried out when on cars, waiting on appointments or during spare time. Gladstone always carried a book in his pocket to utilize spare moments to gather information.

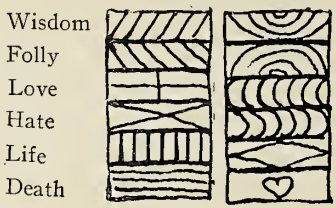
To those who do not care to mark the verses daily as they go along during the year, it is suggested that the whole book be fully marked on all topics at the commencement of study or at the earliest opportunity. When done it has the distinct advantage of enabling you to select your daily topical verse at once without reading the whole chapter.

Use the same marking for synonymous words having the same meaning, viz., wisdom, understanding, knowledge—a line leaning to the right; folly, fools or foolishness—a line leaning to left; death, destruction or hell—a triangle pointing downward; wicked, evil, transgressor—a bowl turned downward; etc.

Read that chapter which corresponds with date of month (31 days, 31 chapters.)

Meditate five minutes daily on the topical verses.

12 MONTHLY TOPICS AND MANNER OF MARKING.



The American Sunday School Union offers $2,000 in three prizes for three books, as follows: (1) One thousand dollars to the author who presents the best original work on "CHRISTIAN PRINCIPLES IN OUR RURAL DISTRICTS: HOW TO MAKE THEM A CONTROLLING INFLUENCE"; (2) Six hundred dollars for the best original work, and four hundred dollars for the next best original work to be written upon: "THE BIBLE AN ATTRACTIVE BOOK." Each writer will be allowed freedom in the form and style of treatment of the topic. The Society desires books of a practical, instructive, popular and evangelical character, of convenient size, having about 40,000 to 70,000 words in each. The MSS. must reach the Committee of Publication on or before April 1, 1909. The prizes are offered under the terms of the John C. Green Income Fund, which was created "for the purpose of aiding in securing a Sunday school literature of the highest order of merit" and germane to the objects of the American Sunday School Union.



FOR SERMON AND SCRAP BOOK



Be No More Afraid!

O men and women, be no more afraid:
One springtime in a garden Christ was laid,
But death could never keep Him in its power,
And He, the living Saviour, every hour
Is with us, strong in blessing, swift to aid—
Let not the Lord's beloved be afraid!

Sing out, sweet birds, among the budding trees!
Laugh in your morning gladness, sunny seas!
Say to earth's dying people, fair blue skies,
That as their Lord has risen they shall rise!
He died for their salvation: now may they
Accept with all its meaning Easter Day!

—*Marianne Farningham.*

Note the Contrast!

A pagan philosopher, on hearing that his son was dead, coldly observed: "Well, I did not think that I had begotten an immortal!"

An ancient Christian, when told that his father was dead, exclaimed: "Cease your blasphemy; my father is immortal!"—*R. F. Horton.*

Dr. Dale's Experience.

One Eastertide as Dr. Dale of Birmingham, one of England's greatest preachers, was preparing his Easter sermon, it seemed as if Jesus Himself entered his study. His presence was so manifest to his heart that he cried:

"Jesus is really alive! Jesus is really here! My people shall know that He is really alive!"

And ever since then at Carr's Lane Chapel they sing an Easter hymn every Sabbath morning to remind themselves that Jesus is really present!

Lighted Anew.

A visitor to Russia tells of being present at an Easter celebration in a Greek church. The service began before the morning dawned. All the great company carried unlighted torches in their hands. The vast building was dark, without a beam of light. At a certain moment a priest appeared, bearing a burning torch. At this one flame those near him lighted their torches, and from these others nearest to them. So the light spread until every torch in the vast church was burning, and the place was brilliant with light all kindled from one torch.

So should our torches be lighted anew on this morning of blessed hope, as we remember again that the Lord is risen indeed!

When We Wake Up.

When I was off the coast of Korea on my way from Japan, I wanted to know what time we would get to Chenampo and Pyeng Yang. I picked out a sensible-looking Japanese passenger, took out my watch and said: "Chenampo?" pointing to my watch enquiringly.

Presently he pointed to 4 o'c., and said: "Chenampo."

Then I asked: "Pyeng Yang?"

The Japanese leaned over his head on his hand, closed his eyes as if asleep, then waked up and said: "Pyeng Yang!" I understood that we would get there next morning when we waked up: which was so.

When we wake up on the resurrection morning, we will be at our destination!—*E. A. Marshall.*

The Date of Easter.

Some of our readers may not know what fixes the date of Easter each year. They may wonder why it does not occur on the same date every year as Christmas does.

Easter is the first Sunday after the full moon on or next after March 21st, and if the full moon fall on the 21st, Easter is the next Sunday. If the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way. But in 325 A. D., the matter was brought by Constantine before the Council of Nice, and it was thought best that the anniversary of the event which changed the Sabbath from the seventh day of the week to the first day

should always fall upon the first day, and they, deciding between the two ways then in use, chose the method which would bring Easter always on Sunday.

Since that decision Easter cannot fall earlier than March 22d, nor later than April 25th in any year. These dates are called the *Easter limits.* Easter occurred on March 22d in 1818, but cannot come again on that day until 2285.—*Selected.*

Easter Thoughts.

Not only life, but fruitfulness, comes out of death (John 12:24).

The best refutation of the lies of the Roman soldiers is Pentecost.

The cross staggered the disciples; the resurrection made them bold.

Today the world stands looking into the empty tomb. Only there can it recover any sure hope of the destinies of man.

In regard to death barbarism and civilization, ancients and moderns, are on a level. Science has done wonders, but it has not undone the work of death.

It is by risen lives that languishing churches are invigorated, and that a visible advance in society of moral corruption and decay, ever pregnant in the coming disaster, is most surely arrested.

Never did evil obtain such a triumph over pure goodness as when it nailed Jesus Christ to the cross of shame. Never was the ultimate victory of goodness so clearly vindicated as on the morning of the resurrection.

The Importance of One.

The importance of the individual vote was strikingly illustrated in two instances in the town meetings last month. Montague, Mass., which includes the villages of Turners Falls, Millers Falls and Montague, voted license by a majority of one, 452 to 451. Fair Haven, Vt., went no-license by the smallest possible margin, the vote being 295 no to 294 yes. Northfield, Vt., escaped license by only two votes.

Ignorance of Values.

A gentle breeze floating into the window of a broker's office in New York City lifted a certified check calling for $150,000, and it was floated out of the window and out of sight. Instantly an alarm was sent out, and Trinity graveyard was soon the scene of eager hunters for the lost check. It was as good as cash to any one who might find it. Almost as soon as the search had begun a messenger boy had found and restored the lost piece of paper, and received five dollars for his part of the job. But during that time within a few miles of this occurrence more than a million souls were in danger of floating out into eternity, lost forever beyond recovery, yet no one seemed to be much concerned about those lost souls. What ignorance of values!—*Selected.*

A New "Moody" Anecdote.

Perhaps ten years before Mr. Moody went home he came to Mt. Hermon School one morning. There was a student there who was within one term of graduation, but his money was gone, and the way was blocked. He was going to give up all thought of finishing, and go out and work. Mr. Moody asked why he had to leave, and said: "What can we do for him?"

The principal said: "We have no scholarship we can give him, and I do not see anything for him to do but go out and work."

Mr. Moody said nothing, but went out on the campus and sent for Watson. He said to him:

"Do you want to stay another term?"

"Yes," said Watson.

"Then stay on; I will take care of you."

Watson was so overcome by the magnitude of the kindness that he forgot to thank Mr. Moody. Mr. Moody noticed it, but said nothing. A few days afterwards Mr. Moody was driving, and Watson stopped him, and said:

"Mr. Moody, I want to thank you for what you did for me," and there were tears in his eyes.

"Do you mean it?" asked Mr. Moody.

"Yes, I do," said Watson.

Mr. Moody looked at him. "Then prove it," was all he said.—*Chas. E. Dickerson.*

The Secret of Answered Prayer.

I well remember the time that I found out experimentally that God could supply our need. I was in Toronto, and our finances were very low, the money was all gone. The burden had become too hard for

human shoulders to bear, and I went up to my office. I wished for Hudson Taylor, for I knew that he always got what he asked for, but he was out on the Pacific Coast. I sat down and tried to think how it was that Hudson Taylor always got what he asked for. I remembered that he asked the Father for it in the name of Jesus—not in his own name, but in the name of Jesus. I thought I could understand why Mr. Taylor should get answers to his prayers, but who was I that I should ask anything of God? But when it dawned on me that he received it through the name of Jesus, I felt like experimenting and asking God to give us the money we needed, just in Jesus' name. I sat down at my desk and figured up just how much was needed—$600. Then I knelt down by the bed, and as simply as I could—before I had been striving and straining to work myself up to heaven—I told the Father about it and asked him to supply our need—not for my sake, but for Jesus' sake. The next day there came a letter on the noon mail from Cleveland, enclosing a check for $600. It was the first large donation we had had that had not specified for what it was to be used. And, dear friends, money is the very least thing God can give you. He has far better things than money to dispose of. If you ask for them in the name of Jesus He will give them to you for His name' sake.—*H. W. Frost.*

What the Resurrection Means.

1. Christ is alive, Rev. 1:20.
2. Christ is here, Matt. 28:20.
3. Christ lives in us, Gal. 2:20; Eph. 3:17.

An Object for Faith.

1. An earnest desire: "Sir, we would see Jesus," John 12:21.
2. A glorious vision: "We see Jesus crowned," Heb. 2:9.
3. A bright prospect: "We shall see Him as He is," 1 John 3:2.

—*The (Glasgow) Witness.*

The Resurrection.

The resurrection is the primal miracle, 1. Cor. 15:1-4; the pivotal truth of Christianity, 1 Cor. 15:14; the proof of the Scriptures, Lu. 24:45, 46; the pledge of our acceptance, Ro. 4:25; the power of holy living, Ro. 1:4; the promise of our immortality, John 14:19.

The Finger of God.

Sending judgments.....Ex. 8:19
Created the heavens.....Ps. 8:3
Wrote the commandments.....Ex. 31:18
Cast out devils.....Luke 11:20

A Fourfold Prayer.

1. Psalm 139:23. Search me.
2. Psalm 19:12, 13. Cleanse me.
3. Eph. 3:14-19. Fill me.
4. Eph. 6:18-20. Use me.

—*R. A. Torrey.*

Dates for Israel and for the Church.

"Seventy weeks are determined upon thy people, and upon thy holy city" (Dan. 9:24).

In this connection read also Gen. 15:13; Lev. 26:24, 28. Without doubt the Bible contains chronological prophecies for the Jew. Holy men like Daniel and Jeremiah "had understanding of the times" (1 Chron. 12:32; Dan. 9:2). Thus Israel was greatly to be blamed that when Messiah was born they "knew not the time of their visitation," while foreign magi discerned the blessing and came to the Light.

"It is not for you to know the times or the seasons which the Father hath put in His own power." (Acts 1:7).

The idea is: It is not for you to know the times of concealment or of fulfilment which the Father hath set within His own authority. Israel once had authority. That is now in abeyance, and with it Jewish chronologies are in concealment. The church has nothing to do with dates. She knows not the day nor the hour when the Lord will come. Meantime, moral signs are given in abundance to guide our faith and confirm our hope.—*Mrs. George C. Needham.*

☞Those receiving a sample copy of THE INSTITUTE TIE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

WORLD NEWS AT A GLANCE

The Arabic Bible is the best selling book in Syria.

The importation of liquor has been prohibited since January 1 in all German colonies in Africa.

The first student Y. M. C. A.'s in the Republic of Mexico have recently been organized at Laurens Institute and at Christian Institute, Monterey.

1,557 of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is yet adequately worked.

It is proposed to form a Women's Auxiliary in connection with the Free Church Council of England. The matter is being heartily taken up, and there is every likelihood of its being carried to a practical result.

The Turkish Government has founded a hospital in Damascus, and is also building a large hospital and industrial school in Beirut. When the corner stone of the latter building was laid, sheep were sacrificed and blood sprinkled.

The largest women's meeting ever held took place in the Royal Albert Hall, London, last month, organized by the National Women's Social and Political Union. Women were brought to London in special trains from all parts of the kingdom.

The Metropolitan Free Church Federation of London is planning to entertain a hundred German pastors as its guests for a few days in London during the summer. Conferences will be held in the morning and other meetings in the evenings, while the afternoons will be devoted to visiting places of interest.

A remarkable proclamation was recently issued by the enlightened Governor of the northern provinces of China, Yuang H'si K'ai, which declares that superstition is an obstacle to civilization, and the worship of idols rank foolishness, and that the temples, originally intended for prayer, have become the haunts of thieves and prostitutes, and should be shunned by all respectable persons.

Miss Ruth Rouse, Women's Secretary of the World's Students' Christian Federation, has recently spent three weeks each in St. Petersburg and Moscow, Russia, holding meetings among the twelve thousand women students in these cities. The public meetings were largely attended and were followed by smaller meetings for those who were interested, and by private interviews. Christian Associations along interdenominational lines have been started.

Rev. A. P. Vaughn of Otaru, East Japan, recently visited the Island of Saghalien. 40,000 Japanese have pressed into this new territory, among them many Christians. He found that on Sunday evenings a prayer meeting was held, at which were present Congregationalists, Catholics, Episcopalians, Independents and Presbyterians. The spiritual earnestness manifested gives ground for the hope that a vigorous union church will ere long be organized in the new capital, Vladmirofka.

London, March 3.—Rev. R. J. Campbell, the pastor of City Temple, publishes a letter, addressed to all Free Churchmen and other sympathizers, proposing to form a new sect and organization for an active propaganda in behalf of his "new theology," the central idea of which is the denial of the divine origin of Christ, whom he regards as a social reformer. Mr. Campbell's reason for this step, he says, is the hostile attitude of the official element in the churches to the new movement.

A 10-days' mission for women was recently undertaken by the Ladies' Church House of Manchester, England. Meetings were held in factories and mills during the



By courtesy of The Missionary Witness.

Chinese Version of the Broad and Narrow Ways.

dinner hour, and also evening meetings in halls and schoolhouses. The communion of the Lord's Supper was observed daily, and also special meetings for prayer. The object was to promote purity of life, strength in the face of temptation and a higher moral tone among the women and girls engaged in factories.

"The Mohammedan world has three capitals and three centers of religious life: Cairo is its literary capital, Mecca the center of religious pilgrimage, and at Constantinople political ambitions and aspirations concentrate. But the influence of Constantinople is no longer what it was in the days when the caliphate had greater political powers, the influence of Mecca is felt only with the coming and going of the pilgrims once a year, while Cairo for twelve months in the year is the real center of Mohammedan propaganda through books, newspapers, pamphlets and graduate preachers from every nation in the East."—*S. C. Zwemer.*

A conference was held at Bremen, Germany, recently, when about thirty-six prominent pastors, representing many denominations, met to consider the so-called "Tongues Movement." Germany has been affected by this movement more than any other European country. The discussions of the first day were prolonged, and at the close it seemed as if union would be impossible; but on the morning of the second day a pastor proposed humiliation before God over the fact that though they were leaders in the church of Christ they were such "babes" as not to be able to discern the true and the false in this movement. After further prayer and humiliation one leader in the movement agreed not to speak in tongues in public nor to refer to the subject for another six months, another pastor agreed that he would withhold a book ready to issue from the press against it, and all agreed that they would spend this period in prayer and searching the Scriptures until they met again to confer and decide what seemed to be true and Scriptural in the movement. Some of the brethren confessed that the gifts of the Spirit were counterfeited by a lying spirit who began by speaking in the words of Scripture, then gave messages supposed to be from God, next gave tongues, and then claimed adoration.

Personalia.

Dr. Alexander Maclaren of Manchester, England, prince of expositors, celebrated his 82nd birthday on Feb. 11.

While Dr. Campbell Morgan was in this country last month, Rev. W. L. Watkinson and Rev. John McNeill occupied his London pulpit.

Rev. Thomas Spurgeon finds that his health is not being restored, and therefore he has sent in his resignation from the pastorate of the Metropolitan Tabernacle, London. It is supposed that pastor Archibald Brown will now be asked to become pastor of this church.

Dr. Hunter Corbett's personal report from November, 1906, to November, 1907, reads like the Acts of the Apostles. During his absence in America the native Christians in his China parish had built five new substantial church buildings and a school house without help from the Presbyterian Board. Upwards of 70,000 heard the Gospel during the year in his street chapel and museum. Dr. Corbett was present at several important conferences during this period, when union and evangelization seemed to be the uppermost themes.

Dr. H. M. Hamill has been absent from the country for several months on an extended tour in the interest of Sunday school work in Japan. He was sent on this mission by the Methodist Church South, as their special representative in this great field. He will visit about thirty large cities of Japan. "We are working very hard, but I believe doing much good at a critical time. They are eager to learn. They sit hours on their feet, men and women (no chairs in some churches), and listen from three to four hours at a straight stretch, and never yawn and never get up and go out as we do."

Lord Overtoun of Dumbarton, Scotland, passed away on February 15, in his 65th year. He was led out into larger Christian activity during Mr. Moody's mission in Glasgow in 1874, when he became a life-long friend and supporter of Mr. Moody. The Glasgow Evangelical Alliance, Bible Training School, and many other enterprises were founded or largely supported by him, and he was prominent in evangelical, Y. M. C. A., temperance and philanthropic enterprises in Glasgow, throughout Scotland, and indeed throughout the world. A dormitory at Mt. Hermon School (Mass.) was named Overtoun Hall in his honor.

It was while worshiping in the church of St. Sulpice in Paris that J. James Tissot, the famous painter, received a vision of Christ which transformed his career. The Saviour with bleeding hands seemed to beckon him, and in his heart he heard the call to a higher mission and a holier and nobler art. He therefore abandoned the lines of painting in which he had already achieved fame in France and England, and in 1886 at the age of fifty he went to the Holy Land, where for sixteen years he studied the land and the people and then produced the remarkable series of paintings descriptive of the people and events of the Old and New Testaments.

Rev. F. B. Meyer is planning to sail for South Africa on April fourth for a five months' preaching tour under the auspices of the Free Church Council, his main purpose being to quicken and inspire the Free churches throughout South Africa. During his visit he will conduct the South African Convention organized by Dr. Andrew Murray. His plans for the next two years are: October, 1908, Congo Free State; November, 1908, missions in England; June and July, 1909, Northfield; August, 1909, Moody Bible Institute; September and October, 1909, meetings in the United States, to be arranged by the World's Sunday School Association; November and December, 1909, England; January, 1910, India; March, 1910, Japan; April-June, 1910, Australia.

Missionary Items.

The net increase in church membership during the past year in the Philippines was 35 per cent., and in Korea 30 per cent.

The American Bible Society employs 95 native colporters in China, under six superintendents. Fifty-five more native colporters work under missionary superintendents.

A New York financier in 1883 gave a check for $6,000 to start the Presbyterian Mission in Korea. In a public meeting recently he announced that it was the best paying investment he had ever made.

The number of student volunteers who are reported to the office of the Student Volunteer Movement as having reached mission fields during 1907 is 275, making a total of 3,482 sailed volunteers in all.

The Bible Society of Scotland reports for last year a total circulation in Italy of 116,578 copies, at an expenditure of over $38,000, with 32 colporters. In Italy every third man and every second woman is illiterate.

The total amount contributed up to February 1, 1908, for the "Substitute" movement originated by Henry B. Gibbud and now carried on by Mrs. Gibbud is $86,211.20. The total number of "substitutes" supported is 3,278.

A Hindu judge in ordering some Bible text cards wrote as follows: "I am one of the humblest admirers of the teachings of the Lord Jesus Christ. My attitude toward Him is one of profound respect, and I frequently refer to the Bible for elevation of mind. I have called for the Bible text cards in order that I might, by hanging them up in my room, receive the vigor and freshness of life that sublime passages can give."

The Bible in Russia.

"Of late an order has been issued by the chief of the military cadet schools in Russia," writes Baron F. Stackelberg, agent of the British and Foreign Bible Society in St. Petersburg, Russia, "that every boy during the whole seven or eight years of his school life should read his New Testament daily. This chief is our Emperor's uncle, Grand Duke Constantine. His mother, a blind old lady, was a friend of the late Dr. Baedeker, who visited the palace every time he was in St. Petersburg. One of her daughters, a princess of Wurtemburg, attends regularly the German Evangelical meetings in town here during her visits at her mother's home. The other daughter, Queen of Greece, loves the Gospel. Our dear Emperor, a man of the kindest, softest heart, is to us Christians and imperialists *dei gratia* our Emperor, the anointed by the Lord. If we had only sufficient love we could see a great deal of light and good where others find reasons to become murderers.

"In November last we received an edition of the Russian Bible which we sell in a good strong cloth binding for 60 cents. Already about 15,000 have been disposed of. The prisons in nearly all the more important towns are visited by Christian men; testaments are distributed, also an address to the prisoners is usually permitted. During the last war the Empress again and again applied for single Gospels in Russian for the wounded and sick, and tens of thousands were supplied to her. During the return of the troops from the Far East we could not supply their demands for testaments, because the binders were unable to bind as fast as necessary. The S. V. M. had a very good start in Moscow last fall among the lady students. The Chief of the Prison Department for the whole empire, who was killed this winter by a revolutionary, was one of the finest and best evangelical Christians; he was president of the Russian Bible Society.

"All the Bible Societies in Russia, the Russian, the Evangelical (Lutheran) and our British and Foreign, enjoy free freight for all their consignments of Holy Scriptures over all the railroad and steamship lines, even private ones. For our Society it means in money at least $10,000 a year. We also enjoy on most of our books that come from abroad, liberation from all import duties, which certainly means not less than $20,000 a year. We receive from the state railroad twelve free tickets for our colporters, and also by law from each private line at least one free ticket for the year. I could continue to enumerate rays of light,—of Russian village priests who help our colporters sell the Holy Scriptures by word in the church and by example; of military officers who recommend their men to buy the Gospel or testaments. Oh, we have reasons enough to praise our Father, and to glory that the Crucified Son is the Light also in this dark country of ours!"



NOTES AND SUGGESTIONS



Dates Worth Remembering.

April 5, 1811. Robert Raikes died.
April 8, 1847. F. B. Meyer born.
April 10, 1829. William Booth born.
April 11, 1879. Paul D. Moody born.
April 12, 1850. Adoniram Judson died.
April 14, 1865. Abraham Lincoln died.
April 17, 1521. Martin Luther at Worms.
April 17, 1908. Good Friday.
April 19, 1863. A. J. Gordon born.
April 19, 1908. Easter Sunday.
April 27, 1896. John MacNeil died.
April 30, 1873. David Livingstone died.

Notes.

Each of the college Y. M. C. A.'s of Colorado has an employed secretary.

The Pullman Company has directed that alcoholic liquors be no longer sold or served in its sleeping and parlor cars.

The New York Y. M. C. A. stations secretaries at Ellis Island to meet immigrants and give them instructions to the local Associations throughout the country.

There are said to be over a million Jews within twenty miles of the City Hall of New York City, making this one of the greatest Jewish centers in the world.

The Young Men's Catholic Association of Boston is likely to furnish the model for a Young Men's Association in Rome, in which Pope Pius X. has a deep interest.

The oldest church in the United States is said to be a mission church erected by the Jesuit missionaries in Santa Fe, N. M., in the year 1541. It is still in a remarkable state of preservation.

The National Bible Institute is conducting a school for the training of lay evangelists in New York City. It began on January nine. Sessions are held in the Assembly Hall of the Presbyterian building. Courses are offered in Bible study and training for Christian work. A class in church singing is also held. The enrolment fee for the entire term is $2.

The annual report of the Rev. D. M. Stearns of Philadelphia, accounting for the gifts which he received for missions during the past year in connection with his Bible classes, shows that a larger sum was received than in any other year, amounting to $52,734.74.

A meeting of delegates from the Wesley Brotherhood and the Brotherhood of St. Paul, two Methodist Episcopal organizations with a joint membership of 110,000, was held in Buffalo on March 11, and resulted in an agreement to merge the two organizations.

For some weeks past the American Bible Society has been conducting a special work by colporters under the direction of the Rev. Walter S. Elliott among the five thousand non-English speaking aliens of Indianapolis. The work grew out of an address given before the Ministerial Association by Mr. Elliott concerning similar work in North China, whence Mr. Elliott recently returned on furlough. A public meeting was held to arouse general interest in this work.

The Los Angeles Bible Institute has been organized and inaugurated under the direction of T. C. Horton and R. A. Hadden. A location has been secured in the business section, and a work similar in purpose to that of the Moody Bible Institute will be carried on. Regular classes will be held at 2, 3 and 4 p. m., Mondays to Fridays inclusive. Popular Bible studies will be given three evenings each week, the other evenings being devoted to evangelistic services.

"For the work of translating, printing and distributing the Bible in foreign lands during the year ending March 31, 1908, over and above all proceeds of sale of Scriptures abroad, more than $180,000 have been appropriated. Where shall this money come from?" asks the American Bible Society. "Sunday schools are organizing bands of Bible Lovers, whose members give to our



By courtesy of The Canadian Baptist.

THE TENT CHURCH, USED BY SYNDICATE AVE. BAPTIST CHURCH, EDMONTON, ALBERTA.

The Tent Church.

HERBERT S. SNEYD.

Worshipping in a tent during the winter months may be something of a novelty to our Eastern friends, but finding it impossible to secure a suitable building for the winter, my church had to resort to the popular mode of living in this province, and go tenting. Fortunately we have been favored with a mild winter.

The tent answers splendidly, and is certainly a cheap institution to keep running. Our own people light the fires and clean up voluntarily. It is double-floored with paper between, boarded and papered on the sides, and well banked outside, all of which may be easily removed when the hot weather comes. It is nicely fitted up with electric lights, seated with chairs, and is very cozy. It is too small, accommodating only about 150 people. Our congregations are increasing, and the Sunday school has doubled in the past two months.

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work at least a penny a year. Can you not speak a good word for the Bible Lovers' movement in the Sunday school of your church?"

The subject of Dr. G. Campbell Morgan's afternoon lectures in New York City, March 18-24, under the auspices of the Bible Teachers' Training School, was "Christian Principles," separate addresses being: "The Spiritual Nature of Man," "The Direct Dealings of Man with God: a Right and an Obligation," "The Relation of Reason and Faith," "The Preliminary Adjustment: Self Lost and Found," "The Realization of Christian Life: Centre and Sphere," "The Passion of Christ and His Church for the Kingdom of God." Evening lectures were on "The Messages of the Pentateuch."

The annual report of the Utah Gospel Mission for 1907 indicates a larger year's work than ever before. Eight workers (on the average) were employed, in addition to Rev. John D. Nutting, secretary. Over 17,000 calls were made, in 178 different places, of which only 34 have any local Christian work. Meetings were held in 143 of these places, with an attendance of about 30,000 people. Over one and three-quarter million pages of literature were distributed. Mr. Nutting spoke on Mor-

monism 48 times during the year in eastern cities, revealing Mormonism to Christians and thus supplementing the work of carrying Christianity to Mormons. The total expenses for the year were $4,384. "Mormonism even 15 years ago had nothing like the power it has today, and was by no means as bold in advocating its abominable doctrines." Mormon missionaries are said to distribute an average of half a million pages of their literature per day throughout the country.

Episcopalians were startled recently at what looked like an attempt to blot out the lines of demarcation between the Protestant Episcopal Church and the Church of Rome. It appears that Father Paul James Francis, who is both the prior and the order of the Society of the Atonement at Graymoor, Garrisons, N. Y., had asked a few friends to dine with him and to listen to his theories about the pope being the definitely constituted monarch of Christendom, etc. About ten priests and as many laymen accepted the invitation, and the result of the conference was the formation of the "Anglo-Roman Union," to maintain and defend Catholic principles and to forward a corporate reunion of the Anglicans with the apostolic see, the basis being the belief in Roman primacy. The movement drew down upon itself immediate criticism from both the Roman and Anglican sides. Archbishop Ryan (R. C.) of Philadelphia, when asked if the clergy of the Episcopalian Church would be received into the Roman communion in a body, said: "They are not priests; they would have to be ordained."

Suggestions.

The Adult Bible Class Department of the Co. S. S. Association has arranged for a Bible Class Day at Willard Hall, Chicago. Every Tuesday the noon meeting will be in charge of a different adult class, each one using its own methods and workers in conducting the meeting.

"I hope you will refute the worn-out statement that the prayer meeting is the pulse of the church. It was once, when she had only a jugular vein, but now that she has a whole circulatory system, you can find the pulse in a thousand throbbing channels crowded into her life."—*Record of Christian Work.*

Dr. Louis Albert Banks says that Denver is the whitest harvest field he knows. In two years his church has increased in membership from 900 to 2,400. Some ministers stand at the door to shake hands with their people as they pass out. For twenty years or more Dr. Banks has been in the habit of standing at the door to shake hands with his people as they come in. He remains there until time for him to begin the service. He says the custom has been instrumental in winning many souls.

Knox Presbyterian Church of Cincinnati, O., (Rev. T. T. Hays, pastor), instituted a 50-day campaign for Christ and the Church from February 2 to March 22 last, which was announced thus:

ITS AIM

50 Conversions.
50 New Church Members.
50 New Pupils for the Sunday School.
50 New Attendants at the Prayer Meeting.
50 New Members for the Missionary Society and Ladies' Aid.
50 New Subscribers to the Support of the Church.
50 New Members for our Brotherhood.
50 Voices for our Church and Boys' Choirs.

ITS METHOD

1. Personal Activity of the Whole Church in Prayer and Work.
2. Implicit Confidence that God will Honor the Work which His People do in His Name.
3. No Additional Services, but Additional Interest in all the Regular Services of the Church.
4. No Outside Help, but the Help of Every Member Inside the Church.

COVENANT

Relying upon the guidance and help of the Holy Spirit, I hereby promise to do my utmost in Prayer and Work to promote the plan outlined above, during the time mentioned.

Name .....

Sign two cards; retain one; hand one to the Pastor.

"Let every man (and church) prove his own work. Then shall he have rejoicing in himself alone, and not in another," Gal. 6:4.



Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

THE ANALYZED BIBLE, by G. Campbell Morgan.

This is the first of a series of about twenty volumes of an analysis of the Bible —a great undertaking, but it is a man great in knowledge of the Scriptures who feels called upon to do the work. It gives a bird's eye view of the books from Genesis to Esther, inclusive. To say that Dr. Morgan is the author is to imply that the work is thoroughly done, and done with an appreciation of and emphasis upon the spiritual teachings. Any one reading this volume, then carefully reading the books of the Bible analyzed, then turning again to the volume for careful re-reading, will obtain a thorough and well-digested knowledge of the purpose, unity and worth of Scripture. He will have a telescopic view which will widen his spiritual horizon and be of incalculable value in subsequent microscopic study of the Bible. Such a general grasp of the various books of Scripture is invaluable in order to see the relation of part to part and system to system. —*A. A. P.*

220 pages, 8 x 5¼ inches. F. R. Revell Co., New York City. $1.00 net.

ROMAN CATHOLIC AND PROTESTANT BIBLES COMPARED, edited by Melancthon Williams Jacobus.

This is the second edition of three essays that won the prizes offered by Miss Helen Gould three years ago, being a revision of the first edition, supplemented with the appendices originally accompanying the essays, and a composite bibliography covering the general literature of the subject, which occupy half the book.

In view of the fact that so large a number of English-speaking Christians (without including Roman Catholics of other tongues) consider the Catholic Bible "the sole claimant for integrity, genuineness, authenticity and inspiration," possessing divine inspiration "to the exclusion of all other versions," and believe the Protestant Bible to be "profane," it becomes intelligent students to investigate the claims of each. This volume gives the condensed result of a thorough study of the subject. In the course of the comparison the canon, the history of versions, the differences in language, etc., are thoroughly dealt with. It is a book which every Bible student should possess for study and reference.

361 pages, including appendices, 7¾x5¼ inches. Chas. Scribner's Sons, New York. $1.25 net.

THE PRICE OF POWER, by J. Stuart Holden.

Few speakers have exercised such a deep influence at Northfield as did Rev. J. Stuart Holden on his first visit last August. In this book, which is more especially for believers, he endeavors to make clear the practical and experimental side of the all-comprehensive truth of the person and work of the Holy Spirit. He not only knows it but lives it himself. His book is a presentation of Keswick teaching at its best: Scriptural, sane and sadly needed.

96 pages, 7¼x5 inches. F. H. Revell Co., New York. 50 cents.

THE BIBLE AS GOOD READING, by Albert J. Beveridge.

Intended to awaken the man in the street to a sense of the literary beauty and power of the Bible. Senator Beveridge is a fresh thinker and forceful writer. His treatment of the subject is suggestive to any student, while the opening story is worth a hundred times the price of the book.

94 pages, 6½x4½ inches. Henry Altemus Co., Philadelphia. 50 cents.

THE SALOON UNDER THE SEARCHLIGHT, by George R. Stuart.

Sledge hammer blows by Dr. Stuart on thirteen or more aspects of the saloon question. The arguments and illustrations are original, often unique, and always right to the point.

64 pages, 7½x5 inches, cloth and paper covers. F H. Revell Co., New York.

FAVORITE SOLOS, prepared by W. E. M. Hackleman.

This "compilation of solos, duets, trios and quartets" appears to be a collection of the best hymns by recent writers.

271 hymns, 8¼x5½ inches. Hackleman Music Co., Indianapolis, Ind. Gift binding, $2.50; cloth covers, $1.00.

THEOSOPHY OR CHRISTIANITY—WHICH? by I. M. Halderman, with introduction by T. DeWitt Talmage.

A new edition of a book which is not out of date, giving an understanding of what theosophy is and how it differs from Christianity.

52 pages, 7x4½ inches, paper covers. C. C. Cook, 150 Nassau St., New York City. 20 cents.

Also Received.

PRACTICAL LAY PREACHING AND SPEAKING TO MEN, by H. Jeffs. James Clark & Co., London. $1.00.

WINNING MEN ONE BY ONE, by H. Wellington Wood. Sunday School Times Co., Philadelphia. 50 cents.

IN DEFENSE, by Robert Anderson. Gospel Publishing House, New York.

PALESTINE PICTORIAL BIBLE. Oxford University Press, New York.

THE CHRISTIAN WORKER'S EQUIPMENT, by F. E. Marsh. Gospel Publishing House, New York. $1.50 net.

THE BIBLE AND SPIRITUAL LIFE, by A. T. Pierson. Gospel Publishing House, New York.

THROUGH EYE GATE TO HEART GATE, by Hy. Pickering. Gospel Publishing House, New York.

Notes.

Among books announced as in course of preparation in the Chinese language are translations of Booker T. Washington's *Up from Slavery,* Torrey's *How to Pray* and *How to Study the Bible,* and Prof. William James' treatise on *Habit.*

A stimulating pamphlet in memory of V. W. Helm, associate national Y. M. C. A. secretary of Japan, who died at Kobe last October, has been published by the International Committee, 3 West 29th St., New York City. Price 20 cents.

An urgent appeal has been made to the Bible Societies to see that the whole Chinese Bible is speedily put into the Roman alphabet, both in the Mandarin and the other colloquial dialects, because the women of China can learn to read this much more easily than the Chinese characters.

The Jan.-Feb. number of *Regions Beyond,* the organ of the Regions Beyond Missionary Union of London, is a special number compiled by Dr. H. Grattan Guinness, entitled *The Congo Crisis.* This mission has an important work in the Congo, and Dr. Guinness has made a special study of the subject.

An excellent book for Easter reading and circulation is *The Empty Tomb,* No. 24 in THE MOODY COLPORTAGE LIBRARY series. It contains eight resurrection sermons by Alex. Maclaren, C. H. Spurgeon, T. Dewitt Talmage, Canon Liddon and D. L. Moody. The attention of pastors and Sunday school teachers especially is called to this volume. 15 cents, eight for $1.00.

A marked Yiddish Bible, in which all the Messianic passages and those pointing out the divine Sonship of the Lord Jesus Christ, together with proof from the Old Testament of the Trinity, are printed in larger and bolder type so as readily to attract the Jewish reader, has just been published by Mr. Bergman of South Benfleet, Essex, England. Applications for this Yiddish translation reach Mr. Bergman from the Jewish mission field in all parts of the world.

The Tullar-Meredith Co. (150 Fifth Ave., New York City) are publishing a *Story and Song* series of services for churches which are popular and helpful, each a complete service in itself. The pastor or any good reader reads the story, while the choir clinches the truth by the song illustration. "Christie's Old Organ," "The Story of the Pink Rose," "Probable Sons," "Buy Your Own Cherries," "Pilgrim's Progress" and "Saved at Sea" are among those already published. Enough copies should be bought for the reader and choir. 10 cents each, $1.00 a dozen.

THE EVANGELISTIC FIELD

A Personal Word to Evangelists.

Evangelists can promote the cause of evangelism and leave a permanent means of blessing in the communities where they labor by recommending THE INSTITUTE TIE in their meetings.

In what magazine can better courses for building up converts be found than Dr. Gray's and Dr. Torrey's courses? Every article and paragraph in every department is calculated to promote Bible study and Christian service: and they are doing it, too. It is a great thing to keep up the personal touch between you and those blessed under your ministry: and again we ask what magazine features evangelists and their work like the TIE?

Do what you can to co-operate with us. Have the TIE on sale at your bookstand. Help some local person to secure subscriptions as agent or on the scholarship plan. Since the TIE is a branch of the Institute's activity, no individual has any personal financial interest in it, and this will keep you free from the imputation of making money. We shall appreciate your co-operation. A. P. FITT.

Recent Meetings.

Hay Bell at Mattoon, Ill.

O. A. Miller at Newark, Ill.

Jos. C. Ludgate at Galva, Ill.

Milton S. Rees at Sunbury, Pa.

Arthur J. Smith at Miami, Fla.

A. C. Gaebelein at Archbold, O.

Dan Shannon at Terre Haute, Ind.

Hart and Magann at Shenandoah, Ia.

J. Dimmick Taylor at Osceola and Cushing, Wis.

S. D. Goodale at Wakenda and Webster's Grove, Mo.

J. O. Buswell and Prof. Weaver at Pawtucket, R. I.

W. H. Williams at Manchester, Ill., and Houston, Mo.

W. H. Sargent at the Cong. Church, Bellaire, Mich.

E. C. Glenn at Cloverdale, Willows and Yuba City, Calif.

E. S. Ufford at various points in New Jersey and Mass.

Dr. Henry Ostrom and John P. Hillis at Providence, R. I.

Hugh E. Smith and Jas. W. Patterson at Springfield, Ill.

A. B. Buckner and A. C. V. R. Gilmore at Marshalltown, Ia.

R. M. Scott and F. O. Gray at Buckley and Grand Rapids, Mich.

R. L. Jones and C. E. Burch at Folsom, Winters and Willits, Cal.

P. P. Bilhorn and wife at Spokane, Seattle and Everett, Wash.

G. A. Deflone and A. J. Fitt at Beaver Crossing, Neb., with 115 professions.

Norman H. Camp and Harry S. Richardson at Fonthill and Hamilton, Ont.

Walt Holcomb's "Co-operative Revivals" at Fort Worth, Texas. Edwin R. Smoot, soloist.

Mr. and Mrs. E. H. Edgar at Hetland, S. D., where the field was well prepared and tended by the pastor, Rev. R. B. Holden.

Brief Mention.

James W. Patterson preaches now, as well as sings. He held meetings in Wesley M. E. Church, Milwaukee, Wis., last month.

Henry J. Petran expects to resume evangelistic work this month, having been out of service since a serious accident last November.

Charles H. Gray is soloist and chorus leader with C. M. VanMarter, evangelist of the Oregon Conference. They labored recently in Medford, Ore.

An evangelistic band of students of Crozer Theological Seminary, Chester, Pa., reports 79 decisions for the Christian life in its visits to seven churches.

The Business Men's Campaign held in Los Angeles as a substitute for the Torrey meetings proved a great success and blessing, and is considered to have marked a new era in city campaigns.

A movement for simultaneous revivals in the State of Kansas during next fall and winter is being organized under the leadership of Dr. Biederwolf, with a com-

plete organization which includes many of the leading bankers, merchants, manufacturers, farmers and professional men of the state. The advisory board consists of four representatives, two clergymen and two laymen, from the leading denominations.

Albany R. Smith, a son of Gipsy Smith, has been conducting revival services recently in Brooklyn. Like his father he is an effective Gospel singer. Born 27 years ago, he left home when a boy of thirteen and went to sea. While on a long voyage he was thrown into the society of an earnest Christian sailor who led him to the Saviour. He has worked with his father in revival services, and also for a time with the Rev. S. F. Collier in the Methodist Mission, Manchester, England.

Announcement is made concerning Dr. Chapman and Mr. Alexander that the simultaneous plan will be continued wherever it is required to move a city, only with the understanding that the central district where Dr. Chapman and Mr. Alexander labor will be somewhat larger and the other districts fewer in number. Dr. Chapman's engagement with the Evangelistic Committee of the Presbyterian General Assembly permits him to be outside this country not to exceed four months each year. Arrangements are on foot for these friends to conduct meetings in England next fall.

One of the most successful personal workers in this country is Mr. H. Wellington Wood, agent for Heinz' pickle products in Philadelphia. He began soul-winning work about ten years ago, making it his rule not only to speak to at least one person each day regarding a decision for Christ but never losing an opportunity whether on railways or street cars, in hotels, restaurants, homes or churches. He carries with him what he terms his "order book," in which he has noted the date and circumstances of each individual's decision for Christ. Mr. Wood is also an edifying speaker on this topic, and is preparing a book containing incidents and illustrations which will be published under the title *Winning Men One by One* by the Sunday School Times Co.—*E. H. Bookmyer.*

Evangelistic Travelogues.

E. S. Galloway is now preaching in evangelistic work. He held meetings recently at Inavale, Neb.

A. H. Clarke is now assisting R. W. Jamieson at Sioux City, Ia. They have held meetings at Stanton, Hesper and Maddock, N. D.

As a result of Dr. C. R. Scoville's meetings at Beatrice, Neb., 726 professed conversion. Dr. Scoville has recently been at Uniontown, Pa.

G. K. Little reports a hundred conversions at each of his last two appointments—Dallastown and Windsor, Pa. A later meeting was at Dover, Pa.

Ralph Gilliam's meetings at Perry, New York, were greatly blessed and were attended so largely that the local Auditorium, seating 2,000 people, was filled.

William Steensma recently assisted Rev. J. Sidney Gould in special evangelistic services in the First Cong. Church at Hancock, Mich., as chorus leader and soloist.

In connection with L. W. Breaw's meetings in the M. E. Church of Lewiston, Ill., the town was divided into four districts for 9 a. m. prayer meetings, which were well attended.

The greatest revival in the history of Ono, Wis., recently occurred, when sixty or more united with the Methodist Church. The pastor was assisted by E. De Witt Johnston of Clear Lake, Wis.

Lockett Adair, known in Texas as "the converted policeman," was saved 5 years ago, "and I haven't got over it yet," he says. He recently held meetings that were greatly blessed at Jacksonville, Texas.

Ed Card of St. Louis had charge of Mr. Sunday's men's meetings for two days, at Decatur, Ill., with good results. He also spoke at the tabernacle one night, with 5,000 people present and 132 souls at the altar.

Large audiences, with a hundred professed conversions during the first week is the report of meetings held at Breedstown, Ill., by Edwin R. Dow and Mr. Erwin. Meetings for men only were held in the opera house.

French E. Oliver's campaign at Mankato, Kans., which closed in February, was largely attended and greatly blessed. About 800 conversions were reported, and it was said to be the most thorough revival Mankato had ever experienced.

Dr. Francis E. Smiley and Mr. Hanson had good meetings at Malvern, Ia., in February. "We have been taught the effective value of personal work through his Bible readings," writes a local pastor. These evangelists next labored at Lyons, Neb.

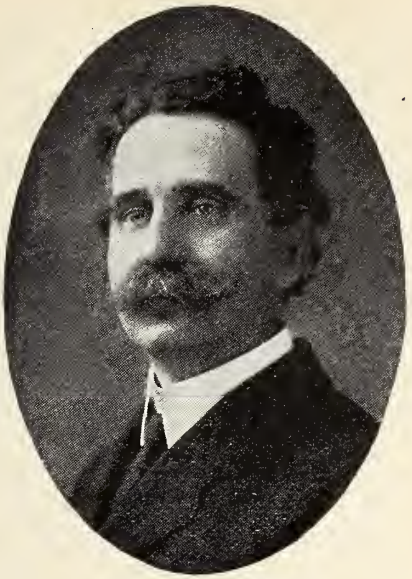
H. H. Rottmann last month held two weeks' services on the Pres. home mission field near Green Bay, Wis., of which Rev. C. F. Geiger is the pastor. Considerable interest was aroused by the splendid stereopticon Gospel services held on several evenings.

The revival meetings in Springfield, Mass., Jan. 26 to Feb. 16, under the leadership of Rev. Milton S. Rees of Rochester, N. Y., are referred to by local pastors as the most successful movement ever undertaken in Springfield by the Methodist churches.

"Our big church would not hold the crowds, and our great problem was to care for the people. The meetings were intensely spiritual, and the decisions definite. Mr. Maxwell was everywhere helpful. He inspires everybody to sing, and appeals in a very unique way which succeeds."—*John I. Weans, Pastor, Ashland, Ky.*

Dr. John H. Elliott's meetings at New Rochelle, N. Y., received the hearty endorsement of the pastors of the four leading churches which united in the movement. Mr. Nafztger had a splendid choir, which rendered much help. Forty-five members of the State National Guard occupied reserved seats one evening.

"We have had a wonderful work of grace here in Boise, Idaho. 120 have confessed Christ, and nearly all will unite with the church. All classes are being reached, old and young, judges and gamblers. Last Sunday hundreds were turned away from the Baptist Church, and we had an overflow in the M. E. Church. The chapel car has only been here 10 days."—E. R. Hermiston.



Rev. Milton S. Rees.

Mr. Wm. Sunday's campaign at Decatur, Ill., closed on March 15 with another wonderful record. The attendance in the tabernacle ran as high as 9,000 on week days for the afternoon and evening meetings. Over 5,000 converts were reported. Associated with Mr. Sunday were Fred Fisher as leader, Chas. Butler, soloist, Miss Frances Miller as Bible teacher, while C. P. Pledger and others assisted in extra services.

Joseph C. Ludgate of Wheaton, Ill., has just closed a union meeting of Pres., Methodists, and Friends churches at West Branch, Ia. The Lord came upon the people in great power and blessing. One man who kept a cigar store got convicted about selling tobacco and cigars and decided to obey the Lord at all costs. The next day he disposed of his stock in trade and canceled a large order from the wholesale house.

"God is blessing our work here (Miller, S. D.). The town has 1,000 population. The people built a tabernacle, and at the end of the first week had to enlarge the building, and God is filling the enlarged part. People are driving as far as from 35 miles distant. From one nearby town 50 to 75 drive over almost regularly. The

opera house manager gave tickets away last Monday night here and in a neighboring town, and had a ball the next night and gave tickets away again. However, we have had about 280 professions already."—R. E. Johnson.

As a result of a union revival conducted by the Baptist and Methodist churches at Orion, Ill., during January under the leadership of H. N. Bunce and C. A. Potts 114 persons were led to accept Christ. The thorough manner in which the evangelist dealt with seekers appealed to every one, and the unfolding of God's plan of salvation with the instructions given were most helpful and suggestive. Associated with them in their work as accompanist is Mrs. Potts. A week after the meetings closed the churches gave a reception to the converts, which proved to be a very happy occasion.

Dr. Gray and Dr. Towner at Erie, Pa.

The ten days' meetings at Erie, Pa., conducted by Dr. Gray and Dr. Towner last month were a time of triumph and blessing for the Word of God.

All the evangelical churches practically being united, large congregations were assured from the first, and before the series was half through the edifice was found much too small for the evening meetings.

The choir was a choice one, and Dr. Towner himself was in excellent voice for solo work. He sang several of the old favorites, which were repeated by request, like "Paul and Silas," "The Old Ship Zion," "The Old Fireside" and "Mother's Prayer," which were very impressive in their effect.

Dr. Gray also was never in better condition, and frequently after the inspiring song service the people sat nearly an hour with open Bibles as he expounded the Scriptures, the intense interest being shown by deepest silence. In the afternoon he spoke on First Peter and the Psalms, and in the evening on "The Great Fundamentals of Christianity."

Two meetings held for the ministers only were spoken of by them as of much value. At one Dr. Gray spoke on expository preaching, at the other on the enduement of the Holy Spirit. The latter was an occasion for confession and consecration on the part of several.

The labors of Dr. Evans and Mr. Powers in the same city last year were often spoken of, and the fruit was seen to be flourishing.

The Chapman-Alexander Campaign in Philadelphia.

PARLEY E. ZARTMANN.

The Simultaneous Evangelistic Services began in Philadelphia on March 12 and continue till April 19. The meetings are in two sections, so far as time is concerned, but carried on all over the city for practically the entire period, the first series continuing until March 31.

The city has been divided into 47 districts, and with the exception of three districts where the pastors are doing the evangelistic work and two districts where special work is done, each district has an evangelist and singer. The organization has been thorough, the preparation extended and careful. On March 9, there was a dinner of about 200 of the 400 co-operating ministers, and it was most enthusiastic.

The Campaign is under the direction of Dr. Chapman and Mr. Alexander, who take a district in each series. Their first meeting was in the Bethany Pres. Church, and the second in Grace Baptist Temple.

In addition to the regular afternoon and evening meetings in each district there is the following special work: One or more meetings at noon in a central down-town theatre; afternoon Bible readings in the first series by Dr. L. W. Munhall, and in the second series by Dr. James M. Gray; work in the saloons and slum districts by Mr. and Mrs. Asher; work among the railroad men by Jim Burwick; street preaching beginning April 1st by Rev. William Wilkinson, the Episcopal rector who has done such effective work in Wall Street for the last two summers.

The following evangelists and singers are engaged in the Campaign here:

District	
1.	Rev. H. D. Sheldon and B. F. Butts.
6.	Rev. C. T. Schaeffer and W. H. Collisson.
7.	Rev. H. N. Faulconer and A. B. Davidson.
9.	Dr. Frank Granstaff and O. F. Pugh.
10.	Rev. J. O. Buswell and W. W. Weaver.
12.	Dr. H. W. Stough and Chas. E. Rykert.
13.	Rev. Thomas Needham and J. W. Reynolds.
16.	Dr. Arthur J. Smith and Chester F. Harris.
17.	Dr. W. B. Riley and M. C. Martin.
21.	Dr. J. M. Mahood and J. W. Potter.

22. Dr. John H. Elliott and E. W. Naftzger.
24. Dr. Henry Ostrom and John P. Hillis, with Mrs. R. C. Norton, accompanist.
25. Rev. Ora Samuel Gray and Charles F. Allen, with Charles H. Marsh, accompanist.
26. Rev. Daniel S. Toy and Frank Dickson.
30. Dr. J. Wilbur Chapman and Charles M. Alexander, with Paul J. Gilbert, soloist, and Robert Harkness, accompanist.
32. Rev. J. R. Pratt and A. W. Barnalund.
34. Rev. Lovic P. Law and E. G. Phillips.
36. Rev. Edgar E. Davidson and L. B. Greenwood.
37. S. M. Sayford and Lewis E. Smith.
39. Dr. G. R. Lunn and Harper G. Smythe.
42. Dr. W. E. Biederwolf and Homer A. Rodeheaver, with Howard E. Taylor, accompanist.

Messrs. Hugh E. Smith and Jas. W. Patterson at Bridgeport and Boston

Hugh E. Smith, field sec. of the General Conf. Commission on Aggressive Evangelism of the Methodist Church, assisted by Jas. W. Patterson, held a union meeting of all the Methodist churches in Bridgeport, Conn., in January. On Sunday mornings and week day afternoons each held services in suburban churches, and in all services had conversions. They used the altar service, and stayed with seekers till they received the witness of the Spirit. Many hundreds testified to their knowledge of sins forgiven. The feature of the meeting was the number of men converted. Fanny Crosby made a tender appeal at several of the services.

Mr. Smith went from Bridgeport to Boston, where he had a phenomenal meeting, being backed by Boston District Methodism, the School of Theology and the Deaconess School. Dean Warren of the Theological School is reported in *Zion's Herald* as saying: "A work which has been more fruitful in results and more freighted with promise than anything in which our adjacent pastors and churches have united since the School was founded." Many hundreds were converted.

"The keynote of all our work is 'salvation by households.' At Boston a mother invited her married son and his 'separated' Catholic wife to her home for an evening meal. She prevailed on them to go to People's Temple and attend the revival. Both came to the altar, and were brightly converted. They at once went for their two small children, whom they had placed in the hands of strangers for care, and at once started housekeeping."

Don't Skip This!

"Perhaps the most difficult field of labor which we have visited since coming to the coast was the small town of Folsom, Cal. There were three churches in the place, but two of them were closed and the buildings were badly dilapidated, one having tumbled down entirely. We worked with the Methodist denomination, and it was very weak—only ten church members, including the pastor and his wife. The first two or three evenings of our services we were greatly annoyed by the squealing and antics of a large number of bats that had invaded the sanctuary. For more than two years, so the pastor said, these bats had been allowed to make their abode in the house of God, and it was almost impossible to conduct divine worship on account of this nuisance. After the building became warm and as the song service proceeded, some of these benumbed creatures became sufficiently revived to fly about the room, and this of course greatly distracted the ladies in the audience, since the evangelist had insisted on all hats being removed. After three days of this nerve-wracking experience, Mr. Burch—my singer—and myself took off our coats and went to work. We captured and boxed alive one hundred of these noisy pests, and expressed them to a scientist in the state who had advertised for bats to be used in some sort of an agricultural experiment. Needless to say, our fame soon spread abroad after this unusual experience, and people turned out in large numbers to see the bat-beaters. Persons who had not attended church for over twenty years were seen in the place of worship, and some of them became interested in religious matters. At the close of our work there were over forty converts, and the church and community had been greatly quickened. We are now having a gracious revival here at Winters. The Opera House has been crowded to its capacity from the very first. Sixty-eight persons have already made a public decision for the Christian life."—*Robt. L. Jones.*

Evangelizing the Unemployed in Chicago.

E. Y. WOOLLEY.

After the financial depression the number of applicants for help at the Moody church, Chicago, rapidly increased until finally a stream of people, principally men, was flowing in and out of the church doors from morning till night. Some of the cases of need were most touching, and we began to pray much for God to show us how this sudden and special need could be met, and not only the bodily wants of these workless people relieved, but their need of Jesus Chrst pointed out to them. Finally we were led to open the church every morning to give sober, unemployed men bread and coffee, and to preach the Gospel to them. The need of the women and children could not be met in this way, but our church visitors and members redoubled their efforts to relieve them as far as possible in their homes. Our women have sent them over 400 articles of clothing, have supplied coal, provisions, doctors, nurses, money, and have worked in cooperation with the charitable organizations to prevent suffering as far as possible.

SOME FIGURES.

The first morning that we opened the church for breakfast 62 men responded to our invitation. That number has increased to about 1,500 daily. We have given over 40,000 meals, which means about an equal number of loaves of bread, and about 160,000 cups of coffee. 40,000 Gospel tracts have been handed to the men as they entered the room.

Before eating every man was asked to bow in prayer while thanks were given to our heavenly Father. The quiet, reverent attention of the men during prayer and all through the breakfast and the meetings which followed has been noteworthy. While eating, members of the church and the Moody Bible Institute played and sung Gospel hymns, and in the meetings the men themselves were taught to sing some of the newer songs. Our pastor, Dr. A. C. Dixon, several of the neighboring pastors, and a number of evangelists and others made short Gospel addresses.

Over 600 went into the inquiry rooms after the meetings, knelt down in prayer for forgiveness, and have confessed Christ as Saviour and Lord, with every apparent token of sincerity. Many of these have remained true.

Drunkards have been reclaimed, men have written home to mothers and fathers, or to sons and daughters, after years of separation and silence. One redeemed drunkard, upon writing home, received a letter of rejoicing from his Christian wife who had been praying for him. She promised to send him ten dollars to return, so that he might start up again with her the little bakery which had been lost through whiskey. One young man had lost $1,900 through the suspension of a bank, and his only means of support was through these breakfasts. In fact it was the only food many of these men had had for weeks throughout the day. He gave himself to Christ, and later received notice that the bank would resume payments within a month. A man over fifty years of age, brought up in a Christian home, gave his heart to Christ for the first time, and has been a very happy worker. When asked why he had not done this before he said: "Because I have always had plenty of money to spend on myself and did not think it necessary then." So that to many of these men this period of want has been a blessing, as it has driven them to God.

Tramps and criminals have been few. The majority showed eagerness to get work, and most of the 600 who have given evidence of conversion are from the ranks of honest workingmen who have come to want for the most part through sin against God rather than through sin against the state. One of them, who had a wife and two small children and who had been out of work for months, found employment in answer to prayer almost immediately after his conversion, and in two weeks was earning over two dollars a day. He brought his wife to Christ, then his mother, and is now working for the salvation of his father and brothers. Another man, a musician,

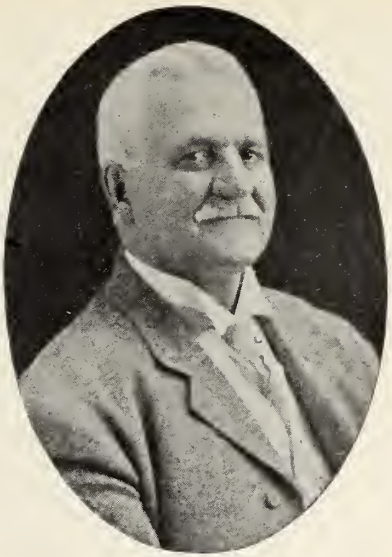
who had been a church organist but was brought down through drink, was a backslider. He came back to Christ, and his first work for the Lord was to put the cabinet organs in the church into good repair. He is now at work at his trade. One young man is the son of the superintendent of a Pacific Coast railroad. He left home after trouble with his father and went to Alaska with an uncle, gold mining. His uncle died, and he soon lost all his money. Too proud to write home, he drifted to Chicago, and unable to obtain work was glad to come to the church for a free breakfast, where he was saved. After that the false pride was gone, and he wrote home. His family immediately wired that they were sending money, and in a few days he received a hundred dollars to pay his expenses home. Another young man, driven by need to the morning breakfast, was a graduate of Cambridge University, England, and a prize winner. Another had been a professor of Greek in one of our colleges.

In no other way could these men be gathered for a Gospel service. The fact, as discovered by a show of hands, that only about ten per cent of them have been in the habit of attending any church indicates that they are not surfeited by religious services, and is another proof that is the only way by which ninety per cent of such men can be brought in touch with the Gospel which saves the soul and transforms character. It is to a large extent virgin soil for Gospel truth, and speakers have been struck by the eagerness with which they listen.

EXPENSE AND HANDLING.

The total expense of the work up to March 14 was about $1,500. That is, every dollar gave more than twenty-five men all the bread they wished to eat and all the coffee they would drink. This money has come from every direction, both within and outside of the church, and has been given most generously.

By a carefully planned system the committee were able to seat all the 1,500 men within ten minutes after the doors opened, and to supply them with all they cared to eat in thirty minutes. The men themselves, especially those who were converted, proved very willing to help, and some fifty of them clean and arrange the rooms after the breakfast, and wash the dishes.



MR. EDWARD CARD.

The after meetings in the inquiry rooms were often intensely interesting as man after man related the experiences he had been through, and the extremity to which sin had brought him, and then told what Jesus Christ had done for him. Such testimonies, re-inforced by the lives and examples of these changed men, well repaid all the labor involved.

Dr. Torrey at Fresno, Calif.

Dear Friends:

Our hearts are full of gratitude that we were led in the providence of God to Fresno. I do not think we have ever been in a place where a meeting of this kind was more needed. Fresno is a typical Californian city, full of push and enterprise and prosperity. Unlike many cities, its prosperity at the present time is on the increase, and a future of unlimited progress seems to be before it. But the city has been largely given up from its beginning

to money-making and pleasure-seeking. There has been little interest in God and eternal things in the heart of the average citizen. There are numerous churches in the city, and they are manned by able and earnest ministers, but Christianity has had a hard fight to maintain its standing. The pastors are brave men, and they deserved to have help. There are in the churches, too, a large number of earnest-minded people who have been longing and crying to God for a better day. We shall sympathize from this time on with the California pastor as we never have before. He needs the sympathy and the prayers of his brethren elsewhere. California is a magnificent field for a devoted servant of Jesus Christ who is willing to endure hardship and work on in the midst of discouraging circumstances. The victory and reward will be his, if he will only believe and pray and never grow weary in well doing.

THE INTELLECTUAL AND MORAL ATMOSPHERE

of that part of the world can perhaps be better appreciated if I tell you some things that were told me by a principal of a high school in a neighboring city, who took up his work in California fresh from the east and with high moral ideals for his work. Soon after reaching California, he went to a Teachers' Institute that was held for several days. To his amazement he found that on the first evening a dance was given to the lady teachers by the firemen of the city, on the second evening by the Elks of the town, and on the third evening by some other organization. This high school principal, who stood out against the dance, could maintain his position only against the bitterest opposition. Indeed, there seemed to be a perfect craze everywhere for dancing, card-playing and theatre-going, with but little provision for higher forms of recreation. The position that I took in regard to these awakened a storm of opposition, but the results were most encouraging. A great many got their eyes opened for the first time to see the peril of these things and the hindrance there is in them to a true Christian life. Many publicly renounced these degrading forms of amusement and consecrated themselves wholly to the Lord.

The meetings were held in a large building, seating 3,000, that was erected in three weeks. A better location could not possibly have been secured. The people came not only from Fresno itself, but for miles around. They came in carriages, and by train, and on bicycles. On the second Sunday afternoon a man counted 200 carriages near the hall, with many others tied further away, and 50 bicycles, and some automobiles. The railroads brought

EXCURSIONS NIGHT AFTER NIGHT.

One place, many miles away, sent an excursion of 600 on one occasion, and several hundred on another occasion. So the fire extended all along the San Joaquin Valley. Mr. Moody once told me that his mission in Cleveland was greatly hindered in its best results by the railroads running in such enormous excursions day after day, and my experience coincides with his, that too large a proportion of excursions have an apparently hurtful effect upon the meeting. However, I do not know but that it is more than counterbalanced by the good that is done in carrying the fire to adjacent cities and towns.

The leading Fresno paper, *The Fresno Republic*, also helped to spread the fire by publishing daily accounts of the meetings. These were written by one of the ministers in the city, and well written, and did untold good.

It was not expected that in a place the size of Fresno it would be possible to fill so large a building, but it was full from the very outset, uncomfortably filled, and often crowds turned away. Many drove in to the afternoon meetings from the country who hardly ventured to remain to the evening meetings.

MR. JACOBY'S MEETINGS

were especially appreciated. Every evening at 7 o'clock he met a large body of Christians in a church a block away from the hall, and gave them systematic training in the use of their Bibles in personal work. Hitherto there have been very few persons in Fresno who have known how to do in-

telligent personal work, but Mr. Jacoby left behind him a large body of believers who from this time on know how to do it and will do it, and who will go back to their churches to hold up the hands of their pastors in an intelligent way. On several occasions one of the leading pastors of the city said publicly that he considered Mr. Jacoby's meeting more important than even the regular afternoon meetings, and that if people had to choose he would rather they would give up the afternoon meetings and go to Mr. Jacoby's training class. Mr. Jacoby was loved in Fresno as he is everywhere.

MR. SELLERS

did his work well. The choir was not strong, but it was faithful, and before we finished Mr. Sellers had brought it up to a high state of efficiency. It was difficult too to get the people to sing at once. A large share of the audience were not used to singing hymns—it is doubtful if they were used to singing anything, but Mr. Sellers got them all to singing at last and taught them hymns that will remain in their hearts and bless their lives for years to come. His solo work was, as always, of a very high order and received deserved commendation from the public press.

There was very little intelligent opposition to the meetings. There were some foolish letters in the papers on the subject of dancing and theatre-going, and still more foolish ones about future punishment and a few other matters, but they did not show the intelligence that is usually shown by some in the opposition that is raised in different cities. It was not so much opposition as indifference that was the great hindrance to the work.

The saloons were frightened. A vigorous Anti-Saloon League was begun in the city, and it is felt by many that it will result in the wiping out of the open saloon in Fresno.

MEETINGS FOR CHILDREN.

An arrangement was made with the superintendent and the School Board whereby for two Friday afternoons all scholars who brought excuses from their parents were allowed to leave at three o'clock to be present at the meeting, which began at 3:15. Many of the teachers took pains to inform their scholars beforehand that if they would get excuses they would be allowed to go. This stimulated curiosity on the part of the children, and probably proved better than if the schools had been dismissed outright. At all events, the children filled the building, and at the two meetings 555 professed to accept Christ. On the last Sunday afternoon an additional meeting was held for young men between the ages of 15 and 35, and many professed to accept Christ on that occasion.

Of those who made a public profession of their acceptance of Christ during the meetings and whose names were recorded there were between 900 and 1,000. Besides these a large number of persons who had been church members elsewhere came forward to resume their church connections and obligations.

The meeting of the ministers of Fresno and the surrounding country was one of the most interesting we have ever held. The Spirit of God was present in great power. It was a time of deep heart searching. Two ministers told me that they had come 150 miles to the meetings and felt abundantly repaid by that one gathering.

Delegations came from different cities of California inviting us to hold missions there. We promised Los Angeles to go there next November.

A minister's wife and several other earnest Christian women of the city became greatly interested in the women in the red light district, and went down and visited through the houses, inviting the inmates to the meetings and to Christ. Several of this class were converted. Fresno, though it has only about 25,000 inhabitants, is

A COSMOPOLITAN CITY,

with Japanese, Chinese, Russian, German and a still larger Armenian colony. There were a good many conversions among these foreign-speaking people, especially the Armenians. I had the privilege of presiding at a Council at which a Japanese was ordained to the ministry and installed as pastor of the Japanese Cong. Church. He passed a very satisfactory examination, and

there is every hope of a large work in years to come. One member of his church, a Japanese physician, had heard me speak in Tokio. The first man that I met in the hall in Fresno told me he had heard me in Bristol, England. A man 63 years of age said he had been converted six years ago at our mission in Sydney, Australia. Later he said he had got an additional blessing in Fresno, for he had given up tobacco. I met quite a number who had heard me in different parts of England, Ireland and Scotland.

The hand of God was in the work at Fresno from the outset, and while He used human instrumentalities, all the glory is due to Him. We have never had more hearty co-operation on the part of ministers and churches than in Fresno. But it still needs our prayers. People who have been brought up in eastern communities with religious traditions cannot appreciate how hard the work of a pastor is in a community like California, whither people have gone in the pursuit of wealth and pleasure, a large share of them for the specific purpose of getting away from the religious and moral restraints of the East. A large proportion of those who have been professed Christians in the East are not able to carry their religion across the Rockies. But California has a great future, and ought to be captured for Christ.

We are hearing good reports still from Huntington, W. Va. One church had 69 conversions within a week after we left. Another church reports that its prayer meeting, formerly attended by from 10 to 20, is now attended by 300 to 400.

Sincerely yours,
R. A. TORREY.

NORTHFIELD SUMMER CONFERENCES, East Northfield, Mass.:
Student Conference, June 26-July 5.
Young Women's Conference, July 8-15.
Women's Home Missionary Summer School, July 16-20.
Summer School for S.S. Workers, July 18-25.
Summer School for Women's Foreign Missionary Societies, July 21-28.
General Conference for Christian Workers, July 31-Aug. 16.

WINONA BIBLE CONFERENCE, Winona Lake, Ind., Aug. 16-25. Rev. Parley E. Zartmann, Sec., 518 Witherspoon Bldg., Phila., Pa.

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

LOCKETT ADAIR—March 29, Hobart, Okla.; April 19, Enis, Texas; May 31, Clarkville, Texas; June 21, Sweetwater, Texas; July 12, Alvorado, Texas; July 26, Mesquite, Texas.

KARL B. ALEXANDER—April, Frazee, Minn.

WM. ASHER—March 12-April 19, Philadelphia, Pa.; April 20-May 15, Richmond and Norfolk, Va.

HAY BELL—April 8-19, Carbondale, Ill.; June, Keswick, Iowa; Aug. 1, Holliday and Marshall, Mo.; Sept., Otterville, Mo.; Oct., Gunnison, Colo.

A. B. BUCKNER AND A. C. R. GILMORE—April, Champaign, Ill.

H. N. BUNCE AND C. A. POTTS—March 15-April 15, Bradford, Ill.

J. O. BUSWELL—March 12-April 19, Philadelphia.

N. H. CAMP—Conducting Evangelistic Bible Studies in various cities and towns in Ontario, Canada.

J. WILBUR CHAPMAN AND PARTY—March 12-April 19, Philadelphia, Pa.

CROSSLEY AND HUNTER—April 5, Leamington, Ont.; May 3, Huntsville, Ont.; May 31, Cannington, Ont.

E. E. DAVIDSON—March 12-April 19, Philadelphia.

T. J. DAVIS—April, Christopher, Ill.

E. R. DOW—April, Bellefontaine, O.

F. A. AND LEROY ENSLOW—April, Saybrook, Ill.

J. W. ERSKINE—April 19-May 10, Coloma, Mich.; May 13-31, Plymouth, Wisc.

E. O. EXCELL—April 1-4, Fort Worth, Tex.; April 6-9, Oklahoma City, Okla.; April 18, 19, Los Angeles, Cal.; April 21-23, Santa Cruz, Cal.; April 26, Portland, Oregon; April 27-29, Forest Grove, Oregon; April 29-May 1, Seattle, Wash.; May 4-6, Spokane, Wash.; May 6-8, Boise, Idaho; May 11-13, Butte, Montana; May 19-21, Dixon, Ill.; June 2-4, Vincennes, Ind.; June 9-11, Toledo, Ohio; June 18-23, Louisville, Ky.

A. C. GAEBELEIN—April 6-12, Minnesota and No. Dakota appointments; May 3, Hamilton, Ont.; May 11; Toronto, Canada; June 27-July 5, Sea Cliff Bible Conference.

RALPH GILLIAN—Apr. 12-23, Castile, N. Y.; Apr. 25-May 7, Dalton, N. Y.

ANNA GLEASON AND ELIZABETH MERRITT—April, Greeley, Colo. and Springville, Iowa; May, Platteville, Wis.; June, Vincent, Iowa.

E. C. GLENN—April 12, Chico, Calif.; April 26, Linden, Calif.

S. D. GOODALL—April 12, Bowling Green, Mo.

APRIL

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L. A. GRANT—March 25-April 8, Herrickville, Pa.

ORA SAMUEL GRAY — March 12-April 15, Philadelphia.

LAWRENCE GREENWOOD — March 12-April 15, Philadelphia.

HART AND MAGANN—March 29-April 19, Janesville, Wis.; Apr. 20-May 9, Big Rapids, Mich.; May 10-31, Greenville, Mich.

C. R. HAUDENSCHIELD—Apr. 1-19, Weiser, Idaho; Apr. 22-May 10, La Grande, Ore.; May 13-June 7, Tacoma, Wash.

W. F. HAUR—April, Asheville, N. C.

J. R. HEMMINGER—Apr. 1-19, Philadelphia.

E. R. HERMISTON—April, Adams, Oregon; May, Weston, Ore.; June, Nampa, Idaho.

A. B. HOBBS—April 19-May 16, Mt.Vernon, Ill.; May 17, Mt. Carmel, Ill.

HOBSON AND SMALL—April, Alva, Okla.

JAMISON AND CLARK—Forman, No. Dak.

LOREN G. JONES—April, Carthage, Mo.

ROBERT L. JONES—Gilroy and Santa Maria, Calif.; Oct., Albany, N. Y.

ROBERT L. LAYFIELD—March 24-April 15, Hannibal, Mo.

MR. AND MRS. G. K. LITTLE—April 5-19, West Fairview, Pa.

LOWRY AND MOODY—April 5-May 3, Cherokee, Iowa; May 10-June 7, Amboy, Minn.; Sept. 13-Oct. 11, Huron, So. Dakota; Oct. 18-Nov. 15, Rockwell City, Iowa; Nov. 22-Dec. 20, Watertown, So. Dakota.

JOSEPH C. LUDGATE—March 31-April 14, Lafayette, Ill.; April 15-May 1, Wyoming, Ia.

M. H. LYON AND CLIFTON POWERS—Feb. 16-Mar. 15, Mt. Vernon, O.; Mar. 22-Apr. 19, Holdredge, Neb.; Apr. 26-May 24, Alexandria, Minn.

TOM MACKEY—March 23-April 5, LaCrosse, Wis.; April 6-20, Minneapolis, Minn.

J. W. MAHOOD—Feb. 27-April 19, Warren, R. I., and Philadelphia.

O. A. MILLER—April 5, Lisbon, Ill.

FRENCH E. OLIVER—April, Burr Oak and Cortland, Kansas; May, Olathe, Kansas; June, Ellsworth, Kansas.

DR. A. T. PIERSON—May 3, Hamilton, Ont.; May 11-17, Toronto, Ont.

J. R. PRATT—Mar. 12-Apr. 15, Philadelphia, Pa.

PAUL PRICE—Apr. 5-17, Calera, Ala.

OWEN F. PUGH—April and May, Norfolk, Va.

MILTON S. REES—March 22, No. Tonawanda, N. Y.; April 19, E. Liverpool, O.

CHAS. W. REEDER—April, Humboldt, Neb.

H. H. ROTTMAN—April 1-July 30, Sturgeon Bay, Kewaunee, Green Bay, New London, Clintonville, Shawano, Weyauwega, Appleton, Neenah, all in Wisconsin; Aug. 4-21, Green Lake (Wis.) Bible Conference.

HAROLD F. SAYLES—Apr., Galesburg, Mich.

DAN SHANNON—Apr., Hammond, Ind.; May, Arthur, Ill.

F. E. SMILEY—Mar., Malvern, Ia.; April, Philadelphia, Pa. Union meetings.

C. C. SMITH AND R. H. ROPER—April, Princeton, Minn.; May, Lake Crystal, Minn.

ARTHUR J. SMITH—Mar. 12-Apr. 19, New York; Apr. to Nov., tent work as Supt.

G. SOLTAU — March and April, Southern California. Address, Y.M.C.A., Los Angeles.

H. S. STONER—April 13, Akron, O.

GEO. R. STUART—April 5-19, Ft. Worth, Texas; April 26-May 6, Lexington, Ky.; May 10-21, Vernon, Texas; May 22-June 2, Amarillo, Texas.

B. S. TAYLOR—Apr. 1, Sag Harbor, N. Y.; June 1, Winona, Ill.; June 15, Depauville, N. Y.; July 18, Wilmington, N.Y.; July 31, Mooers, N. Y.; August 13, Wellsville, Ohio; Aug. 25, Georgetown, Pa.; Sept. 5, Cumberland, Md.

GEORGE H. THOMPSON—April, Moline, Ill.; later, DuQuoin and Quincy, Ill.

R. A. TORREY—March 15-April 12, Detroit, Mich.; April 19-May 17, Ft. Smith, Ark.; May 24-June 7, Pittston, Pa.

D. B. TOWNER—Mar. 22-Apr. 4, London, Ont.; Apr. 21-23, St. Paul, Minn.; Apr. 23, 24, Chicago; May 4-14, Wilson, N. C.

W. H. WILLIAMS—Apr. 26-May 11, Moberly, Mo.; May 17-June 1, Queen City, Mo.; June 7-22, Carson, Iowa.

L. R. WILLIAMSON—March 23-April 12, Bridgeport, Pa.

Forthcoming Conferences, Etc.

SOUTHFIELD BIBLE CONFERENCE, Crescent City, Fla., March 27-April 5. Wm. C. Norton, Sec.

COOK COUNTY S. S. CONVENTION, Centenary M. E. church, Chicago, April 23-25. C. E. Hauck, Sec., 140 Dearborn St., Chicago.

CONGREGATIONAL BROTHERHOOD CONVENTION, Detroit, Mich., April 28-30. Rev. Frank Dyer, Sec., 843 Cornelia Ave., Chicago.

STATE SUNDAY SCHOOL CONVENTIONS, as follows:

South Dakota, Brookings, April 7-9.

Minnesota, St. Paul, April 21-23. A. M. Locker, Sec., 871 Snelling Ave., St. Paul, Minn.

The Moody Bible Institute

Enlargement of Our Practical Work.

H. W. POPE.

The number of our students has so increased the past year that it has taxed our ingenuity to provide enough practical religious work for all. Under these circumstances it was suggested that we should form evangelistic bands and offer our services to small churches of the city and vicinity which might desire a series of meetings but felt unable to employ a regular evangelist and singer.

As soon as we made the announcement calls began to come in, and since then we have had several bands of students continuously at work. We have already demonstrated the fact that there is a real need which we can supply for the churches, and at the same time provide our students with practical work of great value.

One mission at the Weaver Memorial Church closed last week and the pastor reports sixteen conversions. The mission at Grand Crossing resulted in quite a number of conversions, a great spiritual uplift for the church, and the pastor expects six of the converts to join our Evening Department for Bible study.

A pastor on the South Side 'phoned in for helpers, saying that he only wished them for a few odd nights, as he had different pastors engaged for part of the time. After our boys had worked two nights he wrote the pastors that he did not need their services any more, and requested our boys to take entire charge of the work. Twenty-one were converted there in one meeting, and the work is going on still with great promise.

At Association Hall, where one of our workers has been going Monday nights, seventeen young men accepted Christ last Monday night, and those in charge of the work there feel greatly encouraged. This settlement has over two thousand girls in attendance and about one thousand boys and young men. One of our students lives there permanently, and has charge of the work for young men.

At Pullman our students have been conducting meetings in one of the churches for about ten days. The writer has been out twice, and on each occasion there was an audience of at least 600, and eight or ten confessed Christ. The people are delighted with our boys, and cannot do enough for them. We make no charge for the services of our students, but ask the churches to meet their traveling expenses and do whatever more they may choose. The following incident will show how strangely and yet how blessedly the Lord provides for those who put their trust in Him.

One student who had been doing most of the preaching at Pullman, assists in the office a few hours daily in clerical work. One day this week while at work it flashed through his mind that both his socks had holes in them. He paid no attention to the thought at first, for probably it was not the only time it had happened; but the thought kept coming back to him that he ought not to be sitting in the office with his socks in that holey condition. Finally he excused himself for a few minutes, and went to his room to change them. There he discovered that all his hose had gone to the laundry, and he had not a whole pair on hand. So he went out to a store and bought two pairs, went back to his room and changed them, and then returned to his work in the office.

That night when he reached Pullman some of the men met him and said:

"A few of us want to give you a little token of our appreciation of the service you are rendering our church. We want to take you to a tailor and have you measured for the best suit of clothes he can make."

The student was overcome with emotion, for he needed a suit badly, and replied: "Let us kneel down and thank God for this, for surely it was He who put it into your heart."



James D. Dickson, the Nez Perce Indian who was at the Institute a few years ago, is now in charge of the Pres. Mission at Blackfoot, Idaho. The above illustration shows the mission church and also an Indian home. On the reservation there are about 2,000 Indians, Shoshones and Bannocks, most of whom are still in their wild state and not willing to come to the mission, except the few Christians under Mr. Dickson's care. He was married on October 23, 1907, to a Nez Perce.

As they came out of the tailor's they said to him: "Throw in two or three suits of underwear also."

Then they took him to a shoemaker and told him they wanted him measured for the best pair of boots he could make. As he pulled off his shoes to be measured, he had to tell them the incident of the morning, adding:

"That was just like Father! He knew the shoes were coming, and how mortified I would be to expose my socks with holes in them, and so He kindly told me beforehand to change them, in order to spare my feelings."

While we have only begun on this new line of work, yet we can already see that it is capable of much expansion, and that it will mean much in the future both to the weaker churches and also to our students who will thereby gain valuable experience in conducting evangelistic meetings and in personal work.

Notes.

Mr. Pope has prepared a leaflet called "Ideal Vacation for Theological Students," and will be glad to send copies on application.

Mr. Marshall reached the Institute on March 15 after his year's tour around the world. Next month we shall hope to have an article describing his experiences.

Dr. Gray's subjects of Union Bible Class addresses three nights last month were: "Christ's Second Coming," "Christ's Millennial Reign" and "The Last Week of the Age."

Among recent special lecturers in the Bible Course are Mr. Hugh Cork, sec. International S. S. Committee, two addresses on "Winning Children to Christ"; Prof. A. E. Phillips, four lectures on "Expression in Reading and Speaking"; Mr. H. W. Frost, China Inland Mission, on devotional themes; Rev. Charles Stelzle, Pres. Bd. of Home Missions, on "The Labor Question and the Church"; Dr. Abel M. White, pastor Grace M. E. Church, "The Spiritual Life."

During the latter part of February Dr. Gray conducted a second series of meetings in St. Joseph, Mo., the first being held by him last October. These latter were under the auspices of the Presbyterians, who requested a series of expositions on Revelation in the afternoons, followed in the evenings by "The Discourses of Jesus." So great was the interest in Revelation that the afternoon meetings were nearly, if not quite, as large as those in the even-

ing. The ministers and pastors were especially interested, 21 being counted present one afternoon.

Evangelistic power with results accompanied the teaching of the Word of God, and also the delivery of a specially requested address on Sunday evening on "How we Know the Bible is Authentic?" This was particularly for men, special invitations having been sent to distinguished merchants and professional men of the city, many of whom were in attendance.

Missionary Study and Prayer Union.

A deep interest has been taken by the students in the study of Japan as a mission field. The fact of having several natives of Japan as fellow-students adds zest to the study of the land and its people.

Since the first of the year addresses have been delivered by the following returned missionaries: Miss L. Miller of the Methodist Board, and Dr. H. G. Underwood of the Presbyteiran Board, on Korea; John S. Fiddler of the China Inland Mission, and Walter S. Elliott of the American Bible Society, both former students, on China; Baron Uxkull on Russia; Cecil Polhill of the C. I. M. on his recent trip into Tibet, and Mr. Laflamme, secretary of the S. V. M.

Regular contributions are being made by the students to the work in India, Korea, Africa and South America, in addition to gifts to special fields for special needs.

The Student Volunteer Band numbers over 60 members.

Evening Department.

The winter term of the Evening Department closed on the 13th ult., the spring term opening on the 17th.

At the close of the study on the doctrine of the Holy Spirit, the class voluntarily remained far past the closing hour, and in the quietness of silent communion nearly twenty yielded themselves to God and received by faith the filling of the Spirit.

A few days later one who did so met a former student on the street and told him of the blessing received. His friend, with beaming face, said that three years ago in the same class he, too, had surrendered and received.

The announcements for the spring term have been issued in attractive bulletin form.

The course of ten weeks' study will include lectures on Homiletics by Dr. Gray; studies in the Old Testament historical and poetical books by Mr. Fitt and Dr. Alexander Patterson of Morgan Park; the Bible teaching concerning the Fall and its consequences, and a course of addresses on the History and Work of the Sunday School by Mr. Hunter.

The singing class under Mr. Trowbridge's direction, will be continued.

Colportage Department.

Are you a tract distributor? Write the Colportage Association for a package of free samples and special "grant" prices in large quantities.

I beg to inform you that the Towner Organ has come safely to hand without any mishap. I am more than satisfied, and am sure that such an organ could not be obtained elsewhere at such price.—*E. R., Kisumee, British East Africa.*

A new printing of *Confessing Christ,* by W. R. Newell—tract edition, unabridged—has just been issued by the Colportage Association. It is set in good clear type, but of such a sized page as will enable its being used as a letter enclosure—and necessitating no extra postage.

Home missionaries and Christian workers on difficult fields needing Gospel literature for gratuitous distribution, and having no provision for such supplies, are invited to address the Colporatge Association, when arrangements may be effected for a free grant. The needs should be clearly stated and application accompanied with a reference or two, if the worker is unknown to the Association.

Difficulties in the Bible, Dr. Torrey's latest book, contains several matters of timely interest. Over three pages are devoted to the apparent contradictions in the accounts of the resurrection of our Lord (pp. 83-86). A chapter of six pages answers the question "Was Jesus really three days and three nights in the heart of the earth?" (pp. 101-106). Dr. Torrey holds that our Lord was crucified on Wednesday, not on Friday. Colportage edition, 15 cents.

Many of our readers likely know of earnest men and women who may just now be temporarily out of employment. There are doubtless many of these who are eligible for colportage or "book missionary" work. The Bible Institute Colportage Association will be pleased to receive their names and addresses, when particulars can be sent and their interest solicited.

The Colportage Library books arrived last week as I was getting ready to start out. I gave four families five, and to one man who had been drinking, I gave *Probable Sons.* He read some that evening. The next morning he was up before time to go to the mine, and said he wanted to finish his book. On Monday morning he told me he would stop his drinking and lead a different life. I gave one of the little *Emphasized Gospels of John* to an invalid woman that has not walked for eight years; scarcely anyone ever goes to see her. I am so thankful for the books. They have done good already.—*S. I. C.*

Personalia

C. W. Bassett has returned to college in Alton, Ill.

W. E. Rose has charge of a Bapt. church in Missouri.

C. G. Evans has gone to Denver, Colo., for his health.

C. Ruberg is engaged in A. S. S. U. work at Rugby, N. D.

J. M. Merritt is A. S. S. U. missionary in North Dakota.

A. K. Dunlop has become pastor of the Bapt. church in Yarmouth, N. S.

F. T. Barkman has taken up chapel car work in Colorado with his father.

D. Hughes joined Baron Uxkull in meetings at various points around the country.

C. E. Park is attending a medical school in this city in preparation for the foreign field.

A. L. Cannon is in the China Inland Mission home in Toronto, preparing for work in China.

In April Dr. Gray will join Dr. Chapman for three weeks or thereabouts in his simultaneous meetings in Philadelphia.

W. L. Anderson became a missionary of the A. S. S. U. on March first, in the two counties of Jasper and Poweshiek, Iowa, with headquarters at Newton, Iowa.

Judson G. Richardson has recently taken charge of the Methodist work at Bowdle, S. D., where he is having success in organizing and evangelistic work.

W. H. Perham has just entered the Kansas City (Kans.) Baptist Theo. Seminary for further study. He thanks God that his attention was ever drawn to the B. I. by an article in the *Union Gospel News.*

Curtis E. Kulmert, who is at present a student in Wittenberg Seminary, Springfield, O., conducted a series of synthetic studies in the four Gospels in the college dormitory previous to the Christmas holidays, and is now engaged in another series in the 2nd Lutheran Church. He says he is hungry for some of the good old B. I. singing and fellowship meetings.

Otto J. Scheibe of Humacao, Porto Rico, reports that he has recently built a new church on which he was able to use his knowledge as a painter gained before he entered Christian work. Meetings are being largely attended. The Colportage Association has sent him a hundred copies of D. L. Moody's *Way to God* in Spanish to open up a reading room and circulating library.

After nine years of service in the office of the British and Foreign Bible Society in Russia, it has been necessary for Baron Felise Stackelberg to take a rest for the restoration of his health. He asks the prayers of Institute friends on his behalf. His new address is Fellinerstrasse, 3, Lodging 10, Riga, Russia. Some information about the circulation of the Bible in Russia may be found among the "World News" in this issue.

John Porter and wife, who removed to Wellington, Colo., a few weeks ago to take charge of a run-down Cong. church, report good progress, of which the following is a summary: Morning congregation increased from 26 to 49; evening congregation from 30 to 70; Sunday school attendance from 14 to 58; Ladies' Aid Society gathered $70 in six weeks for church expenses; church building cleaned and decorated, and the grounds cleared and leveled for lawn seed; four new members

already admitted to the church, and eight more expected to join soon.

Satisfactory notices of the evangelistic labors of Henry S. Kimura have appeared in recent numbers of the *Substitute* and other papers. In a letter received a short time ago Kimura says: "Many think we Institute boys are behind of time, for we do believe the deity of our Lord Jesus Christ through and through. Yes, we are 19 century behind of time, hallelujah!!! Nakamura is doing pastor's work in south. Tatsuta is evangelist of Baptist church. K. Sakai is singing teacher of Nakada's school. Nakada is doing nicely with his Bible Institute. Vio Sakai is preaching and singing. Arai is the secretary of S. S. of Japan. Higashi is preaching. Mrs. Sakurai is doing boarding school work. Taniguchi is an evangelist, and also Tatsuta. Every one of them doing nicely and married good wife, but only Taniguchi is still unmarried."

Student Arrivals.

Miss Chloe Frances Hull, M. D.; Miss Bessie Hoopes, Muscatine, Ia.; Miss Jaquetta Reed, Lyons, Kas.; Miss Eva Britain, Hanover, Ind.; Arthur Herring, Huntington, W. Va.; H. W. W. Allen, Cleveland, O.; B. W. Woodrow, Newton. Ia.; A. C. Lindenmeyer, Deerfield, Ill.; Mr. and Mrs. H. H. Grosjean, Newark. N. J.; M. L. Tanney, Oak Park, Ill.; C. C. Van Gorkon, Roseville, Calif.; C. H. Guthrie, Newton, Ia.

Student Departures.

Miss Ida Southcombe, La Porte, Ind.; Miss Lulu Miller, Lockport, N. Y.; Miss Mary Hillman, Newark, O.; Miss Frances Bell, Van Orin, Ill.; Miss Bessie Bunnell, Clinton, Mass.; Miss Polly Wilcox, Carsonville, Mich.; Miss Lena Stretzman, Selbyville, W.Va.; Miss Nellie De Young, Chicago; Mrs. Lulu M. Hostetter, Sigourney, Ia.; Miss Anna Mienk, Detroit; Miss Lorena Johnson, So. Omaha, Neb.; J. Merritt, Lena, Ill.; H. W. Allen, Chicago; J. J. Hill, Elkader, Ia.; A. K. Dunlap, Lind, Ia.; J. A. Grantham, Solomon, Kansas; M. E. Bartholomew, Williamsport, Pa.; W. E. Rose, St. Louis, Mo.; C. A. Ruberg, Bureau, Ill.; A. M. Rose, Chicago; D. Hughes, New York City; A. W. Westhaver, Saskatoon, Can.; J. Gallman, Chicago; E. A. Sommers, Brook, Ind.; J. A. McElhone, Milwaukee, Wisc.; P. F. Kruse, Swift Current, Sask., Can.; A. C. Lindenmeyer, Chicago; Geo. Bishop, Norwich, Ont., Can.; H. Zimmerman, Los Angeles, Calif.; J. Nickerson, Atkinson, Ill.; C Christensen, New Britain, Conn.; E. Crane, St. Joseph, Mo.

Some February-March Visitors.

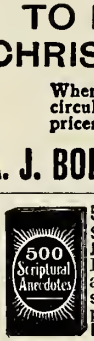
Miss Minnie Cary Stevenson, Salt Lake City; Miss Julia Streid, Metamora, Ill.; Miss Lottie E. Wands, Erie, Penna.; Miss E. S. Millar; Miss Alice Ringland, New York City; Mrs. Spencer Walton, England; Miss Grace C. Glenn; Mrs. A. Wilcox, Carsonville, Mich.; Rev. and Mrs. F. H. Clapp, Niles, Mich.; L. A. Lundquist, Jamestown, N. Y.; A. W. Hunter, Sydney, Ia.; Mr. and Mrs. Geo. H. Rockwell; H. F. Erwin, Stoughton, Wis.; Mr. and Mrs. Chas. Knight, Clinton, Wis.; Geo. T. B. Davis, Philadelphia; J. C. Good, Flannigan, Ill.; W. M. Harris, Auxvasse, Mo.; L. L. Pickett, Willmore, Ky.; Rev. C. E. Henke, Weyauwega, Wisc.; Rev. H. W. Frost, Philadelphia; Rev and Mrs. J. Ritchie Bell, Montreal, Can.; Rev. C. E. Henke; A. E. Marshall, C. R. Scafe, Potlach, Idaho.

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To Mr. and Mrs. K. Komuro, a daughter, Jan. 29, 1908, at Kobe, Japan.

To Mr. and Mrs. J. B. Trowbridge, a daughter, Margaret Wall, March 6, 1908, in Chicago.

To Mr. and Mrs. Harry Richardson, a daughter, Ruth Gaddis, Feb. 13, 1908, at Hamilton, Ont.

Mr. Moody's Book Funds.

The following contributions have been received from Feb. 18, 1908, to Mar. 17, 1908, nclusive:

Prison Book Fund:

A. M., Cal.	$ 1.00	Readers of Rec. of Chr. Work	$31.75
The Chr. End. of the Cong. Church Ariz.	2.00	Mrs. E. G., Ill.	5.00
			39.75

Lumber Camp Book Fund:

Mrs. T. H. P., Ill.	1.00	
E. M. B., Mass.	5.00	
Mrs. E. J. F., Ill.	.50	
E. D. W., S., Pa.	2.00	
		8.50

Army and Navy Book Fund:

Mrs. S. C. W., Ill.	5.00
Total	$ 53.25

International S. S. Lessons.

APRIL.

5. Jesus the Good Shepherd. John 10:1-18 (John 10:1-11). Commit v. 9. Golden Text: John 10:11.
12. The Raising of Lazarus. John 11:1-57 (John 11:32-44). Commit vs. 43, 44. Golden Text: John 11:25.
19. Jesus Anointed at Bethany. John 12:1-11. Commit v. 3. Golden Text: 1 John 4:19.
26. Jesus Teaches Humility. John 13:1-20 (John 13:1-15). Commit vs. 3-5. Golden Text: John 13:34.

MAY.

3. Our Heavenly Home. John 14. Commit vs. 2, 3. Golden Text: John 14:2.
10. The Mission of the Holy Spirit. John 15:26 to 16:24. Commit v. 13. Golden Text: John 14:16.
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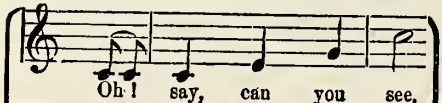


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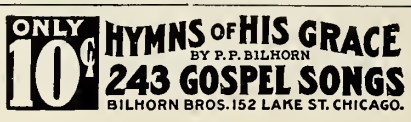
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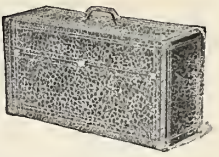


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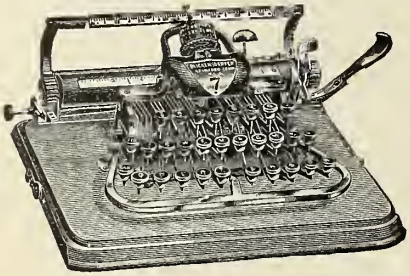
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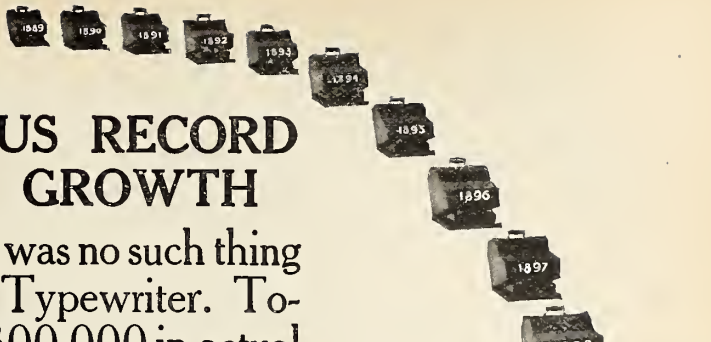
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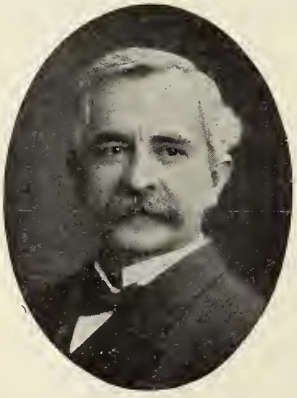
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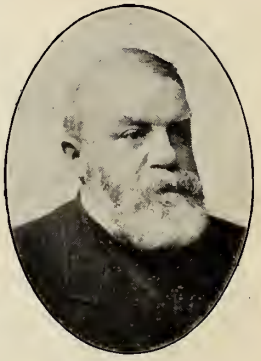
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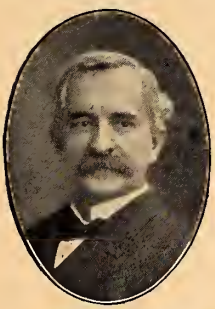
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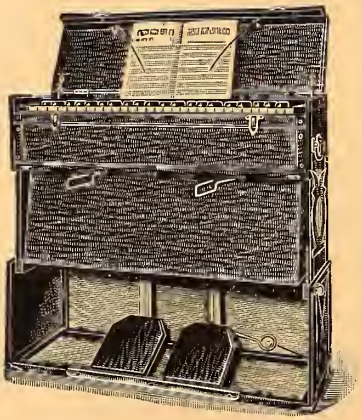
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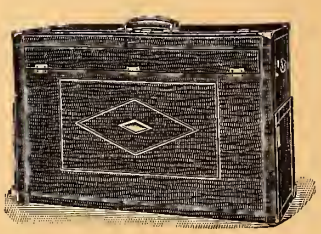
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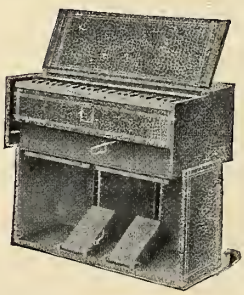
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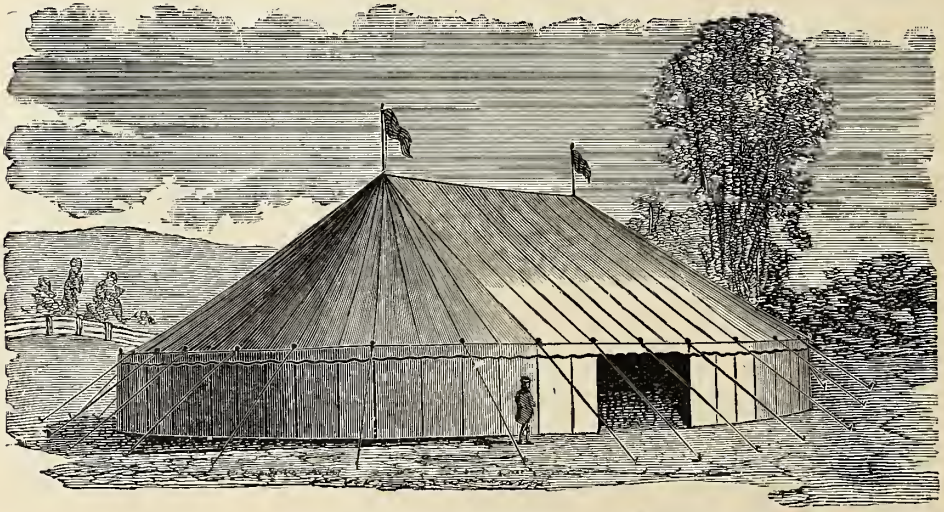
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The greatest preachers in all the ages have been open-air preachers.

Open-Air Preachers.

Noah, Moses, Elijah, Amos, Jeremiah, Ezra, John the Baptist, Peter, Paul—how strange to think of these men standing behind a cushioned desk, with the tempered light of stained-glass windows streaming in upon them! In the same way we think of Jesus at the seaside or on the grassy slope.

Coming to modern times we have Luther and the preachers of the Reformation. What a picture Wesley presents in the open air during the Methodist revival! Think of the Haldanes in Scotland, and Christmas Evans in Wales, and the crowds George Whitefield addressed on Boston Common! What a famous open-air preacher was Charles H. Spurgeon! How would the missionaries get on in many of the dark places of the earth if they could not handle a crowd in the open air?

It cheers one to see the popularity

of open-air preaching in the British Isles today, conducted as it is in many cases by the best men in the church, clerical and lay. The green sward in front of the building or the church steps are availed of for this purpose in the early evening hours on Sundays and week days. The people come and go, and the Gospel seed is sown.

Our own country just now is awakening in this regard, and we should like to stimulate it. Such preaching costs less than any other, is more democratic and reaches more people. Introduce it in your neighborhood, brother, but do not think that anybody can do it. The street preacher needs to be a man of good report, full of the Holy Ghost and wisdom.

Pure Philanthropy.

The dear farmers will suffer! If this temperance crusade continues to spread through the country it will reduce the demand for corn! Something must be done to conserve the interests of the faithful tillers of the soil! So cry the disinterested brewers and distillers.

But Uncle Sam knows better. He knows that not more than 2 per cent. of the annual corn crop is used in the manufacture of liquor. Our great cities can easily afford to pay the farmers a good price for this per cent. out of their savings from the diminished cost of local government when the saloons are closed.

Dry your tears, ye kind-hearted brewers and distillers! The dear farmers will not suffer even though your philanthropy is rejected.

Titled Americans.

We are sometimes asked whether the United States is mentioned in prophecy and what relation this nation will bear to those of the prophetic earth when the Lord comes in judgment upon them and the Anti-christ at their head.

Our reply usually has been that this nation is not an organic part of the Roman Empire thus referred to, and doubtless will not suffer with it in the judgment specified, except in so far as it enters into entangling alliances therewith for political and commercial reasons.

But the conviction is being forced upon us that there are other alliances in these days that may be quite as potent in the end as these. If our young women with millions at their disposal continue to yoke up with foreign counts, lords, earls, marquises, dukes and princes there may be an international situation one of these days with which none of our democratic statesmen may be able successfully to cope.

Israel lost her autonomy through intermarrying with the Canaanites, and is this "land of the free and home of the brave" to follow her into slavery? It is up to the patriotic young men of this generation to forestall these titled foreigners.

Why do we worry about the nest?
We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hill or deep ravine?
In a dismal path or heavy load
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trusts, *not* fears,
Has fellowship with God.

The best will come in the great "To be,"—
It is ours to serve and wait;
And the wonderful future we soon shall see,
For death is but the gate.

—*Sarah K. Bolton.*

Jesus' Glorified Body, and Ours.

JAMES M. GRAY.

THE ascension of our Lord into heaven, which a large part of the church celebrates this month, is an event not dwelt upon with that frequency and attention its importance deserves.

And when I speak of its importance I allude both to the personal glory of Christ as the God-man and our own interest in the consummation of the scheme of redemption. The incarnation, death and resurrection of Christ are each and all seriously incomplete without the ascension, just as that event itself awaits the fruition of its purpose in a return of the ascended and glorified One to this earth. It is not until then that the divine plan concerning the manifested kingdom of Christ on earth will begin to approach fulfilment, and in the working out of that plan each of the great epochs in the series is equally important—His ascension into heaven not excepted.

THE LIFE OF OUR ASCENDED LORD.

That which gives peculiar interest to His ascension is its active bearing upon our spiritual life today. We are redeemed by the death and resurrection of Christ considered as a single act, but that is past. We are to be raised from the dead and glorified at His second coming, but that is future. We are being established in the faith, enlightened and enriched in the knowledge of God, sanctified in soul and anointed and equipped for service, and that is *now,* as the result and consequence of our Saviour's presence as our High Priest at the right hand of God.

My friend, Dr. A. J. Gordon, was the author of a paper or a sermon on "The Life of Our Ascended Lord." Nothing remains with me but the title, but I do not recall a similar title which means so much to me and (for that matter) to every earthly believer in Jesus. The life of our ascended Lord! A life being lived for us! If our Lord were on the earth today we would regard ourselves highly favored to be His contemporaries, but the life He lives for us above is so far more important as to give us reason to rejoice continually that He is not here, but there.

WHERE IS JESUS?

Where is the glorified body of Jesus? Did it become etherialized and vanish into nothing as He ascended? How careful the Scriptures are to guard against such a supposition by the explicit statement that His disciples *saw Him* as He went up. It is remarked particularly that they looked *steadfastly.* Their gaze was strained and attentive. Moreover, did not the angels testify to them that He would so come in like manner as He was seen to go? If then He ascended in a body and shall come again in the same, is the inference unreasonable that He abides in that body now? Nor are we to rest upon an inference merely. Was not Stephen permitted in the moment of his martyrdom to penetrate heaven with his physical eye, and to behold the glory of God and Jesus standing at the right hand of God?

What shall we say to these things? Have they no value as testimony to the whereabouts of the corporeal presence of Jesus? I raise the inquiry, which also might be raised about the body of Enoch or Elijah,—neither of whom saw death,—in order to strengthen conviction on two points: one, the localization of heaven; the other, the scope of the atonement.

If the glorified human body of Jesus is existing, then heaven is not merely *something* that you carry with you, but *somewhere* that you are. It

is not a condition merely, but a place. It is not synonymous with holiness, except as it is also synonymous with home.

A glorified Man in heaven! How few ever think of Jesus in that light. To many He has lost His humanity now, and is in the incomprehensible form of God again. But how much comfort we deny ourselves by such a conception as this! Indeed, this is one reason why so many Christians spiritualize and refine away the fact of our Lord's second coming. They regard Him as without visible corporeality now, and hence consent to His future coming as only a spiritual one and not at all personal in the sense of visible.

THE NATURE OF THE GLORIFIED BODY.

What is the nature of the glorified body of Jesus? It is His post-resurrection body that is glorified, of course, and this possessed peculiarities it did not have before. It could be touched and receive nourishment, and yet it was supersensuous. It was not limited as to space, and could assume different shapes.

As another remarks, we cannot understand how the original body of Jesus was transmuted into the resurrection body any more than we can understand how heavy water is changed into light vapor; but we know it was the same body, with the marks of the wounds upon it, although now in another form and standing under other laws. In this body He existed for forty days on the boundary line between earth and heaven. In this body, its glorious transformation completed in the act, He ascended and is now seated in heaven.

How this fact dignifies our conception of human nature and broadens our ideas of the scope of the atonement! The presence of His body in heaven takes from us any vagueness as to the probability of our being there if we are united to Him by faith. *Because He lives we shall live also.* Doubtless in our case as in His the change when our bodies shall be glorified will consist in nothing essentially new but only an unfolding and perfecting of that which is already there. To use an illustration of Dr. Gordon, you have seen the change which takes place in a porcelain globe when a light springs up within it? The dull, grayish shade gives place to a luminous white, affording us a kind of picture of a risen and glorified human body. It is the same person, each familiar feature is there, but the Spirit of God is dwelling within in mighty potency, filling out, pervading and transfiguring the form with His new light and life.

These thoughts help us to appreciate the importance of the ascension of Christ in its relation not only to Himself but to the believer in Him. How glorious the anticipation as we take our stand on the Mount of Olives, and by faith gaze upon our Mediator as He wends His way toward heaven!

"Chains of my heart, avaunt, I say!
I will arise, and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to His home above!"

Collect for Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

What a happy thought it is that though we know not where the road winds we know where it ends! We cannot trace the river upon which we are sailing, but we know it ends in floods of bliss at last. We cannot track the roads, but we know that they all meet in the metropolis of Heaven.—*C. H. Spurgeon.*

Jehovah the Keeper. Psalm 121.

JAMES ORR.

A psalm used by pilgrims on their way to the feasts and sung as they approached Jerusalem.

The keyword of the psalm is "Keep,"—Jehovah my Keeper,—and on this theme all its changes are rung, the word translated sometimes "keep," sometimes "preserve," being the same throughout. Jehovah is the Keeper of Israel, but the Keeper also of every individual in Israel that trusts Him. "Keep *thee.*"

Notice, the believer *lifts his eyes to Jehovah* and seeks His help, in contrast with those who neglect His help but seek help in other directions. How few there are in times of peril and perplexity who make God their first resort! Their help is sought first in themselves—in their wisdom and foresight, their wealth, their friends, the influence they are able to command. The psalmist felt it wiser to seek God at the very first.

HE HAD GOOD REASONS

for what he did.

He is Jehovah (v. 2). "I am that I am." A living German scholar gives the meaning of the name as "eternal and constant." He is the self-existent and therefore the self-consistent One: "I am Jehovah; I change not." It is said of Christ: "The same yesterday and today and forever."

He is the Maker of heaven and earth (v. 2). This is a guarantee that nothing can hinder or thwart His help. All things are at His disposal. This is the religious interest of the doctrine of creation. If anything in the universe was not created by God or existed independently of Him we could not be sure that this same thing might not resist, thwart, defeat His will. But there is nothing which is not under His sovereign control.

He is unslumbering (v. 3). However powerful or willing men may be, there are times when the cry of our distress fails to reach them. They are in some distant part, or are occupied with other things, or they *sleep*. But Jehovah our Keeper ever wakes. In a ship at sea, what comfort to know in the night-time that as we sleep wakeful forms keep watch above! The security under God's care is absolute.

THE COMPLETENESS OF JEHOVAH'S PROTECTION.

(1) *From slipping of the foot* (v. 3). Trust in Jehovah is our guarantee of being kept from falling. Peter on the sea sank when his faith failed.

(2) From *calamities* (v. 6). Calamities are sent or permitted, but they are not allowed to overwhelm. They are overruled for good and merciful deliverance is granted from them.

(3) From *all* evil in *all* circumstances—in time and in eternity. The promise broadens out in verses 7 and 8 till it becomes a full river, and finally empties itself in the ocean of eternity. It holds good in that last going-out of all, which so many dread —death.

Not e'en that dark and gloomy vale,
Whose terrors shake the stoutest heart,
And make the bravest spirits quail,
In me a single fear can start;
His rod, His staff, His friendly voice,
E'en there can make my heart rejoice!

It is one thing to be *convinced* of sin, and it is another thing to be *convicted* of sin. I can *reprove* a man of sin; I think I can *convince* any man in the world of sin if he will just give me ten minutes of his time; but I cannot *convict* men of their sins. That is the distinct work of the Holy Spirit, for it is said that "when He is come He will convict the world of sin."—*Len G. Broughton.*

The Missionary's Relation to Others.

EDWARD A. MARSHALL.

IT is very essential that missionary candidates understand their relations to all with whom they are to be connected before making application or going out to the field. The foreign missionary touches perhaps a greater number and variety of people than are found in any other line of Christian work, and it will save many mistakes and failures if he thoroughly understands his duty toward each at the beginning of his missionary career. He should see his duty under six different relations.

1. DUTY TO GOD.

Every Christian should offer himself to God for service. The moment he accepted Christ as his Saviour he acknowledged himself to be the blood-bought property of Christ, and it is not his right to dictate what God shall do with His dearly-bought possession. When he bows in prayer, asking: "Lord, what wilt Thou have me to do?" he admits God's right to his time and labors, and there is no drawing back until God gives His answer. There is no law of prayer or guidance that contains any clause of exception which allows the Christian to choose a comfortable parish in a charming section of the country; but this necessitates any one going to the foreign field to have clear, unmistakable guidance that God has selected for him his specific field of service.

When he has become settled in his conviction that it is his duty to go as a missionary, his next thought ought to be to do all his missionary work in the will of God. He must not think that because he is going to the foreign field he will find it easy there always to do things just as God would have him do them. There are many temptations thrown in the missionary's path to subtly divert his attention from the main purpose of his work. There are some—rare exceptions—who have been side-tracked by such innocent pastimes as botany, entomology, and even photography, so that they quite neglected their real work.

2. RELATION TO THE MISSIONARY BOARD.

It not infrequently happens that missionaries think the Board to be a sort of guarantee society for their needs, forgetting that it stands in the relationship of the middle man between producer and consumer. The missionary is the representative of the church, while the Board acts as its agent and director. The missionary sometimes feels that he is not treated right, forgetting that the Board has a bird's-eye view of the whole work and that he himself is apt to look at it only from a personal standpoint.

3. RELATION TO THE GOVERNMENT UNDER WHICH HIS MISSION IS LOCATED.

This is a very delicate point, and every new missionary should go slowly and turn all his difficulties over to the Society rather than attempt to handle them by himself.

Missionaries have a large variety of government officials to deal with. These officials may be representatives of a recognized Christian government such as England or the United States; or of a government like Russia, Spain or the countries of South America, which profess to be Christian but bitterly antagonize Protestant work. They may be officials of a country like Turkey, controlled by the non-Christian religion of Mohammedanism, which would rejoice in the extermination of Christianity and all its followers; or of such countries as Siam and China, which are quite in-

different to Christianity and view it as one of the numerous religious beliefs of the world. Then, too, they may have occasion to deal with some of the semi-official classes of inland Africa, who represent paganism, the lowest type of religious life. In the majority of cases the missionary finds that the men in these positions are not Christians and that they carry on their official duties with ordinary worldly and selfish motives. He should remember that his great aim is not simply to gain his point under the law, but to win the official for Christ and to make him feel the power of Christianity as being necessary for the people of the land.

4. RELATION TO HIS FELLOW-MISSIONARIES.

No one realizes until he gets to the field how closely he has to associate with his fellow-laborers. They are very few in number—no one else of his nationality or race within miles. Each learns all the weaknesses of the other, and they are compelled to touch elbows through all the varying moods and dispositions to which each is liable. This requires a constant supply of grace, patience and forbearance.

5. RELATION TO THE NATIVES.

The missionary is apt to think that the natives are ignorant and stupid, and even to feel that they do not take in things their eyes may see concerning his manner and conduct. He may feel, too, that they are so far below him that he has a right to order them about or even to scold them. This is a serious mistake. They know the missionary far better than he knows them, and if his life and speech do not measure up to the divine standard he will find them some day saying:

"This missionary is no better than we are."

The missionary who thinks that the splendid education which he has received is that which will enable him to convert the heathen, is sadly mistaken. They recognize he knows more than they, and they say:

"He has been to school more. If we go to school as much as he, we will know as much."

In other words, they know the source of book education. But when the missionary lives the Christ-life he excites their admiration and wonder, and they know of no school that teaches this, and no shrine or temple where it can be obtained. It is the spirit-filled life on the mission fields that wins more to Christ than anything else.

6. DUTY TO HIMSELF.

The new missionary with strong, vigorous body is apt to think he can work as hard in the new field as he did at home. He plunges in against the warnings of older missionaries, and soon breaks down. The care of the body has much to do in maintaining a happy relation to the parties in each of the above divisions.

A Change in Heart.

A. C. WIERSON.

"HOW provoking!" grumbles Norma, tossing a letter on the table.

"What is wrong?" asks Edith.

"Everything! My plans for a good time are always spoiled. Father writes that he must go away tomorrow to stay over Sunday, mother is not at all well, and the baby is unusually fretful."

"Does he say you must go home?"

"No, mother must have persuaded him not to; but of course I am expected to return at once. I must bid farewell to good times, leave for home on the next train, and endure my disappointment."

"You cannot think of going immediately," exclaimed Edith in dismay. "Remember the party at Mor-

ton's tomorrow, where you will be guest of honor. Your old schoolmates will be present, and a delightful time has been planned."

Just then Edith's mother came in for a few moments, and upon being told the circumstances concluded that Norma was right. If mother needs her she must not be detained, and "while we are sorry that you must go, dear," she adds, kissing the flushed face, "we would not have you do otherwise."

The girls have just returned from an afternoon drive when Norma finds this letter awaiting her. As the full meaning of its purport forces itself upon her, she is almost dazed. Instead of being able to prolong this visit,—this was only the fifth day,—it seems a pity to return so soon to the irksome duties at home.

Norma was the oldest daughter of a Methodist minister, in moderate circumstances, and her social pleasures and opportunities were meagre compared with those of her friend, the only daughter of a prominent city lawyer. The two girls became intimate friends at school, and when those days were over the social gulf was bridged by their love for each other. Edith, a great favorite in society, had wealth and prestige, while Norma was obliged, though reluctantly, to shoulder her share of the household burdens.

Edith had spent a few days at the home of her friend, and finally secured permission to carry Norma back with her for a couple of weeks. Norma is almost wild with joy, and although mother hardly knows how to get along without her helper she has not the heart to mar the pleasure of her daughter, and enters into the plans with enthusiasm. The matter of expense, a serious question, is settled by father privately cancelling an order for books and mother dispensing with a new dress.

At last everything is ready, and Norma departs for a season of mirth and festivity such as she has never before experienced. Parties, drives, calls, receptions, yachting, etc., are packed in closely, hardly allowing time for sleep. Norma goes about as if in an ecstatic dream from which her father's letter brings an abrupt awakening.

When Edith leaves the room, Norma still sits deep in thought, rehearsing the circumstances on the stage of her imagination. True, father has not commanded her to come home; she will wait until more definite orders are given. But Norma is not altogether selfish, and her love for her mother is deep-rooted enough to withstand storms of disappointment and selfish desire, so she cannot rest in this decision. Suppose the illness is of a more serious nature than the letter indicates? In her mind's eye she sees the dear, unselfish, uncomplaining mother broken down under the added weight of responsibilities and work, and she takes herself severely to task for not thinking of this before. Norma recalls instances too numerous to mention of how her mother found pleasure in ministering to others. The decision is made to catch the midnight train that very night. This will bring her home early the next morning, "just in time to get an early start with the Saturday's work," she muses ruefully.

After supper she is persuaded to take a short nap, and in a few moments is fast asleep on the couch. It seems but a few moments later that she is awakened, and hastily donning her wraps, with sinking heart she bids her friends farewell and hurries off to the train. As she speeds homeward Norma feels her disappointment keenly, and vainly endeavors to keep back the blinding tears; she realizes that her present woebegone appearance will not bring much cheer to a sick room.

Daylight is struggling for supremacy when her station is reached,



A "Bunch" of Boys who Camped in an Old Church Building at Marengo, Ill., under the auspices of the Chicago Boys' Club last summer.

and in the gloom everything contrasts unfavorably with the splendor of the past few days. Leaving her baggage at the station, Norma walks the short distance to her home.

As she approaches the house an uneasy feeling takes possession of her. It is enhanced as she sees the doctor's buggy dash by her, stop at her home, and the physician alight and hurry into the house.

Norma can scarcely summon strength to follow him. The front door is unlocked. She enters noiselessly, and goes directly to her mother's room. She enters quietly, and there on the bed lies the dearest person on earth, with hands moving about restlessly. The physician stands by, but the sufferer is beyond his skill. At the foot of the bed stands her father, with worn, haggard face, gazing intently at the beloved one, hoping for a sign of recognition before she slips away. Even to Norma's inexperienced eyes mother is most desperately ill, and sinking fast.

She drags herself towards the bed, and almost falls over little Teddy who lies crouched on the floor, sobs escaping from him in his sleep. The deathlike stillness of the room is broken only by the ticking of the clock, which seems to measure off the remaining moments of life with cruel exactness. A low groan escapes from Norma. Her father turns, and seeing her, utters softly:

"Thank God, you have come!"

They make place for her at the bed, and bending low over the sufferer her scalding tears fall on the face of the dying one. Oh the agony of those moments! Norma feels as if she too must die. Surely she cannot live without mother.

She whispers the name softly. The eyes open, and in them is the dawn of recognition, as well as an expression of her wealth of love for them. The dying lips move, and they barely catch the word:

"Sing!"

Norma instinctively feels it is her

mother's favorite hymn she asks for, and begins in a low voice: "There's a land that is fairer than day." A look of peace comes over the face. Norma braces herself, and sings on. When she comes to "For the Father waits over the way," an expression of contentment born from above illumines the face as if in affirmation, and when the singer concludes "We shall meet on that beautiful shore," the wan face settles into a deep repose, the tired eyes close, the restless hands are forever at rest, and the wanderer has lifted her cable from this earthly port and safely anchored "on that beautiful shore"!

Norma throws herself across the bed, convulsed with sobs. They try to remove her, but frantically she holds on. This first great sorrow is crushing her, she cannot endure it. They call, but she heeds not. They try again, and now the room seems to be filled with people, but Norma does not move. Finally some one grasps her arm, exclaiming:

"Norma, Norma, you must hurry or you will miss the train!"

She sits up, half dazed, and looks around. She is on the couch, but her mother is not before her, cold and silent. They have had a hard time to arouse her, and she soon realizes that the whole scene was an awful dream! As she hurriedly prepares to leave, all are surprised at her cheerfulness compared with her former reluctance at the thought of leaving.

As the train speeds homeward, Norma is busily thinking. Hitherto she has been dissatisfied and full of self-pity; discontented at her lot because many luxuries were denied her. Now she realizes how supremely rich she is; that there are better things in life than money and society. Home and mother suddenly become very precious to her, and when she alights at the station she almost flies the few blocks to the house.

Norma's early return is not expected by her parents, who are just sitting down to breakfast, and in their astonishment, as she rushes in upon them, almost smothering her mother and father by turns in her fervent embraces, they see that she has indeed experienced a change in heart.

What One Tract Did.

HOWARD W. POPE.

ABOUT a year ago I stepped into the Fulton Street prayer-meeting, New York. At the close a stranger spoke to me and said:

"Mr. Pope, you don't know me, but I know you, and I wish to tell you something that will interest you. Last summer at the Northfield Conference I picked up a little tract called Leaflet Evangelism. The reading of that tract has led me to buy or print and distribute 230,000 tracts in the last thirteen months. What do you think of that?"

"That is certainly very interesting," I replied, "but do you mean to say that this was the first time you had ever used tracts?"

"No," he answered, "some years ago a friend gave me a handful of tracts, and I passed them out, but not seeing any results from them I lost interest in the matter, but that leaflet which I read at Northfield opened my eyes to the wonderful possibilities contained in this kind of work. Although a business man, I am now running a Sunday Breakfast Association where we feed from eighty to a hundred homeless wanderers every Sunday morning, and then give them the Gospel for an hour or so afterwards. I have also organized and am superintending a noon-day shop meeting at the General Electric Company's factories, where each day we

reach with the Gospel from two to four thousand workingmen."

When I called on him later at his place of business, he opened his drawers and showed me a great variety of tracts which he had bought or printed, and I saw that leaflet evangelism had become an important part of his life work.

Surely there is great encouragement in this story for those who are trying to sow beside all waters. We can hardly expect to see results from every tract which we use any more than business men do from every circular which they send out, but now and then God gives us an illustration of the benefits of such work so striking and so far reaching that it ought to encourage us for a lifetime to keep on in the good work, and not grow weary in well doing, for in due season we shall reap, if we faint not.

The leaflet referred to is published by the Crown Publishing Co., New Haven, Conn., and they will doubtless send a sample copy to anyone sending an addressed envelope properly stamped. The same company issue a series of Gospel cards called "Little Preachers," which are the best thing that the writer knows of with which to open religious conversation. They are dainty white cards, printed in red and blue, containing striking questions with Scriptural answers. There are about thirty varieties, and they cost only $1.00 per thousand, assorted. Anyone can preach the Gospel with these cards, and for general distribution at factories or open air meetings they are invaluable. They arrest attention and grip the conscience with the mighty Word of God. They convince, convict, and oftentimes convert. Try them, and you will never be without them. Over five millions of these have been published.

A SPECIMEN "LITTLE PREACHER."

$1 per M. assorted. Crown Pub. Co., New Haven, Conn.

Do You Realize?

That God loves you personally, but hates your sin?

"Who loved me, and gave Himself for me."
—Galatians 2 : 20.

[OVER.]

That Christ Died to Free You From Sin?

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."—I Peter 3 : 18.

That it is a Burning Shame to despise such love, and dangerous as well?

"Of how much sorer punishment think ye, shall he be judged worthy, who hath trodden under foot the Son of God."—Hebrews 10 : 29.

That You Can be Saved in a Moment?

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead thou shalt be saved."—Romans 10 : 9.

[OVER.]

Suggestions for Open Air Preaching.

By THE OPEN AIR MISSION OF LONDON.

1. Let there be an acknowledged leader with each group.

2. Preach the great truths of the Gospel.

3. Say what you have to say briefly.

4. Do not attempt fine language or artificial manners, but speak in a

natural tone, and explain and persuade.

5. Study the character of your audience, which will sometimes be a very mixed one, and adapt your address accordingly.

6. Always speak courteously, both in preaching to a group and in speaking to individuals.

7. Never resist the police. If you think you are unjustly interfered with, wait and see the proper authorities.

8. Avoid noisy singing, unseemly tunes, shouting and ridiculous gestures.

9. If a person wishes to debate, walk and talk with him, or get one of your group to do so, or arrange for a private conversation; or (if necessary) request the postponement of a discussion until after your address is done.

10. Try to induce others to assist in the singing and speaking.

11. Always speak reverentially of God, and avoid everything trifling in manner. There is much in the open air to disturb serious thought.

12. Do not attempt to make open air preaching so much a service of worship as an evangelistic effort to bring thoughtless and careless persons to give heed to the things of God.

13. Never thrust tracts at persons, but offer them politely to all who may be willing to accept them.

14. When the open air service is finished, do not remain gossiping, but if you have occasion to speak to individuals, observe suggestion 9.

15. Many are strongly of opinion that no money collection should be taken after an out-door evangelistic service.—*Selected.*

The Open Air Preacher's Difficulties.

GAWIN KIRKHAM.

1. DIFFICULTIES CONNECTED WITH HIMSELF.

Whether he has a call to preach; whether he is qualified to preach; whether he has sufficient knowledge; whether he has a preacher's voice; whether he has a preacher's heart; whether he will have any success.

The remedy for each of these difficulties respectively is: experience, practice, study, care, prayer, faith.

2. DIFFICULTIES ARISING FROM OTHERS.

From Christians: They expect too much at first; they decline to co-operate; they differ in doctrine; they differ in methods.

The respective remedy for each is: improvement, love, accuracy, prudence.

From the people: Some are passively indifferent; others are active in opposition.

Remedies: Earnestness, patience.

From special classes: The violence of the saloon-keeper, the enmity of the infidel, the subtlety of the Romanist or socialist, the caution of the police, the prejudice of the householder.

The remedy for each is: endurance, knowledge, skill, wisdom, conciliation.

From circumstances: Unfavorable weather, unsuitable places, unexpected interruptions, uncongenial helpers.

Remedies: Perseverance, ingenuity, watchfulness, heartiness.

How to Preach the Gospel.

ARCHIBALD G. BROWN.

1. The Gospel is a fact: therefore, tell it simply.

2. It is a joyful fact: therefore, tell it cheerily.

3. It is an entrusted fact: therefore, tell it faithfully.

4. It is a fact of infinite moment: therefore, tell it earnestly.

5. It is a fact of infinite love: therefore, tell it pathetically.

6. It is a fact difficult of comprehension to many; therefore, tell it with illustration.

7. It is a fact about a Person: therefore, preach Christ.



AN INEXPENSIVE, SERVICEABLE TYPE OF GOSPEL WAGON.

The Open Air Messenger and His Message.

THOMAS YATES.

THE MESSAGE.

It is the equipped messenger who gets the message. Work for your equipment; wait for your message. Bring your knowledge of the Scriptures, gained in persistent prayerful study, up against your knowledge of life and the needs of men, gained through experience and sympathy. In the contact light will arise by which you will see and by which you can lead.

THE PREPARATION.

Take time. If you cannot, it is better to be a hearer of some one who has taken it. Add your prayer to his preparation. You can do more in sympathetic silence than by unconsidered speech.

Take pains. If your message is worth saying, it is worth saying well.

Take a pen. If you are gifted with fluency, take a pen twice; first, to write what is in your mind to say, and second, to erase what you can leave unsaid with advantage.

Take prayer. This is not an afterthought. The preparation which leaves out the preparation of yourself is the worst and most culpable unpreparedness.

THE DELIVERY.

Let everything of real worth in your personality go into it. Be alert to discover, and glad when you get rid of mere personal oddities. Usually they divert the attention you would desire to be concentrated on your message. Be yourself at your best.—*Selected.*

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

Why was the Jewish sabbath, or seventh day of the week, which God commanded in the Ten Commandments to be observed as the sabbath day, changed to the first day of the week, or what we call the Lord's day, and now observed as the Christian sabbath?

In answer, let me say first of all that there is no commandment in the ten commandments which says they were to keep the seventh day *of the week*. The words "of the week" are added by man to the commandment as given by God. What God really commanded through Moses was: "Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord, thy God." It does not say "the seventh day *of the week*," it says the seventh day after six days of labor. Whether it should be the seventh day of the week or the first day of the week depends upon whether one is a Jew or a Christian. Whether we keep the seventh day of the week or the first day of the week we are keeping this commandment to the very letter. If one is a Jew belonging to the old creation let him keep the seventh day of the week, but if he is a Christian and on resurrection ground let him keep the first day of the week, resurrection day.

The Jewish sabbath was not changed to the Lord's day. The Lord's day and the Jewish sabbath, while both keeping the fourth commandment, are not the same day, and do not stand for the same thought. One belongs to the old creation, the other to the new. It is sometimes said by Seventh Day Adventists that there is no authority for the change, and that the Roman Catholic Church or the Pope made the change. This statement is absolutely untrue. The Christians kept the first day of the week long before there was any Roman Catholic Church. We have indications of their keeping it in New Testament times. It was on the first day of the week that the early disciples came together to break bread (Acts 20:7). It was on the first day of the week that believers laid by in store (1 Cor. 16:2), and in the writings of the early fathers, long before the Roman Catholic Church had developed and of course long before there was any pope, we find it stated again and again that the first day of the week was the one that Christians observed.

If you wish to go into the question at length, consult my little book, *Ought Christians to Keep the Sabbath?*

Paul explicitly teaches that a Christian should not allow himself to be judged in regard to the Jewish sabbath (Col. 2:16), that the Jewish sabbath belongs along with other Jewish observances in regard to meat and drink, holy days, new moons, etc., which were the shadow of things to come, but the body is of Christ (Col. 2:16, 17).

What is your advice regarding the use of the American Standard Bible in general work?

I think it is the opinion of the majority of Biblical scholars that the American Revision is upon the whole the most accurate rendering into English of the original Hebrew of the Old Testament and the original Greek of the New. The English Revision, however, does not differ in many very important points from it.

The American Revision is not very much used in England. This is partly due, undoubtedly, to the fact that ob-

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stacles are put in the way of its circulation over there. I think every student of the Bible should have a copy of the American Revision, and wish that it might come into common use. It is not, however, in common use, and the use of it with some people is confusing and necessitates explanations. The Authorized Version is a substantially accurate rendering of the original Scriptures, and as a rule I use it in dealing with inquirers, for the reason that they are likely to be familiar with the wording, and if I should happen to use a text in the American Revision that varied in a striking way from the Bible to which they had been accustomed from childhood, they might get to thinking about words instead of having their attention fixed upon the thought.

It is unfortunate that there are two revisions. It is to be greatly deplored that the two committees did not arrive at an agreement.

In our next issue Dr. Torrey will answer this question:

"Is the world growing better or worse?"

"The Lord is at Hand!"

"The Lord is at hand." Is it not the introduction of a jangling discord? We have heard his exhortations to joy and gentleness, but will not this intrusion of coming judgment plunge the merry heart into cold eclipse? Will it not be as when some stealthy terror appears upon the field of sight, and all the birds are hushed in fearful silence? Oh, no: that is one of the perversions of the years, but it was not the experience of the apostolic days. When the apostles thought of the Lord's coming, and of "the day of the Lord," their hearts rang out a merrier peal! It was not the gloom of eclipse, but the daybreak, when all shadows should flee away! They thought of His coming, and their joy was enriched. They thought of His coming, and their gentleness became still more refined. It gave courage to their hearts and firmness to their steps, and out of that valorous strength there sprang all the softer graces of the consecrated life.—*J. H. Jowett.*

The Prodigal Son.

"A man he two sons. Son speak he to father, father got money, give some he. Father he take it all right, I just now give you half. He give him half. He go long way—like me come China to New York. No be careful of money, use too much. Money all gone. He very hungry. He went to man, he want work. He say all right, he tell him feed pigs. He give pigs beans; he eat with pigs himself. He just now talk, my father he rich man—too much money. What for me stay here hungry? I want go back and see my father. I say to him, I very bad. He knows I bad. Emperor (God) see I bad. No be son, me be coolie. He go back. Long way father see him. He take him on the neck. The son say, I very bad. I just now no be your son, I coolie. Father talkey to boy, and say, Get handsome coat, give he ring, give he shoes, bring fat cow, kill him, give him to eat. They very glad. He all same dead, just now come back alive. He lost, he get back. Number one son come. He hear music, he tell servant, what for they make music. He says, brother come back, father very glad he no sick; he kill fat cow. Number one son very angry; he no go inside; very angry. Father he come out; he say, no, no be angry. Number one son, he say, I stay all time by father, never made him angry, father never kill one fat cow for me. My brother he very bad, he use money too much, he have fat cow and music. Father say, you no understand; he just dead, he now come to life; he lost, he now come back."

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by **JAMES M. GRAY**

EXODUS—LESSON 4.

The Plagues of Egypt: An Introductory Study. Exodus 7:1-13.

1. The import of the event.

Dr. Murphy, commenting on this chapter, reminds us that "to understand the deep import of this conflict we need to recall that for the first time since the dispersion of the nations (Genesis 11) the opposition between God and Satan in the history of mankind is coming out into broad daylight.

"This nation for the time being represents all heathendom, which is the kingdom of the prince of darkness, and the battle to be fought is the model and type of all future warfare between the Seed of the woman and the seed of the serpent. Hence it rises to a transcendent importance in the ways of God with man, and fitly holds a place even in the preface to the Ten Commandments (20:2)."

2. The rod and the serpent.

There are at least three ways to account for what these sorcerers are said to have done, and the suggestions apply similarly to their later performances with the water and the frogs.

(1) One may deny that they did it, for the Hebrew construction will admit of this rendering in v. 12: "They cast down every man his rod that they might become serpents, but Aaron's rod swallowed up their rods." In other words, their rods were not changed at all, and were lost into the bargain.

(2) One can say that by some feat of juggling an optical delusion was affected by which it appeared to the uninitiated that their rods were changed.

(3) One can accept the text on its face and say that they actually did the things by the power of Satan. This is the simplest view, harmonizing both with the deep import to Satan of the whole transaction and with what we subsequently learn of his interference in the affairs of men and nations and the "lying wonders" he enables the former to perform (2 Thess. 2:9).

In this last case, of course, the superiority of God's power over Satan is sufficiently seen in that Moses' rod swallowed up those of the magicians, and hence Pharaoh was in so far inexcusable in not acknowledging his omnipotence.

3. The hardening of Pharaoh's heart.

In the story of the plagues and the preliminary events the "hardening" of Pharaoh's heart is spoken of nineteen times, in eleven of which God is said to have done the hardening, in three Pharaoh is said to have done it, and in five it is simply announced as being done.

From this it is plain that no inscrutable omnipotence bore down on Pharaoh to make him go against his will, but that without such constraint he freely resisted God's command.

In Bates' *Alleged Discrepancies,* from which the above paragraph is taken, it is explained that Pharaoh by his conduct put himself under the operation of that law according to which a man's heart becomes harder the longer he resists divine mercy. Inasmuch as Pharaoh himself resisted he hardened his own heart, but inasmuch as God ordained the law it may be said that God hardened it.

But while thus seeking to explain this awful circumstance, let us not try to entirely eliminate the doctrine of the divine sovereignty from it, nor neutralize the inspired interpretation of Romans 9:14-22.

God did not say: "Go to now, I will by a personal impact on Pharaoh's mind and subjugating control of his faculties harden him." Nevertheless, Pharaoh did not hold out against God because God *could* not

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subdue him, but because He "had great ends to accomplish in permitting him to prolong his obstinacy."

The story, and especially Paul's inspired comment on it, should have a strong effect in bringing any sober-minded sinner to his knees before God; and personally I would acknowledge my gratitude to God for the value it has been to me.

4. The order and progress of the plagues.

There were ten plagues in all, one of the numbers of Scripture denoting perfection. And it will be found that there was a kind of order and progress in their arrangement, going from the external to the internal and from the mediate to the immediate hand of God.

Divided first into nine and one, the one standing out from the others in the awful and general loss of the first born, the nine again are arranged in threes. This arrangement is marked by the way, the place and the time in which they are announced to the king, or the abruptness of their coming without announcement; by their effect on him, and on the magicians, and in other ways, leading to the conclusion that there was "a deeper order of nature and reason out of which they sprung."

Speaking of their effect, it will be seen that at the third the magicians acknowledge the finger of God, at the sixth they can no longer stand before Moses, and at the ninth Pharaoh refuses to see his face further.

Finally, the first three fall alike on the Hebrews and the Egyptians, but the last seven are reserved for the latter alone.

Examine 2 Tim. 3:8-9 in connection herewith, and observe that the two names mentioned there may be those of the leaders of the magicians, traditional names probably, and preserved in documents since lost. That they represented Satan much as Moses represented God is presumable, and their defeat under the circumstances was an impressive demonstration of the supremacy of the God of the Hebrews.

5. The miraculous in the plagues.

There are two kinds of miracles, absolute and providential, the latter being those which are not so miraculous in themselves as in the circumstances of their performance. Such were these plagues, for in their character they were the natural phenomena of the land, only that in these instances they came at an unusual season, in an unusual degree, and in immediate response to Moses' command. These facts cannot be itemized in detail as we proceed in the study of the subsequent chapters, but the general statement should not be forgotten.

We should be impressed also that they were particularly humiliating to the Egyptians because they reflected on the power and dignity of their gods. The Nile was their patron god, and to have its waters turned into blood and become a torment to them was greatly dishonoring to that divinity. Another of their gods was represented by a frog's head. They also worshiped flies, reared temples in honor of the ox and the cow, and idolized the sun which was turned into darkness to them. How strange that they should not have been awakened by these things!

QUESTIONS ON THE LESSON.

1. What gives great significance to the events of this lesson and those immediately following?
2. In what three ways may we account for the acts of the sorcerers?
3. How should you explain the hardening of Pharaoh's heart?
4. Discriminate the two classes of miracles.
5. Why were the plagues peculiarly humiliating to Egypt?

EXODUS—LESSON 5.

The Plagues of Egypt Considered in Detail. Exodus 7:14 to 10:29.

1. The first group, 7:4 to 8:19.

(1) The river turned into blood (7:14-25). At what time was Moses to meet the king, and where (15)? How far did this plague extend over the waters of Egypt (19)? If this were literally so, it may be asked, where did the magicians find material on which to work with their enchant-

ments (22)? Is the answer suggested in v. 24? May they have dug up water from the ground for this purpose? If so, we can imagine the limited scale of their performance in contrast with that of Moses. As Murphy says: "It would have been a clear demonstration of their superiority if they had countermanded the order of Moses and converted the morbid mass into a limpid stream. This was what Egypt needed."

In connection with this miracle it should be known that commonly the Nile begins to rise about the end of June and attains its highest point at the end of September. It assumes a greenish hue at first, and becomes disagreeable to the taste and unwholesome. Then it becomes red and turbid for two or three weeks, although fit for use when red; (e) the stroke was ed by Moses was entirely different from this: (a) because it occurred in the winter, as we have not now time to prove; (b) the water was not merely reddened but turned into blood; (c) the fish died, which was not the case under the other circumstances; (d) the river stank and became offensive, while in the other case it was fit for use when red; (e) the stroke was arrested at the end of seven days, but ordinarily the redness lasted three weeks; (f) the change was brought on instantly at the command of Moses before the eyes of Pharaoh (Murphy).

(2) The frogs, 8:1-15. Frogs abound in Egypt, appearing in all the pools whenever the river overflows the country, but "miracles are not the less supernatural because their products are natural objects, previously well known." We spoke of this in the preceding lesson. That this visitation was miraculous is seen in that the frogs came at the word of command, and at an unusual time, and in an unusual degree and magnified form. "Frogs are not usually spawned, transformed into tadpoles, and then into frogs and spread over a country in a few moments."

We have seen that such a plague as this was particularly humiliating to Egypt because the frog represented one of their divinities. In the fact therefore that it lived or died at the will of the God of Moses was a testimony to the inferiority of that divinity, whatever it may have been.

What different effect on Pharaoh has this plague from the previous one (8)? It is difficult to understand the meaning of Moses' words: "Glory over me" (9), unless we take them in the sense of "appoint unto me a time, etc." As one of the older commentators suggests: "Moses experiences so much joy at Pharoah's apparent relenting that he willingly gives him the honor of appointing the time when he should entreat the Lord for the removal of the plagues."

(3) The lice, 8:16-19. Does the king receive any warning in this case? In other cases the water produced the cause of torture, whence does this arise (16)? What made this plague more aggravating than the former ones (17)? To what conclusion do the magicians come in this case (19)? Do you think they meant it was a judgment from Jehovah, or only a providential event? With which of these two possible opinions does Pharaoh's action seem to agree?

2. The second group, 8:20 to 9:12.

(1) The flies, 8:20-32. What preliminary is omitted here that was observed in the other cases (compare v. 16, first part, for example)? How does this teach that the true wonder-worker is not tied to any particular mode of introducing his wonders? What distinction is now put between the Egyptians and the Hebrews? Why presumably were the first three plagues permitted to fall upon the latter? Was it to help detach them from that land of their birth? How did this division between the two people emphasize the fact that the judgments were coming from the God of the Hebrews?

What further effect has this plague on the king (25)? Which is he willing to concede, the time or the place for sacrifice? Why will not Moses conform to his plan (26)? The Egyptians worshipped animals, like the cow and the sheep, and should the Hebrews offer them in sacrifice it would be an abomination in their eyes and bring serious consequence upon the offerers. Moreover, to do so in Egypt

would, in some way, be an abomination to the Lord as well, and hence could not be considered.

How does Pharaoh's suggestion bring to mind a counterpart in the history of Christians who are urged to remain in the world and serve God there? Can it really be done? Is not the sacrifice of faith, the belief in the cross, an abomination to the world? And is God pleased with a half-way obedience? Read Galatians 6:14.

What permission is now given the Hebrews (28)? What admonition to Pharaoh (29)? Was the latter heeded (32)?

(2) The Murrain, 7:1-7. Note that "cattle in the *field*" are specified. Some cattle among the Egyptians were stall-fed, and these seem to have been exempt (compare v. 19). What interesting investigation is the king led to make at this time, and with what confirmatory result (7)?

(3) The boils, 9:8-12. It is to be noted that the uncleanness resulting from such an attack as this would be particularly severe on a people who, like the Egyptians, made personal cleanliness a part of their religion.

3. The third group, 9:13 to 10:29.

(1) The hail, 9:13-35. Read carefully vv. 14-17 of the section and observe the insight which God gives into the theory of His administration (Murphy). It is instructive, corrective and in the last resort punitive, but never destructive of moral agents. He might have smitten Pharaoh and his people as easily as their cattle, annihilating them and thus removing all opposition to His demands, but such is not His way in dealing with His rational creatures. He approaches them with love, reason and justice, and only when they fail will He have recourse to correction, and finally punishment. Pharaoh will be an example of these things to all succeeding generations. It was for this God "raised him up" instead of striking him down.

How even yet does God remember mercy and leave an opening for faith (19-21)? What is the effect on Pharaoh of this judgment (27, 28)? Is Moses deceived by this appearance of repentance (30)?

(2) The locusts, 10:1-20. What effect are the plagues now beginning to have on the Egyptians generally (7)? What expression in the verse indicates the terrrible devastation that must have already taken place? To what further extent is the king now prepared to yield (8-11)? What in the last verse shows his spirit in the premises? How does this plague finally effect him (16-17)? But does he yet surrender?

(3) The darkness, 10:21-29. What an object lesson is found in v. 23. Not only for Pharaoh and Egypt is this so, but for us in a spiritual sense. The world is in darkness even until now, but Christ is the light of the world, and where He dwells is no darkness at all. What a text for a sermon is this, especially if it be treated fully in the light of its awful context!

How much further is Pharoah now willing to assent to Moses' demand (24)? But on what does the latter still insist (25, 26)? What "reckless madness" takes possession of the king? What is there ominous in the reply of Moses to him (29)? Is it not strange in this connection that Pharaoh never attempted to destroy the lives of Moses and Aaron? What better evidence could we have of the divine protection that accompanied them than this? And how it proves also the limitations of Satan's power (compare Job 1 and 2).

There is an awful significance in the plague of darkness, since (as was said) the sun was a leading object of adoration with the Egyptians (under the name of Osiris), of which the king himself was the representative, entitling him in some sense to divine honors. Thus all the forms of Egyptian will-worship have been covered with shame and confusion in these nine plagues (Murphy).

QUESTIONS ON THE LESSON.

1. What should the sorcerers have done to demonstrate superiority to Moses?
2. Prove the supernatural character of what Moses did.
3. What spiritual lessons are suggested in this lesson?
4. What light is here thrown on God's administration of the universe?
5. In what particular was there divine restraint on Pharaoh?

EXODUS—LESSON 6.

The Passover. Exodus 11 to 12:36.

At the close of the 10th chapter Moses declares Pharaoh shall see his face no more, while in the 11th he is present with him again. Therefore with the exception of the first three verses of c. 11 the remainder must be a continuation of c. 10.

Let us consider it thus, taking up the questions in vv. 1-3 in connection with c. 12.

1. The last plague announced, 11:4-10.

Hitherto God plagued Egypt mediately, but how was this plague to be distinguished (4)? Why was this plague harder to be borne than if the whole nation had been consumed? By what proverbial expression is the security of the Hebrews assured (7)?

How does v. 8 indicate that Moses has ceased to speak in God's name and is now speaking in his own name? Is he not, nevertheless, speaking representatively? How do the last two verses show that Pharaoh's disobedience is not a divine defeat?

2. The Passover instituted, 12:1-13.

What new appointment of time distinguishes this event (2)? The year formerly began in the month of Tisri, corresponding to our September 15 to October 15, but what had formerly been the seventh month now becomes the first. This month was known as Nisan. The original order of the months continued so far as ordinary affairs were concerned, but the solemnities observed in honor of God began henceforth with Nisan.

What were the Hebrews to do (3)? When? According to what measurement or proportion? Israel was divided into twelve tribes, these again into families and the families into "houses," the last named being composed of particular individuals. According to Josephus, the Jewish historian, a paschal company consisted of not less than ten members, although sometimes there were as many as twenty. In this company they were free to include everyone capable of eating as much as the size of an olive.

In what two ways was the lamb to be distinguished (5)? What liberty was there in its selection? A male was accounted more excellent than a female (Malachi 1:14), and during its first year not only would its flesh be more tender and grateful but in that period it would best represent the idea of harmlessness and simplicity (1 Peter 1:19).

How long should the lamb be kept before slaying (6)? Murphy thinks that from the 3rd to the 10th of Nisan the plague of locusts ran its course, and that the days intervening between the 10th and the 14th were probably those of the plague of darkness, which was perhaps the proximate reason for choosing the lamb on the 10th. At the same time ten is the symbol of completeness, and there may have been a deeper reason for the 10th day than appears. At what time should all the lambs be killed simultaneously? The "evening" here means sometime between the time of the sun's beginning to decline and that of its setting, say about 3:00 p. m. For the typical application to Christ, compare John 19:19 and Matthew 26:46.

What should be done with the blood (7)? How was the flesh to be cooked and eaten (8)? "As the sacrificing of the lamb is a symbol of the redemption by which the death penalty due by one is paid by another, so the eating of it is a figure of the participation in pardon, acceptance and full blessedness consequent on the atonement being made and the law being satisfied."

Both the roasting and eating of it with unleavened bread was for greater expedition in leaving the land that night. They would have time neither to boil the one nor wait for the yeast to rise in the other. And yet doubtless there is also a moral or typical side to this matter as well, for since the paschal lamb and all pertaining to it forshadow the person and work of our Redeemer, the roasting of the flesh may suggest the extremity of His sufferings under the fire of God's wrath, while

the absence of leaven from the bread finds a spiritual application in such a passage as 1 Cor. 5:7-8. Leaven is a mass of sour dough in which decomposition has set in, and is therefore a symbol of corruption. Hence, unleavened bread is the emblem of purity and life becoming those who have exercised faith in God, the blessed fruit of a new nature (Murphy).

What other regulations accompanied this institution (9, 10)? It would appear from this that the lamb was to be roasted whole and entire, excepting doubtless the intestinal canal. There was to be no breaking of its bones (John 19:33). This "was strikingly expressive of the unity of the sacrifice, of the salvation it pre-figured, and the people who partook of it (Ps. 34:20; 1 Cor. 10:17). Nothing should remain of the lamb lest it should be put to a superstitious use, and also to prevent putrefaction, for it was not meet that anything offered to God should see corruption (Ps. 16:10)."

In what attitude were the people to be (11)? And why?

What did God say He would do (12)? Note the reference to "the gods of Egypt" in this verse. There is a Jewish tradition that the idols were actually demolished on that night, but from a figurative point of view, "what could be a more signal infliction upon these gods than the complete exposure of their impotence to aid their worshippers in a time of need?"

By what means should the Hebrews experience immunity from this destruction (13)? Note the words: *When I see the blood I will pass over you.* It was not their character that saved them, neither the mercy of God in the abstract, nor their faith and obedience considered as a meritorious act, but the actual sprinkling of the blood upon the door posts. Without this they would not have been in the will of God, and His mercy could not have been operative towards them. No matter the degree or intelligence of their faith which led to the sprinkling of the blood, it was the latter divinely-ordained token which was the means of their deliverance.

The bearing of this on our redemption through the atonement of Christ should be prayerfully considered. The Hebrews were sinners in the general sense as well as the Egyptians, and God might justly have punished them by taking away the life of the first-born, but He was pleased to show them mercy for reasons considered in earlier lessons and to accept the life of a lamb as a substitute for their life. This blood was a signal of this, and all who acted on the command of God and relied on His protection were secure from the stroke of the avenger.

Nothing could more strikingly set before us the truth about the application of Christ's blood to our guilty conscience as a means of deliverance from the wrath to come (Rom. 3:24-25; Eph. 1:7). It is not our character, neither the mercy of God towards us in the abstract nor the strength or intelligence of our faith, but the application of the blood to our souls that saves. Do not pass this lesson without satisfying yourself that this has become true of you, and that you have by faith displayed the token (Acts 4:27).

As the paschal lamb is the type of our Redeemer, so the Passover itself is a type of our redemption through Him; for an outline of which see the author's *Synthetic Bible Studies.*

3. The Passover commemorated, 12:14-20.

(1) The feast of unleavened bread (15) was a distinct ordinance from the Passover, commencing on the day after the killing and eating of the lamb, the 15th of Nisan. Of course in the first instance it could not have been observed until they left Egypt.

(2) The "cutting off" from Israel meant not necessarily physical death but excommunication from the society and privileges of the chosen people.

(3) Note the "holy convocation" for the public worship of God in connection with this feast (16). Doubtless the people of a neighborhood thus came together for praise and prayer, and some think that even from an early period portions of the written Word may have been read and expounded. This convocation, it is thought, was the origin of the synagogue, a term which originally denoted the as-

sembly and not the place of assembly, and was doubtless at first held in the open air.

(4) The word "stranger" here doubtless means the Gentile proselyte in contrast with a native Israelite.

4. The stroke falls, 12:29-36.

We need not dwell on the awful horror of this night, but should not fail to recognize God's righteous retribution in it. The Egyptians who had slain the Hebrew children now see their own die. Four score years had passed since the persecution began, but God visits the iniquity of the fathers upon the children unto the third and fourth generation (Bush).

A further word on the subject of vv. 35 and 36. When the Orientals attend their sacred festivals they put on their best jewels, thinking it a disgrace to appear otherwise before their gods. It is said nothing is more common than to see poor people adorned on such occasions with borrowed ornaments.

It is notable that the Egyptians lent their jewels to the Hebrews because the Lord gave them favor in their sight. The rank and file of the Egyptians may in the end have sympathized with the afflicted Hebrews, or else for their own safety they were so anxious to have them go as to offer them an inducement. In this connection read again 11:3, and see the reverence and awe inspired among the Egyptians by Moses' miracles.

Nor should we conclude this lesson without consulting Ezekiel 39:10, where we see that the Jews will spoil the Gentiles a second time in that day when God with a high hand shall restore them to their own land at the end of the present age.

QUESTIONS ON THE LESSON.

1. Name the first month of the Jewish religious year.
2. State what the slaying and eating of the paschal lamb prefigure.
3. What does leaven symbolize?
4. Show the parallel between the cause of the Hebrews' deliverance and that of our eternal redemption.
5. What reasons may have influenced the Egyptians to give their jewels to the Hebrews?

Devotional Bible Study.

H. W. FROST.

Devotional Bible study means study from the heart standpoint.

One may know the letter of Scripture and be useless unless he knows the power of it.

1. Study from your own personal standpoint. Never study for other folks in the first place. You can't help others until you are helped yourself. 1 Tim. 4:16.

2. Study according to your *special* need. "What has God to say to my soul?"

3. Study reverently. Remember God is holy, and the Bible is His Book.

4. Study in a continuously prayerful spirit. J. Hudson Taylor praying before he read in the home of Mr. Frost.

5. Study in utter dependence on the Holy Spirit, 1 Cor. 2:14. If we do not, we will not only understand nothing but misunderstand everything. The Holy Spirit is teacher and also interpreter.

6. Study with a humble spirit, 1 Cor. 13:8; 8:2. We don't know it all, and never will in this world.

7. Study with purpose to obey, John 7:17.

8. Study to see your Lord. The Scotch woman and divinity student: "I dinna ken your doctrine, but as the flower on the mountain side opes before the morning sun, so my heart opes before the name of the Son of God." —*From an Address.*

A Study in the Gospel of John.

"Ye must be born again." *Conversion.* John 3.

"Let not your heart be troubled." *Comfort.* John 14.

"Abide in Me and I in you." *Consecration.* John 15.

"Feed My sheep, feed My lambs." *Commission.* John 21.—*A. D. Butler.*

For Believers.

1. Safety. "Am I saved?" Yes, Christ's work *for* me.

2. Certainty. "May I be sure of it?" Yes, God's Word *to* me.

3. Enjoyment. "Can I enjoy it?" Yes, the Holy Spirit's work *in* me.

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by R. A. TORREY

LESSON 44.

Our Lord and the Woman Who Had the Issue of Blood. Mark 5:24-34. (Compare Matthew 9:20-22; Luke 8:43-48.)

DISCOVERY OF THE FACTS.

1. In need of a Saviour, vv. 24-26.

Whither was Christ going in the opening verse of the lesson? What does He do by the way? What lesson is in that? What was the condition of this woman? In what way did this issue of blood injure her? (Lev. 15:19, 20.) In what way was this sickness a type of sin? How long had she been thus afflicted? Whom did she need? Whom does the sinner need? Did not the long continuance of her plague make her case hopeless? (Luke 13:16; John 5:5, 8, 9; Acts 4:22, 26.) To whom had this woman been for relief? Had she got it? Is it ever the case nowadays that our Lord heals those whom no human skill can help? If this sickness is a type of sin, of whom are these baffled physicians a type? Was there any help for her? When man's help is vain whither should we look? (Ps. 108:12.) Why did this woman come to our Lord?

2. Coming to our Lord, vv. 27-29.

What prompted her to come to our Lord? If we want people to come to Him as their Healer, Helper and Saviour, what ought we to do? Did the mere hearing about Him save her? What was the connecting link between the hearing and coming? What must hearing always be mixed with to profit any one? (Heb. 4:2.) What was the woman's plan for getting the desired healing? What was there wrong in her thought? What was there wrong in her purpose? What was there right? Did her mistake shut her out of the blessing? Which is better—heart faith mixed with errors that nevertheless brings one to Jesus, or views that are correct but entirely a matter of the head? Was the thought that that which belongs to Jesus (as, for instance, His garment) had something of His power in it, altogether mistaken? (Matt. 14:36; Acts 5:15, 16; 19:12.)

What was the effect of that touch? How prompt was the going forth of healing power? What was there about that touch that brought so prompt a blessing? How complete was the cure? How did the woman *know* she was cured? Was the cure the effect of imagination?

3. Confessing the Saviour, vv. 30-34.

Did she expect our Lord to know about this cure? Did He? How soon? Why? What did He do? What did He do that for? (Ro. 10:10.) Why were the disciples surprised at His question? Was there anything unreasonable in it? What two different ways are there of touching Him? Are there any nowadays who "throng" Him but do not "touch" Him? What was His answer to the disciples? (Luke 8:46.) What did that answer imply?

Did the woman at first confess what she had done? (Luke 8:45.) Did He let her go without confessing the blessing she had received? Why not? Any lesson in this? Why did she come at last and confess all? (Luke 8:47.) How did she come? Why trembling and fearing? In which did she have most confidence—our Lord's power or His love? How is it with men today? How much did she tell? How much does our Lord want us to tell? Whom did she tell? Didn't He know it already? Why then did He want her to tell it? When He has healed or helped us, what should be our feeling about telling it to others? (Ps. 66:16.) What was His response? Wasn't that comforting? Would she have received that benediction if she had not publicly confessed the blessing received? Why is it nowadays that many who have received

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Christ do not get the light? By what title does He call her? Did He ever address any other woman so? Why did He address her? (Matt. 12:20.) What did He say had saved her? Just what was her faith? How did it save (v. 30)? What is the literal translation of "Go in peace"? What does it mean? How may we too "go into peace" and be whole of our plagues? (Phil. 4:6, 7.)

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*
   (1) What He shows:
   His deity, 25-34; humanity, 30; omnipotence, 26-34; attractiveness to the multitude, 24; to the needy, 25, 27; compassion on the needy, 24-26; on the ignorant, 28; on the fearful, 33, 34; tenderness ("Daughter"), 34; self-sacrifice, 30; unwearying activity—never so busy with one man's distress but that He had time to help another by the way, 24, 25.
   (2) What He does:
   Draws the multitudes to Himself, responds to every sincere cry for help, 24; heals those whom no human skill can reach, 25, 26, 29; heals others at the sacrifice of His own strength, demands confession, 30; searches out those whom He has blessed that they may confess, 33; and receive larger blessing, 34; comforts the broken hearted, gives peace to those who are trembling and afraid, 33, 34.
2. *The woman.*
   (1) Her condition:
   A great sufferer, 26; defiled, outcast, friendless, her trouble of many years' standing, 25; penniless, had sought help in many places in vain, no help from man, getting worse, despairing, no one to go to but our Lord, 26.
   (2) What she did:
   Heard of our Lord, believed what she heard, had an ignorant and imperfect, but genuine faith, came to Him, 27; trusted in His power to help, 28; touched Him with the touch of faith, 30; trembled and feared even after she had received the blessing, confessed her condition, confessed her Saviour, fell at His feet, "told Him all the truth," 33; had more faith in His power than in His pity, 27, 28, 33; found Him as divinely compassionate as He was divinely powerful, 34.
   (3) What she got:
   Healing, complete, immediate, 29; comfort, assurance, peace, commendation, 29, 34.
   (4) Contrasts:
   Tried to steal the blessing and felt guilty, confessed the blessing and found peace, 33, 34; came an outcast of men, Christ called her "Daughter," 25, 34.
3. *Faith.*
   (1) What it is:
   Confidence that our Lord can and will save, 28.
   (2) How it is begotten:
   A sense of dire need of Jesus prepares the way, 25, 26; hearing of Him begets it, 27; contact with Him confirms it, 33, 34.
   (3) What it does:
   Comes to Him, 27; touches Him with another touch than that of mere outward contact, 30; confesses Him, 33.
   (4) What it gets:
   Healing, 29; comfort, assurance, peace, commendation, 34.
4. *Confession.*
   Demanded by Christ, 30, 32; gladly given by those who appreciate Him, 33; brings larger blessing, 34.

LESSON 45.

Our Lord and the Daughter of Jairus. Mark 5:21-23; 35-43. (Compare Matthew 9:1, 18, 19, 23-26; Luke 8:40-42, 49-56.)

DISCOVERY OF THE FACTS.

1. Our Lord sought by the sorrowful, vv. 21-23.

What brought Jairus to our Lord? Does that often bring men to Him? Had Jairus been previously well disposed toward Him? How did he manifest his earnestness and the thoroughness of the humbling of his

pride? Is that a good place to get? What proof of His deity is there in the fact that our Lord received this homage? (Compare Acts 10:25, 26; Rev. 22:8, 9; 5:8.) What was Jairus' prayer? (Luke 8:41.) What words show the genuineness and intensity of the prayer? Did our Lord go? Will He come to our houses if we ask Him? (Rev. 3:20.) Why did Jairus wish Him to come to his house? What is the wisest thing we can do when we have any sick or dying in our homes? Have we any dead in our homes? (Eph. 2:1.) What would we better do? How soon did He respond to this ruler's prayer? (Matt. 9:19.) Is He as ready to respond today? (Heb. 13:8.) Was this ruler's faith perfect? (Compare Matt. 8:8 with Luke 9:41; v. 3.) Will our Lord respond to imperfect faith? (vv. 28, 29.) What made this case a peculiarly touching one? How many cases of resurrection are there in the Bible? How many of these are of an only child?

2. Our Lord encouraging the fearful, vv. 35, 36.

How had He been delayed by the way? What had occurred during this delay? Was He now too late? Is He ever too late? Does He ever seem too late? (John 11:21.) What was the effect produced upon Jairus by the intelligence that his daughter was dead? What was it that buoyed up his sinking faith? To whom must we look to buoy up our sinking faith? What characteristic of our Lord is illustrated by the fact that He not only responds to faith but sustains sinking faith? (Is. 42:3.) What did He say? What cure did He propose for fear? Is there any other passage in His teachings where faith is proposed as a cure for fear? (John 14:1.) What does fear come from? What does fearlessness come from? (Is. 26:3.) What is the only thing that can drive out fear? (Is. 12:2.) What promise did our Lord put underneath Jairus' sinking faith? What was the one condition of that promise being fulfilled? What is the one condition of enjoyment of God's promises? (Mark 9:23.) What is the one thing in man that will surmount the insurmountable? (Mark 11:22, 23.) Why can faith do so much? What must faith have to rest upon? (Ro. 10:17.) What must we do if we would see the glory of God? (John 11:40.)

3. Our Lord rebuking the ostentatiously sorrowful and the scornful, vv. 37-40.

Why did our Lord let no one go with Him save Peter and James and John? (v. 43.) Why did He take them with Him? (Luke 9:28; Mark 14:33.) What condition of affairs did He find in the house? (Matt. 9:23.) Was He pleased? Is He pleased when we make great lamentations over departed friends? What reason does He give why they should not make such ado? Does that reason hold for those of our friends who die? (1 Thess. 4:14; Acts 7:60.)

What is meant by "sleep" as applied to the dead? Does it mean a state of unconsciousness?

How did the people receive our Lord's statement? What ground had they for their derision? On whose side were common-sense and reason? Were they right? What was the only ground Jairus had for faith that she merely slept? Who came out better at the end? When we have common-sense and reason on one side, and the word of Christ on the other, which shall we accept? What is faith? (Heb. 11:1.) What did our Lord do with the scorners? What will be the ultimate treatment of all scorners? (Rev. 21:8.)

4. Our Lord raising the dead, vv. 41-43.

When He had put the scorners out, what did our Lord next do? Did He ever take any one else by the hand? (Mark 1:31; 8:23; 9:27.) What was the result in each case? Will He ever take any of us by the hand? (Is. 41:13.) What reason was there why He might have hesitated about taking her by the hand? (Num. 19:11.) Why did He do it? What else did He do? To what did He call? What was it that responded? (Luke 8:55.) Was the departed spirit of the girl capable of hearing His call? Was it conscious? How did He address it? (Luke 8:54.) Where then did the real personality of the girl exist? From what place did her spirit return? (Eccl. 12:7; Luke 23:43; Phil. 1:23; 2 Cor. 5:6, 8.) What was the result? What is natural death? What power

was it brought resurrection? With how many will the voice of our Lord have power to bring resurrection? (John 5:28, 29.)

How soon did the dead girl arise? What direction did He give concerning her? When one has been raised by the voice of Christ from spiritual death, what is our first duty regarding him? What shall we give him to eat? (1 Peter 2:2.) Suppose the girl had not been fed? Are people whom Christ raises from the dead nowadays ever left to starve afterwards?

What was the effect of all this on the parents? Had they not believed? What further charge did our Lord give them? Why? (Matt. 12:15-20; Mark 1:43-45.) How had that ruler felt when he left his home to find Him? How did he feel now when He left? What is the lesson for us?

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*
   His deity, 22, 39, 41, 42; humanity, 24; hatred of ostentatious grief, 39; sternness toward scorners, 40; dislike of notoriety, 43; absence of hurry, 14-35; compassion upon sorrow, 24; compassion upon weak faith, 36; readiness to answer prayer, 22-24; power to answer prayer, 41, 42; power to strengthen fainting faith, 36; power to banish sorrow, power over death, 42, 43; delayed not at all for His own need, 24; delayed long for another's need, 24-35.
2. *Man.*
   His scorn for Christ's word, helplessness before Christ's word, 40; feeble faith in Christ's word, comfort in Christ's word, 36; amazement at the power of Christ's word, 42.
3. *Sorrow.*
   Brings men to Christ, 22; banished by Christ, 42, 43; awakens the compassion of Christ, 23.
4. *Prayer to Christ.*
   Its power, 22, 23, 42; should be earnest, to the point, 23; believing, 36.
5. *Faith.*
   Awakened by need, brings men to Jesus' feet, 22; banishes fear, gets the blessing, must be supported by Christ, 36; believes His Word, even against the testimony of his senses, 36-39; conquers death, 42.

LESSON 46.

Our Lord's Second Rejection at Nazareth. Matthew 9:27-34; Mark 6:1-6. (Compare Matthew 13:54-48.)

DISCOVERY OF THE FACTS.

1. Our Lord's power over blindness, Matt. 9:27-31.

What miracle had our Lord just performed? (Matt. 9:23-26.) Whither was He going? (Mark 5:43-6:1.) What occurred as He passed along the way? How did these blind men show their earnestness? How did they show their faith? Did He seem to pay any attention to them at first? Why not? As whom did the blind men recognize Him? Had that anything to do with their expecting Him to open their eyes? Was there any Old Testament prophecy that the Messiah would open the eyes of the blind? (Is. 29:18; 35:5; 42:6, 7.) What is the significance of the title "Son of David"? (Matt. 12:23; 15:22; 20:30, 31; 21:9, 15; 22:41-45; Is. 7:13, 14; 9:6, 7; 11:14; Jer. 23:5, 6; Ezek. 34:23, 24; Amos 9:11.) What characteristic did the blind men display in following Him right into the house?

What question did He put to them? What was the purpose of that question? What is the one condition that He demands of us if we would realize experimentally the fulfilment of His promises and the enjoyment of His power? (Luke 1:45; Jas. 1:5-7.) What was the answer of the blind men to His question? Would you be as ready to say yes if the Lord should put the question to you? What question does He put to us concerning all the blessings that we seek of Him? Why is it that we do not more often get what we seek? How much is He able to do? How much do you believe that He is able to do for you?

What did He do as soon as they said: "Yes, Lord"? What did He say? What principle is taught in these words? (8:6, 7, 13; 15:28; Mark 10:52.) Why do we

not enjoy more of His grace and power? What was the result of His touch? Has it similar power today? Has it that power for the body today? Has it power for anything besides the body? Who is it that opens the eyes of the blind? (Ps. 146:8.) Who then was our Lord?

What command did He lay upon the men whose eyes He had opened? What was the purpose of that charge? (Matt. 12:16-21; Mark 1:44, 45.) What characteristic of our Lord is brought out by the charge?

2. Our Lord's power over demons, Matt. 9:32-34.

With whom next that needed His help was our Lord brought in contact? What does the word translated "devil" really mean? (See R. V. margin.) What is a demon? Is there such a thing as demon possession today? What was the result of this demon's influence over the man? What is the best thing to do with those who are possessed with demons of any kind? What did the man do after the demon was cast out? Can our Lord make those who are dumb from any other cause to speak? (Ex. 4:11, 12.) What prophecy was fulfilled in His giving this man power to speak? (Is. 35:6.) What was the comment of the multitude? What explanation did the Pharisees give? Did they ever give a similar explanation of other miracles? (Matt. 12:22-24; Mark 3:22; Luke 11:14, 15.) Why? Was it a rational explanation? What did it reveal as to the state of their own hearts? (John 3:20.)

3. Our Lord limited by unbelief, Mark 6:1-6.

To what city did our Lord now go? How had He been treated the last time He was there? (Luke 4:16-30.) Why did He go again? How did His disciples show their loyalty? What did He do in His own town? Why? On what day? Why on that day? Was He in the habit of teaching in the synagogue on the Sabbath? (Matt. 1:21, 39; Luke 4:15, 16, 31, 32.) Who followed His example in this? (Acts 17:2.) What was the effect of His teaching? What question did they ask about it? Was that an important question? What is His own answer? (John 7:15, 16; 12:49; 14:10, 11, 24.) Is this a reasonable answer? Is there any other possible answer? What second question did they ask? What was the wisdom that was given unto Him? (Col. 2:3.) What third question did they ask? What did these "mighty works" mean? (John 14:10, 11; 3:2.) What fourth question did they ask about Him? What was its meaning as they asked it? (Matt. 13:55, 56; Is. 49:7; 53:2, 3; 1 Peter 2:4.) Was it any disgrace to our Lord that He had been a carpenter? What has He sanctified and made honorable by being a carpenter? Had Mary borne any children beside Him? (Matt. 12:46; 1 Cor. 9:5; Gal. 1:19; John 7:5.) What were the names of His brothers? (See R. V.) Had He sisters as well? Where were all these living? What were they doing? What did the fact that one out of their own town had risen to such a height of divine favor and power cause His town's people to do? (v. 3, R. V. margin.) What prophecy was thus fulfilled? (Luke 2:34.) Where did they stumble at Him most of all? (Luke 4:23-29.) Is He a stumbling block to any today? What is it about Him that especially causes men to stumble today? (1 Cor. 1:23.)

What was His own explanation of the attitude taken toward Him by His own people? (v. 4.) Had He ever said this before? (Luke 4:24; John 4:43, 44.) Where? Why is it that a prophet is without honor in his own country? What characteristic of the human heart does this reveal?

What effect did the unbelief of the people have upon our Lord? Does our unbelief ever limit Him? Why is it He does not do greater things for us? (9:23; Matt. 13:58.) Is there anything else that hinders God doing His best for us beside our unbelief? (Is. 59:1, 2.) Did their unbelief prevent our Lord doing any good there? Does the general unbelief of people today prevent Him from accomplishing anything in a place? How did He regard their unbelief? Is He anywhere recorded as having marvelled at anything beside unbelief? (Matt. 8:10.) Which does He find the most to marvel at today—incredible uneblief or unusual faith?

CLASSIFICATION OF TEACHINGS.

1. *Jesus Christ.*
   (1) What He was:
   Divine, 29, 32, 33; human, 3; Son of David, the Messiah, 27; Lord, 28; Son of Mary, a carpenter, 3; humble, avoiding publicity, 30; without honor in His own country, 4; limited by unbelief, 5.
   (2) What He had:
   Power over sickness, 27-30, 5; power over demons, 32, 33; power to work mighty works, 2; power to make the blind to see, 27-30; power to make the dumb to speak, 32, 33; wisdom from God, 2; a human mother, brothers and sisters, 3.
   (3) What He did:
   Taught in the synagogues, 2; opened the eyes of the blind, 29, 30; unstopped the mouth of the dumb, 32, 33; cast out demons, 32-34; what He was asked, 28, 31; what men believed for, 28, 29; loved His own people, 1-6; shunned publicity, 30; marvelled at unbelief, 6.
   (4) How He was treated:
   Followed by his disciples, 1; by those in need, 27; honored by the blind, 27-31; by the dumb, 32, 33; by the multitude, 31; sneered at, stumbled at by His town's people, 3; blasphemed by the Pharisees, 34.
2. *Faith and unbelief.*
   (1) Faith:
   Necessary to blessing, 28; largeness of blessing measured by the degree of faith, 29; brings opening to the eyes, 29, 30.
   (2) Unbelief:
   Limits Jesus Christ, 5; marvelled at by Jesus Christ, 6.
3. *The natural man.*
   Blind, 27; dumb, demon-possessed, 32; stubborn in unbelief, blasphemous, 34.

LESSON 47.

The Mission of the Twelve. Matthew 9:35 to 10:10.

DISCOVERY OF THE FACTS.

1. Our Lord Himself ministering to the physical and spiritual needs of the masses, 9:35-38.

What are the three forms of activity ascribed to our Lord in v. 35? What is meant by "preaching the Gospel of the kingdom"? How differ from the "teaching in their synagogues"? Did He wait for those who needed Him to come to Him? Where was this three-fold activity exercised? Where else is a similar statement made of Him? (Matt. 4:23.) In what similar way does Peter describe His activity? (Acts 10:38.) What forms of sickness and disease did He heal? What forms may we expect Him to heal today? Why? (Heb. 13:8; Is. 59:1.)

Did Christ's work draw a crowd? What part of it attracted the multitudes? What feelings did this crowd awaken in His heart as He looked upon them? What feelings do crowds awaken in His heart today? What was it especially in these crowds that awakened His compassion? Had God in His plans for Israel anticipated this condition of affairs? Ezek. 34:5, 6; Zech. 10: 2.) Had these people no teachers? How then had they no shepherds? Is it possible for people to have teachers and preachers nowadays and yet have no real shepherds? What is a real shepherd ready to do if need be? (John 10:11.) Who ought to be shepherds? (John 10:2, R. V. margin.) Did our Lord's compassion simply exhibit itself in feeling and in words? How is genuine compassion to be distinguished from spurious? (1 John 3:17, 18.) Whom did He seek to have share His thoughts and feelings about the great unshepherded masses? Did they? Do you? To what did these great masses of uncared-for souls seem to Him like? Where else do we see a similar thought coming to Him? (John 4:35, 36.) Is that a good harvest to have a hand in? Which would excite the most interest in the mind of the average American—a great bonanza wheat field or one of God's wheat fields on some street corner?

Why, according to our Lord, is not the great harvest garnered? Is that true today? Are paid laborers the great need? Is there work for every Christian? How is

it then that so many can't find work to do?

What was the first thing the disciples were to do in order to meet this emergency of the great harvest? What is the need of praying—couldn't God send laborers anyhow? Ought we to offer that prayer nowadays? If we see the need of a worker in any special direction, what is the first thing to do? Will God answer the prayer? (1 John 5:14, 15.) If we are honestly to pray God to "send forth laborers into His harvest," what must we be willing to do? Why pray God to send the laborers? (Ro. 10:15.) Of whom must a true laborer be sent? What is the exact meaning of the words translated "Send forth"? Where are we to ask the Lord to send His laborers? Under what other circumstances did He use similar words? (Luke 10:2.)

2. Our Lord sending forth those who have learned of Him to minister to the spiritual and physical needs of the masses, 10:1-10.

Having told the disciples to pray God to send forth laborers, what does He do with them? Was it at this time He chose the twelve disciples? (Luke 6:12, 13.) What had He been doing with them between the time of choosing and this time? Why does He send the disciples at this time? How does He equip them for this work? What does it indicate as to who Christ was that He could give to others such power? What indication is there in this verse that demoniacal possession is something more than a form of disease? Over what kinds of disease were they to have power? Were these powers confined to the twelve apostles? (Luke 10:9-19; Mark 16:17, 18; 1 Cor. 12:9; James 5:15.)

What are the names of the twelve apostles? How many lists have we? How do they agree and how differ? Why is Peter's name always first? What was Bartholomew's other name? How many of the Gospels mention that Matthew had been a publican? Do we hear much of most of these men after Christ's death? Does that prove that their work was insignificant? Of these singularly privileged men, how did one turn out? From what position in society were these men called?

Where did our Lord bid them not go? Were they not just as needy as Israel? Why not go there then? Who ought to decide where each of us should go? Where were they to go? Who are lost sheep? (Is. 53:6.) What were they to do? What was to be the substance of their teaching? Who else had begun with that message? (3:2; 4:17.) To whom else did our Lord give it? (Luke 10:9.) What else were they to do? What were they to charge for their services? Why not? What obligation does receiving always lay upon men?

NOTE: The remaining instructions given to the Twelve are so like those given to the Seventy in Luke 10:1-23 that they will be considered in studying that portion of our Lord's life.

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*
   His divine nature, 35, 1; power—every sickness and disease, demons and death subject to Him, 1, 8, 35; compassion—on the unshepherded masses, on the sick, on the demonized, 1, 8, 35, 36; most-loved harvest field—the world of unshepherded and wretched men, 37; field of work—city, country, 35.
2. *Workers in God's harvest field.*
   Few, 37; to be sought in prayer, must be sent of God, must be thrust forth, must sympathize with our Lord's thoughts and feelings regarding the masses, 37, 38; must be trained at His feet, must receive power for service from Him, 1; have an abundant harvest, 37; must take that field of labor to which Christ Himself appoints them, must seek lost sheep, 5, 6; a variety of work to be done—preach, heal the sick, cleanse lepers, raise the dead, cast out devils, what they have received from God they must give forth to man,—have freely received, must freely give, 8.
3. *The masses.*
   Their crying need, awakens Christ's compassion, He meets all their need, 35, 36; He longs for helpers to carry on work among them, they constitute a large and glorious harvest field, sadly neglected, 37; their need should drive our Lord's disciples to prayer, 38; should arouse His disciples to work, 1-15.

LESSON 48.

The Death of John the Baptist. Mark 6:14-29. (Compare Matthew 14: 1-12; Luke 9:7-9.)

DISCOVERY OF THE FACTS.

1. The abject terror of a conscience-smitten king, vv. 14-18.

How far did the rumor of the mighty works of the Son of God penetrate? How did His name and power become so widely known? (Matt. 9:31; Mark 1:45.) What was Herod's explanation of these mighty works? Was it he who first suggested that our Lord was John risen from the dead? (Luke 9:7.) What made him ready to catch up this idea? How did he feel about it? Was his anxiety on this score of very long duration? (Luke 23:8.) Were the impressions which were made upon his mind usually of very long duration? What was the explanation others gave of our Lord and His mighty works? What was a third explanation? (Matt. 21:11; Luke 7:16; John 6:14; 7:40; 9:17.) Was this last explanation true? Was it the whole truth? Why did none of them reach the whole truth on the matter? Did Herod accept any of these other explanations? Why not? Was it a peaceful day for him when he reached this conclusion?

At whose instigation had he laid hold upon John in the first place? How had John brought down the wrath of this woman upon his own head? What were the characteristics of John's preaching as we read it in v. 18? Ought he to have spoken so plainly to a great man? What would have been the result if he had not? (Ez. 3:18.) Did his denunciation of Herod's sin bring the latter to repentance? Was it not in vain then? (Ez. 3:19.) Would it be right in our day to denounce the sins of great men in this plain, straight-forward, fearless way? What was the result of this plain preaching? If our practices do not harmonize with the teachings of some faithful servant of God, what are the two ways of trying to do away with the discrepancy? Which is the favorite way with the world? Did Herod succeed in covering his sin by silencing the preacher? What may a faithful preacher always expect? (2 Chron. 24: 20, 21; 36:16; Neh. 9:26; Matt. 21:35, 41; 22:6, 7; John 15:20.)

2. The implacable hatred of a wicked queen, vv. 19-25.

How far did the hatred of Herodias against John go? Could she carry out her murderous desires? Was she any less a murderess on that account? What is it God looks at? When is a person a murderer in His sight? (1 John 3:15.) What kept back Herodias from her evil designs? Why did Herod fear John? What feeling will men who are righteous and holy always awaken in the hearts of those who would do them harm? (Mark 11:18; 1 Kings 21:20.) Was it merely fear of John that kept Herod from yielding to the suggestions of Herodias? (Matt. 14:5.) Was there much virtue or stability of purpose in his protection of John? What was the effect of John's preaching upon him (v. 20, R. V.)? Why was he "much perplexed"? What would have been the simplest way out of his perplexity? Was he willing to listen to John? Are there ever persons nowadays who seem to listen with pleasure to the preaching of the truth and let that take the place of obeying the truth? Did his glad hearing of the word do him any good? Why not?

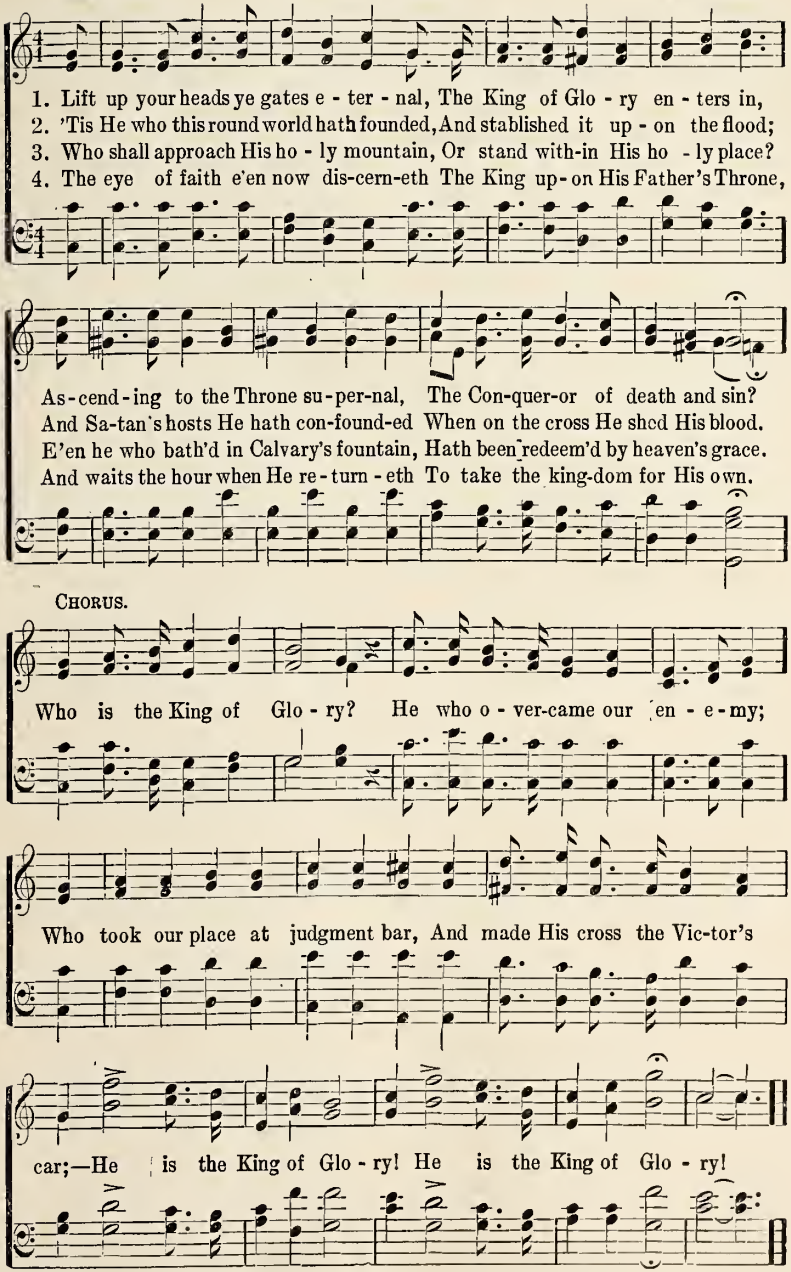
What were the steps that led up to the final tragedy and Herod's appalling crime? Was he the last man who has lost his head and plunged into crime because of a beautiful dancer? Had Herod's wife much regard for her daughter to send her in to dance on such an occasion? What was all she was thinking about? Had the daughter much self-respect to go in and dance? What was all she was thinking about? What was the effect of the girl's dance upon Herod and his friends? Was God "pleased"? What offer did Herod make the maiden? In what physical and mental condition was he when he made this promise? What request did the girl make? Who instigated her to make that request? (Compare 2 Chron. 22:3.) Had

(*Continued on page 730*)

Who is the King of Glory?

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JAMES M GRAY. D. B. TOWNER.



FOR SERMON AND SCRAP BOOK

Unlike Christ.

Soon after a young Jewess became a Christian she began to read church history with great eagerness "to find out how and when Christians came to be so different from Christ."

A Snail at the Root.

A friend of mine told me of an experience that his wife had with a plant, a very beautiful fern. His wife took it and set it in the very best possible place in the home, and tended it with the greatest care. She thought she was doing the best she could with it, but by and by it withered and withered more and more. A florist came to visit her, a specialist along this line. Being very anxious about this plant, she asked him what was the matter with it. He looked at it closely, and without saying a single word he thrust his hand into the earth around the root of the fern, and when he drew it out he said:

"I thought so."

She did not know what he meant. There was a little black speck on his fingers.

"That, madam, is a snail. These snails are very fond of this particular kind of fern, and it only takes one snail at the heart of the fern to kill it."

Beloved, God asks you is there even one single snail of sin at the heart of your life. If there is, ask that His hand may be plunged down and that the snail be taken out and thrown away!—*H. W. Frost.*

"Let not Your Heart be Troubled."

Some time since it was our sad privilege to be called in to minister to a dying young woman. Her husband was a drunkard, and who but knows something of what a tale that intimation tells? Entering the humble home what marks of misery met the eye, what bareness, what poverty, what signs of waste and want and woe! Closing the door somewhat suddenly an echo rang through the narrow corridor. Surely, the heart kept saying, for sheer cheerlessness and gloom, after the jail and prison bar must come the drunkard's home. Sitting down by the bedside and greeting the sick one with a smile and a word of kindness, the remark was ventured:

"My dear woman, tell me your troubles, won't you?"

"I have no troubles, sir," she answered.

"No troubles?" That seemed a startling confession. A drunkard's home, and yet no troubles! Two little tots in the corner, one four, the other six, shoeless, almost garmentless, and yet no trouble! No picture on the wall, no carpet on the floor, no curtain on the window, no flower on the table, no kind friend near—not even a physician and yet no trouble!

"My life was nothing but trouble," she added, after a little, "until a few weeks ago I brought everything to Him, and yielded."

Then, after a short pause: "I was unfortunate in my married life, but—but—but—I loved him!"

Another silence followed. Then turning and looking into my eyes with such a hungry look: "I'm so glad to see you! Haven't seen anybody since Sunday,"—it was Thursday. "I thought I'd like to have you read to me a psalm and speak a little prayer. My father was an elder in Horatius Bonar's church in Scotland, and I get great comfort from some of his hymns."

Then reaching her hand across for an old ragged, paper-bound hymnbook, she began to read:

I heard the voice of Jesus say:
"Come unto Me, and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting-place,
And He has made me glad.

"Do you think you could sing it for me?"

"Well, my dear woman, I am not much of a singer," said I, "but if you wish it, we will try together." And so, in that dingy, disconsolate, dying chamber we sang that hymn of hope immortal:

I heard the voice of Jesus say:
"I am this dark world's Light;
Look unto me! Thy morn shall rise,
And all thy days be bright!"
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till traveling days are done!
—*Malcolm J. McLeod.*

Four Walks in Ephesians.

1. The worthy walk, 1:10.
2. The persevering walk, 2:6.
3. The abandoned walk, 3:7.
4. The circumspect walk, 4:5.

The Expediency of the Ascension.

"It is expedient for you that I go away" (John 16:7).

(1) *In relation to the coming of the Holy Spirit.* Is. 32:15; Joel 2:28, 29; John 7:37-39; 14:16-29; John 15:26; John 16:7; Acts 2:33.

(2) *In relation to righteousness.* Is. 45:23; Phil. 2:9-11.

(3) *In relation to the atonement.* Ex. 30:6-10; Lev. 16:18; Heb. 2:9; 9:1-12.

(4) *In relation to spiritual life and its assurance.* Acts 5:31; Col. 3:1-3; Heb. 7:25; Ro. 8:34.

(5) *In relation to access to the Father.* 1 John 2:1; Heb. 8:1, 4; 4:14-16; 10:19-22; 1 Tim. 2:5.

(6) *In relation to gifts for service.* Ps. 68:18; Eph. 4:7-13; John 14:26; 16:13; Acts 1:8; 2:4.

(7) *In relation to the future abode of believers.* John 14:2; 17:24; Rev. 3:21.

Hallelujah!

This word, which is translated "Praise ye the Lord," occurs (as I have counted) 24 times in the Book of Psalms, and four times in the 19th chapter of Revelation making 28 times altogether in the Bible. In the Psalms it is the Hallelujah of earth and in Revelation it is the Hallelujah of heaven. It is a word which cannot be translated by one word in any other language, and is, therefore, transferred. It is the same in Greek, Latin, German, French, Italian, Dutch and English. It looks as if all nations were practicing for the Hallelujah chorus of heaven!

The Hallelujah of nature, Ps. 104:35.

The Hallelujah of Providence, Ps. 105:45.

The Hallelujah of Grace, Ps. 106:1.

The divine Hallelujah, Ps. 111-113, 146-149.

The Hallelujah of judgment, Rev. 19:1-4.

The Hallelujah of Sovereignty, Rev. 19:6.

—*A. C. Dixon.*

Specimen Open Air Subjects and Texts.

The First Open Air Question—"Where art thou?" Gen. 3:9.

The Street Beggar's Opportunity—"Jesus of Nazareth passeth by." Luke 18:37.

When Jesus Passed That Way—the conversion of Zaccheus. Luke 19:4.

No Cloak for Their Sin—"If I had not come and spoken unto them." John 15:22.

A Fortunate Meeting—"There met Him ten men that were lepers." Luke 17:11-19.

Samuel's Summons—"Stand thou still a while, that I may shew thee the Word of God." 1 Sam. 9:27.

When Paul Waited at Athens—"To the unknown God." Acts 17:16, 23.

The Voice of the Earth—"Speak to the earth, and it shall teach thee." Job 12:8.

The Voice of the Sea—"The sea hath spoken." Is. 23:4.

What the Heavens Declare—"The heavens declare the glory of God." Ps. 19:1.

God's Witnesses—"Rain from heaven, and fruitful seasons." Acts 14:17.

A Spring Sermon—"From death unto life." John 5:24.

A Great Contrast—"The grass withereth, the flower fadeth, but the Word of our God shall stand forever." Is. 40:8; 1 Peter 1:24, 25.

The Lesson of Harvest—"The fields . . . are white already to harvest." John 4:35.

An Autumn Text—"The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Sowing and Reaping—"Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

The Prophet's Call—"O earth, earth, earth, hear the Word of the Lord!" Jer. 22:29.

A City That Has No Need of the Sun—"The glory of God did lighten it," etc. Rev. 21:23.

WORLD NEWS AT A GLANCE

Florence Nightingale recently received the freedom of the city of London in honor of her efforts on behalf of the health of the soldiers in the Crimean war.

The Central Y. M. C. A. of London, England, celebrated its 64th anniversary on April 7. The American ambassador was one of the speakers on the occasion.

The International Congregational Council is to be held in Edinburgh, Scotland, from June 30 until July 10. About 350 delegates are expected, of whom 150 will go from America.

Preparations are under way for holding the Third Ecumenical Missionary Conference in Edinburgh, Scotland, in June, 1910. Dr. Arthur J. Brown of the Presbyterian Board is chairman of the American Committee.

Pastor Saillens of France recently wrote: "It seems as if the old Protestant Church of France, now severed from the State, is waking up and realizing its call to witness for God. Revival meetings are taking place in all parts of the country."

The Sunday School Association of Hawaii has called the Rev. Henry P. Judd as supt. of the work for the Islands. Mr. Judd is well known throughout the Hawaiian Islands, being the son of the late Chief Justice of that territory.

The *Indian Witness* draws attention to the alarming growth of intemperance among natives during the past year, which is due to higher wages, according to a prominent official. "It is poverty that keeps India sober," and not Hinduism or other religious restraints outside Christianity.

W. R. Lane, associate evangelist with Gipsy Smith of the Free Church Council, has outlined in the *British Weekly* a plan for the evangelization of London. He would make no attempt to evangelize London as a whole, but would divide it into areas not too large for practical purposes, each containing not more than a quarter of a million people. In each of these areas he would then hold simultaneous missions for three weeks or a month, with the aid of ten or twelve evangelists.

Great interest is evidenced in the forthcoming Pan-Anglican Congress to be held in London next month. Every dioccse in the world will be represented, including black and yellow races. Two hundred bishops are expected. One interesting feature will be the personal offering of men for the foreign field, headed by the Bishop of Dorking.

The Church of England is suffering from a decline in the number of curates offering for ordination. Among the reasons assigned for this decline are the greater attractions of business life, the diminishing income of the benefices, and the increase of celibacy among the High Church clergymen with consequent lack of sons to follow in their father's steps.

Much interest is shown in London in an exhibition of models on a large and elaborate scale of three of the eight buildings that have occupied the site of Solomon's temple on Mount Moriah near Jerusalem, namely, the temple of Solomon, the temple of Herod and the mosque of Omar. They are said to represent fifteen years of study and labor by the Rev. Aaron Cohen, of Jerusalem. With them is shown a model of the tabernacle. The model of Solomon's temple measures 15x9½ feet, and is about twenty inches high. The greatest care and accuracy have been used, and the endeavor is to show every known or surmised detail of gate, doorway, arch or cornice. Where authorities differ materially, portions are made in duplicate to illustrate the ideas of each. It is said that these models will be brought later to America.

Professor George H. Schodde of Columbus, O., one of the best informed authorities on the Christian life of Germany, calls attention to the singular fact that general interest in the "Away from Rome" move-

ment in Austria has quite eclipsed the similar movement of equal or greater proportions in Germany. The movement in Austria has been only seven years in progress, but the quieter exodus from Rome within the German Empire has been continually increasing since 1890. In Austria 35,000 persons are recorded to have passed over into Protestantism since "Away from Rome" became a popular cry, but without any public demonstration 76,000 Catholics have joined Reformation churches in Germany. Since 1902 between 7,000 and 8,000 Germans have made this decisive religious change every year. The number of Protestants who become Catholics is only a fraction of this.

In a recent debate on the Congo in the British House of Lords, held in response to irresistible public pressure, Lord Fitzmaurice, the Under-Secretary for Foreign Affairs, announced that the governments of the United States and Great Britain were in close communication on the Congo issue, and that the ministers of the two countries in Brussels were in consultation. He stated that the co-operation of the United States in settling the Congo problem was of prime importance, not only because the United States was the first nation to recognize the Congo Free State, and because of the present great influence and power of this country, but chiefly because the purely humanitarian motives of the United States could not be questioned. As an "outward and visible sign of the co-operation between ourselves and the United States," he said, "a very interesting extract from the report of an American Consul" would be by permission incorporated in the forthcoming Parliamentary White Book. The report to which Lord Fitzmaurice referred is that of James A. Smith, the American Consul General at Boma. It deals with the forced labor imposed upon the natives by the food taxes, the conditions of rubber collecting and the cheating practised on them in the delivery of rubber by false weighing. The report shows that the women in the villages of the Leopoldville district practically have ceased to bear children, owing to the incessant work made necessary for the payment of the food taxes.

Licensing Bill in England.

The following condensed summary of the prime minister's Licensing Bill will show how the liquor traffic is being restricted in England:

A time-limit of fourteen years in which compensation for licenses will still continue to be given;

The recovery by the State of its property in the monopoly value of licenses at the expiration of the time-limit;

An immediate reduction of licenses in proportion to population—one license to 750 in towns and one to 400 in country (involving the reduction of one-third of the present number of licenses);

Annual registration of clubs (the law strengthened, but might be further improved);

Power given to chief constables or other high officials (not in uniform) to inspect any and every club;

No further appeal to Quarter Sessions against refusal of renewal of licenses;

Power of local veto with regard to new licenses;

As to the bona-fide traveler, six miles is substituted for three;

Local veto against granting of new licenses on a majority vote, to remain in force three years;

Welsh Sunday closing is extended to Monmouthshire;

Outside the metropolis in England saloons to be opened on Sundays not more than one hour in the middle of the day and two hours in the evening;

Licensing justices empowered to attach conditions to renewal of licenses for exclusion of children, employment of women, and closing on polling-days.

Missionary Items.

The Religious Tract Society of London has inaugurated a movement for raising a special fund of $50,000 to be spent within the next few years in the distribution of distinctively Christian literature among the millions of China.

Bible work in Cairo under the auspices of the British and Foreign Bible Society is most encouraging. A colporteur who had

been in the Society's service there only six months sold during that time 2,689 copies of the Scriptures in eleven different languages.

In a new book on Egypt Lord Cromer reluctantly admits that it is impossible to indicate any moral quality in respect to which the Copt, with his 1,500 years of Christianity behind him, is notably superior to the Moslem. The trouble is that the Christianity referred to is not pure and intelligent.

Mr. Winston Churchill gave a striking testimony to the work of missions in Uganda in a meeting in London recently. All the way up the Uganda Railway, he said, naked pagan savages are to be seen living their terrible life in the darkness of ignorance and savagery, but on landing in Uganda travelers found themselves in a new world among clothed, well-mannered, well-organized and polite people.

A feature of the forthcoming Missionary Exhibition in London is to be a Hall of Religion, designed to exhibit types of the forms and ideas of worship practised in different parts of the world, including illustrations of sacred stones, trees, animals, idols, the worship of nature and of man. The ritual of worship—music, dancing, sacrifice, symbolism, representations of sacred persons, priests, medicine men, magicians, soothsayers, fakirs, and monks—will also be well illustrated.

Rev. Frank Paton, son of the late John G. Paton of the New Hebrides, is at present in England soliciting help for the "John G. Paton Mission Fund," the object of which is to evangelize the non-evangelized portions of the New Hebrides Islands. Mr. Paton was a missionary for six years on the island of Tanna until his health broke down. For two years he then traveled as the foreign missions' agent of the Presbyterian Church in Victoria, Australia. When his father died last year the General Assembly released him to become the director in Australia of the Mission Fund.

Dr. S. M. Zwemer has an article in last month's *Intercollegian* describing the great Mohammedan University of El Azhar at Cairo, Egypt. This university was founded the same year as the city of Cairo, in 969 A. D., and now contains over 10,000 students, with 250 professors. Students come from all over the Mohammedan world. The organization and subjects of study are primitive. A complete course requires about twelve years. Many students use for writing and arithmetic tin slates made from discarded Standard Oil cans. Still, the university is a powerful influence in the spread of Mohammedanism.

Eight years ago there was not a dollar invested in the Philippines by any Protestant missionary society; today nearly $500,000 is held by various American Boards. More than 30,000 Filipinos have already confessed faith in Jesus Christ. There are 1,000 students in the mission schools. The American Bible Society has distributed over 700,000 portions of the Scriptures, a large number of which have been the complete Bible, while the British and Foreign Bible Society distributed 37,597 books last year. The Presbyterian Mission has stations in Manila, Laguna, Tayabas, Albay, Iloilo, Cebu, Dumaguete and Leyte. 300 students are in attendance at the Silliman Institute at Dumaguete.

The Missionary Review of the World recently published the annual report concerning the statistics of the Protestant missionary societies of the world for the year 1907, compiled by Rev. D. L. Leonard, D. D. A summary is as follows: American societies, 34; British societies, 19; German societies, 10; societies of other countries, 6; total throughout the world, 69. Total gifts from America, $9,458,633; from Great Britain, $9,361,036; from Germany, $1,685,271; from other countries, $1,864,740; total from Christendom, $22,369,680. Total additional income from the field, $3,483,920. Number of workers (ordained, lay, wives and unmarried women): from America, 5,909; from Great Britain, 8,364; from Germany, 2,099; from other countries, 2,426; total from Christendom, 18,798. Total number of native helpers in the various foreign fields, 95,876. Total number of church members, 1,816,450; adherents, 4,351,138.



NOTES AND SUGGESTIONS



Dates Worth Remembering.

May 3, 1900. G. H. C. Macgregor died.
May 4, 1881. Mt. Hermon (Mass.) School first opened.
May 6, 1907. John Watson (Ian Maclaren) died.
May 8, 1816. American Bible Society organized.
May 9, 1760. Count Zinzendorf died.
May 9, 1825. American Tract Society organized.
May 9, 1828. Andrew Murray born.
May 19, 1906. Mrs. D. W. Whittle died.
May 20, 1506. Christopher Columbus died.
May 23, 1498. Girolamo Savonarola died.
May 24, 1824. John G. Paton born.
May 25, 1865. John R. Mott born.
May 27, 1564. John Calvin died.
May 28, 1908. Ascension Day.
May 30, 1908. Memorial Day.

Notes.

The World's Sixth S. S. Convention is to be held at Washington, D. C., June 2-7, 1910.

Thirty-five State and Provincial S. S. Associations now have an Association paper.

The newspapers state that owing to financial conditions Miss Helen Gould has closed two of her favorite charitable institutions at Tarrytown, N. Y.

Mr. A. Midlane, the author of the favorite hymns, "There's a Friend for Little Children" and "Revive Thy Work, O Lord," recently attained his 83rd birthday.

A Chinese Y. M. C. A. has been organized in Chicago under the auspices of several churches that do work among the Chinese. A hall has been leased for five years.

A daily paper contains as an advertisement, under the heading of "Unitarian Churches," a 2½ inch item called "The Paragraph Pulpit." Different topics are treated in a paragraph of about sixteen lines.

There are 978 Protestant churches in New York City, having 675,000 sittings. Compared with six years ago, in Manhattan there are three less Protestant churches, five more Roman Catholic and eighteen more Jewish synagogues.

A Protestant Press Bureau in England has done excellent service in offsetting the capture of the press by Roman Catholic agents. Erroneous statements by Roman Catholic writers are corrected, and information is given on Protestant subjects.

The Russian government supports a theological seminary in Minneapolis. At present there are 24 young men in training with the purpose of becoming teachers and ministers. It is planned to remove the seminary to New York within a couple years, so as to be closer to the center of Russians in the United States.

The New York Bible Society last year distributed through 57 missionaries and Christian workers in Manhattan and Bronx over 30,000 volumes of Scripture in 30 languages, including several thousand copies which were placed in hospitals and prisons. An employed agent visited 3,266 vessels landing at the port of New York.

The special work among the immigrants of Indianapolis under the conduct of the Rev. W. S. Elliott, of the American Bible Society, has resulted in the sale of about 500 copies of the Scripture in whole or in part, in ten different languages, in the first two months. Seven classes are held each week for teaching English, using the Bible as a text book with those who are advanced enough. A Sunday evening meeting has been started for the Italians. Some conversions are also resulting.

The American Sunday School Union has recently purchased and fitted up a four-story building for its headquarters in Philadelphia. This society was begun in 1817



Two Playground Groups. Bethesda Cong'l Church, Chicago.

as the Philadelphia Sunday and Adult School Union, and in 1824 merged into the American Sunday School Union. During the 90 years since it was founded it has organized 115,000 Sundays schools.

Headquarters of the Lumbermen's Evangelistic Council of the General Assembly's Committee on Evangelistic Work, of which J. O. Buswell is supt., have been moved from Hurley, Wis., to Minneapolis, Minn., which is the great center of the Northwest for the lumber business. The plan is to get in touch with every large lumber firm in the country, presenting to them the spiritual needs of the lumberjacks and their responsibility therefor, and offer to furnish chaplains and literature if the companies will pay the salaries of the chaplains. Many lumber firms have fallen in with this plan.

Teacher Training is to be given large emphasis in connection with the International S. S. Convention to be held in Louisville, Ky., June 8-23, next. On the day preceding the opening of the regular Convention an all day's conference will be held on Teacher Training work. The increased activity along these lines is making it more and more necessary for Associations to place it in the hands of those who can devote their whole time to it. Illinois, Iowa, Minnesota, New York, Ohio, Ontario and Pennsylvania now have workers paid for devoting all or part of their time to this work.

The trustees of Andover Theological Seminary have decided to celebrate its centennial next fall by moving the institution to Cambridge, Mass., under some sort of affiliation or merger with Harvard Divinity School but not losing its identity. Andover at present has twelve students, five or more professors, nearly a million dollars of productive endowment, scholarships begging for students, and a valuable library of 56,000 books. Harvard Divinity School has at present about 29 students. Andover was started as a protest against the Unitarianism that swept over Harvard, but now it seems to have completely surrendered.

The figures opposite each date given below indicate the total receipts reported by the treasurer of the International S. S. Association for the triennium ending with that date, and testify to the increasing importance of the work:

1875	Baltimore	$ 800.00
1878	Atlanta	1,600.00
1881	Toronto	2,300.00
1884	Louisville	8,700.00
1887	Chicago	8,300.00
1890	Pittsburgh	14,700.00
1893	St. Louis	10,300.00
1896	Boston	21,400.00
1899	Atlanta	34,400.00
1902	Denver	34,400.00
1905	Toronto	47,500.00
1908	Louisville	Est. 85,000.00

The Chicago Y. M. C. A. celebrated its 50th anniversary by special meetings of all kinds, lasting from April 11-28. An effort was made to raise one million dollars, the greater part of which is for endowment. Dormitories for young men will be built as fast as practicable. Fred B. Smith, John R. Mott, and other leading Y. M. C. A.

men, took part in the meetings. The first week was spent almost exclusively in evangelistic effort. Over 150 men decided for Christ at the different meetings the first Sunday. "Religious Work Luncheons" were held daily after the noon meeting for the consideration of "Evangelism" in different aspects, under the leadership of A. H. Whitford of Buffalo, C. B. Willis of Milwaukee, A. J. Elliott and E. T. Colton of the International Committee. A luncheon and conference of early officers and members was held by the general committee one day, to which Mr. Fitt was invited and asked to speak of Mr. Moody's early relations to the work.

Prize Essay on Missions.

A prize of 200 guineas is offered by the publishers of *The Christian* (London) for the best essay on "Foreign Missions," in the hope that it may promote interest in Christ's great commission to preach the Gospel to every creature.

Whether in the form of treatises, biographies, or historical statements, the essays must aim to invest the subject of missions with a living interest, and to impress upon the present generation its great duty of evangelizing the world. It is, moreover, desirable that in their scope the essays should be in some proportion or relation—(1) *historical,* in order to prove informing and illustrative in regard to the work of the past; (2) *apologetic,* in order to present foreign missions as an unquestioned privilege and urgent duty devolving upon the Christian church, and that in terms of present-day significance; (3) *practical*—free from a narrow denominationalism, but aiming by all legitimate means to stir up enthusiasm for the cause in its large and general representation. Length of essays—from 60,000 to 80,000 words.

A representative board of adjudicators will award the prize.

Manuscripts endorsed by a distinctive pseudonym and accompanied by an identifying letter, duly sealed, should be delivered by August 1, 1909, addressed "FOREIGN MISSIONS PRIZE ESSAY," care MORGAN AND SCOTT, 12 Paternoster Buildings, London, England.

Open Air Meetings.

The Laymen's Evangelistic Council of Chicago is promoting neighborhood tent campaigns in two districts in Chicago, to be held in the near future.

The Evangelistic Association of New England is planning for a systematic campaign by a naphtha launch along the coast and among the islands of Maine. They will use their tent in the interior of New England.

The rector of St. Philip's Church, Sheffield, England, has held an evening open air mission with the aid of a stereopticon right through the winter. Pictures are thrown on a screen as in the case of election returns, etc., and the story of each explained.

Dr. G. Campbell Morgan proposes to give practical demonstration of the value of evangelistic effort during the summer by commencing a series of "Saturday Evening Services for Spiritual Inquiry" at the end of May, when the regular Bible School closes its session. District visitation, distribution of literature, etc., will be kept up.

The Lemon Hill Summer Services, Fairmount Park, Philadelphia, are now permanently organized on a purely non-sectarian basis with Dr. Jas. B. Ely as director. In addition to two Sunday services at Lemon Hill Dr. Ely will conduct two services during the week in different sections. Every Friday night one to two hundred workers will gather together. The chorus now numbers 600. These meetings are attended by church people whose church homes are closed during the summer, by those who have not yet become identified with any local church, as well as by non-churchgoers.

The Evangelistic Committee of New York City is entering with enthusiasm upon its fourth season. Plans are well under way for a campaign to be conducted on no less extensive a scale than in previous years, with certain new features and phases of work and with possibly an increased number of tents and open-air centres.

As in the past, tents will be located in

the heart of the foreign sections of population. Great success and blessing have attended the work among the Italians and Germans in their individual tents, and among the score of nationalities represented at the new centre last summer in the notorious Five Points district.

Even greater stress than heretofore will be placed on the work among children, which has always been a most conspicuous and encouraging part of the general plan; also upon services for business and working men.

Efforts will be made for close connection with the churches of the city, and for intelligent co-operation with such organizations as the City Missions of the various denominations, and Home Mission Boards. Dr. Arthur J. Smith will be supt. An opening meeting was held in Carnegie Hall on April 21, led by Dr. Chapman and Mr. Alexander.

Open Air Mission of London.

It is to be regretted that this country lacks an active society for the stimulation of open air work like the Open Air Mission of London. This Mission is in its 55th year, and does immense good not only through its own workers and channels, but also by disseminating information and stirring up others all over England and throughout the world.

The following figures may convey some idea of the widespread character and extent of the work. They embody only those occasions on which the evangelists of the Mission have gone forth under appointment from headquarters during last year.

Races, steeplechases and athletic sports visited	113	
Fairs, wakes, feasts, markets, fruit gardens and cattle shows visited	385	
Fetes, holidays, regattas, exhibitions, military encampments and seaside crowds visited	337	
Places of Sunday amusement visited	50	
Arsenal, factory and dock gates visited	466	1,351
Prolonged evangelistic tours groups of villages		56
Homes of people visited		50,207
Special services held		3,354
Estimated number of people in attendance at same		368,904
Testaments, Gospels, tracts, books, cards and hymn sheets distributed by evangelists and honorary workers		899,188
Towns and villages visited in 45 English, Welsh and Scotch counties		982
Districts visited in London and suburbs		226
Conferences and other gatherings of preachers held by the Mission and its Auxiliaries		43
Number of enrolled members and voluntary helpers		767
Preaching Auxiliaries of the Mission in active operation, including O. A. M. Male Choir		10

The Mission publishes a *Quarterly Record* (6d per annum), replete with incidents and pictures, and other literature. The secretary is Mr. Frank Cockrem, 11 Adam St., Strand, London, England.

Pastor's Reminder for May.

See "Dates Worth Remembering" in another column for some noteworthy birthdays and anniversaries.

Plan with further detail the summer's program of open air meetings, etc. Set your young people to work.

Prepare for Memorial Day—the 30th.

Keep Children's Day (June 14) in mind, and begin early to prepare special exercises. Have the salvation of the children upon your heart.

The St. Louis (Mo.) City Rescue Mission is located at 804 North Sixth Street. Mr. Edward Card is the supt., and will be glad to welcome any visitors in the city.

The annual convention of present and prospective members of the National Federation of Gospel Missions will be held in the Assembly Hall of the Charity Organization Society, New York City, May 14-17. John G. Woolley will be present and speak.

BOOK NOTICES

Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

THE OPEN AIR PREACHER'S HANDBOOK, by Gawin Kirkham. 126 pages, 7½x5 inches. Two shillings (80 cents).

HIGHWAY WITNESSING: WORDS TO OPEN AIR WORKERS, by Frank Cockrem. 92 pages, 6½x4¼ inches. One shilling (40 cents).

These two books contain the cream of the instruction and advice based upon the experience of the Open Air Mission of London, of which a notice appears on another page. Every phase of the work is covered—from the call to this ministry, through the workers' preparation and the conduct of meetings, and to the following-up of results. The books are supplementary, the second named being the later, and they are standard works, applying to conditions in America as well as in England.

Morgan & Scott, 12 Paternoster Row, London, England.

PRACTICAL LAY PREACHING AND SPEAKING TO MEN, by H. Jeffs.

This book contains lots of good things. F. B. Meyer writes a 7-page "Foreword." J. H. Jowett and other prominent men contribute "Counsel from the Masters." Two chapters of "Outlines" are appended. Mr. Jeffs' own matter is more or less to the point. He presents the English anomaly of apparently ringing true on the person and work of our Lord while passing on the rationalistic criticism of the Bible. After advocating simplicity and so forth in lay preaching, is he silly or pedantic in his talk about "Yahweh"?

256 pages, 7½x5 inches. Jas. Clarke & Co., London. 2s 6d ($1.00).

GIVING A MAN ANOTHER CHANCE, by Wilton Merle Smith.

Printed sermons are not always stimulating reading—they lack the projectile force of the personality of the preacher, but in this volume by the able minister of Central Pres. Church, New York City, we have an exception. The reader catches much of the zeal and earnestness with which they were delivered, and rises from their perusal feeling that he has been not only edified but stimulated to new Christian resolutions. Two addresses especially stand out with strong marks—one delivered at Northfield, entitled "The Influence of a Life," the other on "Decision," preached at Princeton University.—*A. A. P.*

222 pages, 8x5 inches. F. H. Revell Co., New York. $1.00 net.

THE PALESTINE PICTORIAL BIBLE.

This beautiful edition of the Bible is published for the Scripture Gift Mission of England. The type is the new Clarendon Text, and there are 116 engravings and colored pictures from drawings made in Bible lands. Thank God that the Bible is being made more attractive all the time!

7x5 inches. Oxford University Press, New York. $2.00 to $4.50, according to binding.

THE BIBLE AND SPIRITUAL LIFE, by A. T. Pierson.

The lectures in this volume are meant to continue and complete those published in *The Living Oracles of God* and *The Bible and Spiritual Criticism*, showing and illustrating the fact that the Bible is the exact provision, satisfaction and guide for all the cravings and crises of man's moral and spiritual life.



Dr. Pierson needs no "notice" as a Bible teacher, but we would draw attention to twelve original and lucid diagrams illustrating phases of the study. The discriminating Bible student will want to buy this book.

483 pages, 8x6 inches, illustrated. Gospel Publishing House, New York. $1.50 net.

PRESBYTERIAN BROTHERHOOD.

This report of the second convention held at Cincinnati last fall not only contains reports of addresses by prominent laymen and Christian workers, but also serves as a manual for those who wish to start men's clubs or brotherhoods in their own church, containing as it does a copy of the constitution adopted and similar helpful matters.

375 pages, 7½x5 inches. Presbyterian Board of Publication, Philadelphia. 35 cents net.

WINNING MEN ONE BY ONE, by H. Wellington Wood.

Mr. Wood here gives brief, unadorned sketches of incidents from his own experience in winning men to Christ in evangelistic meetings, on the road, in everyday affairs. Such a book has a distinct value by way of suggestion and inspiration.

119 pages, 7¼x5 inches. Sunday School Times Co., Philadelphia. 50 cents.

Also Received.

THE UNFOLDING LIFE, by Antoinette A. Lamoreaux, with introduction by Marion Lawrance. Religious Publishing Co., Chicago. 75 cents.

UNITED PRAISE, edited by E. S. Lorenz and Ira B. Wilson. U. B. Publishing House, Dayton, O. 35 cents.

BEYOND THE NATURAL ORDER, by Nolan R. Best. F. H. Revell Co., New York. 75 cents net.

WINNING THE BOY, by Lilburn Merrill. F. H. Revell Co., New York. 75 cents net.

THE UNFINISHED TASK, by James L. Barton. Student Volunteer Movement, New York.

Notes.

The British and Foreign Bible Society has published editions of the Bible or some portion of it for the blind in thirty different languages. The new English Braille Bible is sold at a shilling, although it costs about three times that to produce.

SERVICE, the monthly organ of the Baptist Young People's Union, is now published by the American Baptist Pub. Society. While there is much material in the 96 pages that is for Baptists, there is also much of general interest—strong helpful articles on Christian life, Bible study and general intelligence. The magazine ought to be a power for good, and there is surely plenty of room for it.

Helpful Books on the Prayer Life.

BY D. L. MOODY.

Prevailing Prayer. 16mo, paper, 15c.; cloth, *30c.
Thoughts for the Quiet Hour. 16mo, paper, 15c.; cloth ..... *30c.

BY R. A. TORREY.

How to Pray. 16mo, paper, 15c.; cloth..... 50c.

BY GEO. MÜLLER.

Answers to Prayer. From George Müller's Narratives. 16mo, paper, 15c.; cloth..... *50c.

BY LEN G. BROUGHTON.

The Revival of a Dead Church. 16mo, paper, 15c.; cloth ..... *30c.

BY F. B. MEYER.

Light on Life's Duties. 16mo, paper, 15c.; cloth..... *30c.
Prayers for Heart and Home. Morning and Evening Devotions for a Month. 8vo, flexible cloth, round corners..... 75c.

BY ANDREW MURRAY.

The School of Obedience. 16mo, paper, 15c.; cloth..... 50c.
Waiting on God. Daily Messages for a Month. Long 16mo, cloth..... 50c.
The Ministry of Intercession. A Plea for More Prayer. 12mo, cloth..... 75c.
With Christ in the School of Prayer. Thoughts on Our Training for the Ministry of Intercession. 12mo, cloth..... 75c.
Cheaper Edition, 16mo, cloth..... 35c.
Pray Without Ceasing. Helps to Intercession. With ruled blanks for notes, etc. Per dozen, *35c.; per hundred..... *2.50

BY G. H. C. MAC GREGOR.

Praying in the Holy Ghost. Long 16mo.... 50c.
When Thou Hast Shut Thy Door. 16mo, decorated boards..... *35c.

BY W. R. NEWELL.

David Brainerd. Extracts from his Journal. 24mo, paper..... *10c.

BY C. H. SPURGEON.

Twelve Sermons on Prayer. } 8vo, flexible
Twelve Revival Sermons. } cloth, each 50c.
C. H. Spurgeon's Prayers. 12mo, cloth..... *75c.

BY W. W. WHITE.

Availing Prayer. Paper..... *5c.

BY J. H. JOWETT.

Yet Another Day. 32mo, cloth, *25c.; leather, *35c.

BY W. E. BIEDERWOLF.

How Can God Answer Prayer? 12mo, cloth *1.35

BY S. D. GORDON.

Quiet Talks on Prayer. 12mo, cloth..... *75c.
Jesus' Habits of Prayer. 16mo, boards..... *30c.

BY H. C. TRUMBULL.

Prayer: Its Nature and Scope. 16mo, cloth, 60c.
Illustrative Answers to Prayer. 16mo, cloth, 60c.

THE EVANGELISTIC FIELD

Recent Meetings.

A. E. Cameron at Casey, Ill.

W. E. Harlow at Athens, Ga.

Chester Birch at Ashtabula, O.

M. S. Dunning at Dewey, Okla.

Jos. C. Ludgate at Lafayette, Ill.

Harry L. Maxwell at Hoopeston, Ill.

Arthur K. Brooks at Fayetteville, Ark.

W. H. Sargent at Central Lake, Mich.

P. M. Fitzgerald at Mansfield, Texas.

F. A. Maier at Duncan Falls and Stockport, O.

O. A. Miller at Cissna Park and London Mills, Ill.

Robert McHardy at Edmonton and Lacombe, Alta.

M. H. Lyon and Clifton Powers at Holdrege, Neb.

Geo. H. Williams at Wyoming, Ill., and Monticello, Ind.

French E. Oliver and W. A. Maltbie at Burr Oak, Kans.

E. C. Avis at Anderson, Huntington and Grass Creek, Ind.

T. H. Osborn at LaFargeville, Rushford and Buffalo, N. Y.

Frank McCarty and wife at Union (100 conversions), and Springfield, Oreg.

Jas. R. Smith at Central Branch Y. M. C. A., and U. P. Church, St. Louis, Mo.

Abe Mulkey at Silver City, N. M., Childress, Kountze and Rock Springs, Texas.

John A. Davis and co-workers at Brooklyn, N. Y., and Altoona, Pa.—30 churches uniting.

H. D. Kennedy, assisted by his wife, in three weeks' meetings at Grace Church, San Francisco.

C. Fenwick Reed and C. C. Grant at Macomb, Ill., (500 seekers), and Greencastle, Ind.

W. E. Biederwolf, Homer Rodeheaver, H. E. Taylor and Ray Y. Cliff at Philadelphia, Pa.

E. H. Baker and Frank E. Lindgren at Webster, Pa., (155 professions), Oquawka and Bushnell, Ill.

Robert E. Johnson at White, S. D., assisted by L. Wegner, and at Deadwood, S. D., assisted by J. Raymond Hemminger.

Brief Mention.

A. I. Ruby is singing with W. L. Walker of Atlanta.

Henry Varley has had to return to Australia on account of his health.

E. K. Temple is musical director for the Main St. Pres. Church, Indianapolis, Ind.

W. O. Harless requests the prayers of TIE readers on behalf of his evangelistic work.

The Muncie Isle Bible Conference will be united with the Montrose (Pa.) Conference next August.

An ecclesiastical council met on March 30 in the Wheaton (Ill.) College Cong. Church for the purpose of ordaining Evangelist Joseph C. Ludgate.

At the close of Mr. Sunday's meetings at Decatur, Ill., $17,000 was raised for a local Y. M. C. A., practically unsolicited and no pledge less than $500.

Gipsy Smith has been compelled to cancel all immediate engagements owing to a break-down in his health, caused by throat trouble, which will require a period of rest.

"Revival singing should be soul-winning;
Paul and Silas sang as well as prayed in starting the midnight prison revival;
Men are called of God to sing as well as to preach the Gospel."—*Owen F. Pugh.*

The St. Louis papers will not print extended notices of religious meetings without pay, but while Rev. H. W. Pope was holding meetings there last month they inserted three articles concerning his "Little Preachers."

Mr. Sunday was able to help the campaign for temperance last month, speaking in ten towns the week before election and getting back to Charleston (Ill.) for the evening service each day. All but two of the towns voted for local option.

Pres. Wm. G. Frost of Berea College, Ky., in a recent letter said that while the faculty and students were rejoicing over the Carnegie gift there was far greater joy over the result of the eight days' evangelistic campaign conducted by Milford Hall

Lyon. Three hundred young men and young women took a stand for Christ. Every unsaved student in the college was converted, and nearly all in the academy.

The Bible Institute Colportage Association has put up a sample package of tracts, which includes about 50 kinds by various authors and different publishers, carefully selected with a view to exhibiting a specimen of each of the best leaflets or envelope booklets for all general uses. The thought is that Christian workers may like to retain such a package for reference, ordering direct from the publishers indicated such supplies as they needed. This sample package will be mailed anywhere for 28 cents.

"I expect to continue my work here in Bridgeport, (Conn.), throughout the spring and summer. We have had a most interesting and profitable quiet campaign in this city all winter. You know that I work on the seige plan rather than that of assault. I like to stay in a city all winter until the work takes deep root. One is not then afraid to leave it. Our Sunday afternoon theatre meetings for the non-church-goers have been most cheering; always with crowded audiences of eager listeners."—*Geo. F. Pentecost.*

Rev. Hugh Black of the Union Theological Seminary, Rev. Roswell Bates of the Spring St. Settlement in New York, and E. C. Mercer, assistant supt. of the Jerry McAuley Mission, New York, conducted a campaign in Yale University in March. Meetings were held in the College Chapel, the Y. M. C. A. hall and in the dormitories and fraternity houses, the different speakers appealing to different types of men. In addition the three speakers were kept busy with personal interviews. Some students accepted Christ, while others were quickened. The leaders in the Yale Association feel that the strongest spiritual impulse in many years has been given the student body.

When asked for his impression of the first series of simultaneous meetings in Philadelphia, Dr. Chapman made the following statement: "This is, so far as organization is concerned, the number of churches united, the number of pastors interested, the greatest evangelistic campaign which has ever been undertaken. I confess that I approached the work with fear and trembling, and yet I have always believed that a large city would be as easy to move as a small one if one were able just to intensify the message, multiply the workers or enlarge the methods used. Therefore, I am satisfied that the meetings in Philadelphia, all things considered, have progressed as favorably as in any of the cities which we have so far visited."

Evangelistic Travelogues.

Will Pugsley had great blessing in the past season in meetings at Vandergrift, Pa., LaPorte, Shelbyville, Madison and Vevay, Ind.

L. E. Coad recently closed a five weeks' campaign at Mason City, Ill., with 307 professions. Many difficulties were met at first, but victory came before the campaign closed.

While Evangelists Bunce and Potts were holding meetings at Bradford, Ill., last month a daily *Revivalist* was issued for ten days. In all, 154 professed conversion. *Revival Hymns* were used.

Evangelists and other Christian workers are cordially invited to send the editor of this magazine printed matter and other suggestions as to methods, etc., that might prove helpful to our readers.

Rev. David Russell, said to be the most successful evangelist in South Africa, is at present in this country. He spoke at the Fifth Ave. Pres. Church, New York City, at the Sunday evening evangelistic service on April 12.

John W. Erskine of Grand Haven, Mich., writes in a recent letter: "I closed a blessed work at Oxford, Mich. Among the converts was a man 82 years of age. Seventeen united with the First Baptist church. I am now at Ortonville, Mich."

Harvey S. Stoner recently held very successful meetings in Youngstown and Painesville, O., resulting in many confessing Christ, and especially in members of the churches being awakened from indifference to greater earnestness and a deeper Christian life.

"We are having a great meeting here in Arlington. 223 have come forward, and we have two weeks more. Our last three meetings have been in this country, where over 1,100 have professed conversion, and where there will be more than 2,000 Colportage books sold."—*Mrs. Geo. Moody.*

At Burr Oak, Kans., with a population of 700, 715 persons professed to accept Christ at meetings recently conducted by French E. Oliver, many coming even from Kansas City. Ellsworth, Kans., was his next point. Mr. Oliver has bought a home at 4330 Harrison St., Kansas City, Mo.

At the close of Dr. Chapman and Mr. Alexander's meeting at Norfolk, Va., on May 10th, these friends are planning to sail for England, where they will hold rally meetings in June, preparatory to their English campaign. Mr. Alexander expects to be at the August Conference at Northfield, Mass.

A. H. Zimmerman recently closed a month's evangelistic work at Rome, N. Y., which terminated his work with the Utica City Missionary and Church Extension Society. During the campaign which began Sept. 15 last and ended at Rome on March 30, over 1,100 persons made decisions for Christ.

E. W. White and R. W. Frary have conducted several successful meetings this season in Mountain View, San Francisco, Oakland, Sacramento, Salinas, Santa Clara, San Jose, Dixon and Malaga, Cal. Last month they were at Dighton, Kans., and Martin's Ferry, Ohio. Their next appointment is at Milwaukee, Wis.

A. John Fitt, now assisting G. A. DeFlone in meetings in Giltner, Nebr., writes: "We had a splendid revival at Trumbull. The last night ten came forward. In all, nearly 100 joined the M. E. church, of whom 60 per cent were men, including several heads of families." During June, July and August these evangelists will conduct tent meetings in Kansas.

Dr. Gray's work in the Philadelphia campaign with Dr. Chapman consisted chiefly of the conduct of the "Quiet Hour" every morning at 10 in the Arch St. M. E. Church, and a Bible lecture each afternoon in one of the evangelistic districts. Besides this, he conducted a mass meeting for women one Sunday afternoon, and one for men on the following Sunday and occupied various pulpits.

C. F. Barrett, with J. Ritchie Bell of Montreal as singer, has had a successful season's work. He has held union meetings at Preston, Minn.; Avoca, N. Y.; Weedsport, N. Y.; Grundy Center, Ia. and Sparta, Wis. Also meetings with the First Methodist churches of Missoula, Mont.; Binghamton, N. Y., and Monroe Ave. Church, Rochester, N. Y. During April and May Mr. Barrett is in union meetings at Albuquerque and Las Vegas, N. M. In some places hundreds have come to Christ. Mr. Bell will be with Mr. Barrett next season.

Five churches united in a month's campaign in Pendleton, Oregon, when C. R. Haudenschield was the evangelist. The preparation for the work was sincere and hearty, and the community was stirred as never before. 270 cards expressing conversion and church preference were signed at the altar. Among the converts were some of the strongest business men in the community. The churches were thoroughly revived, so that prayer meetings, Sunday schools and other gatherings have been more active and spiritual than ever before. Mr. Haudenschield also had a successful campaign in Nampa, with 200 converts.

Wm. A. Sunday was at Charleston, Ill., last month. A tabernacle holding about 4,000 was erected for the meetings. Excursions brought in hundreds daily from nearby towns. Mr. Sunday held noon meetings in the Court House, while his assistants, C. P. Pledger and Miss Frances Miller, held meetings at the State Normal and other places. Many ward prayer meetings were held daily. Fred Fisher leads the singing, Charles Butler is soloist, Fred Seibert is in charge of the tabernacle, B. D. Ackley is pianist and A. P. Gill advance agent. The writer was present at three meetings of wonderful power on April 15. About 100 professed to accept Christ at the evening session.

"We recently closed one of the most interesting campaigns it has ever been our privilege to engage in, at Arlington, S. D., where 471 professed to accept Christ in a town of a little less than a thousand population. This was the third meeting held in that county since the first of the year, making about 1,350 who have professed conversion in the county. As a result of the work a county Y. M. C. A. has been organized, which makes the first county in the state to be thus organized. The work is still going on, there being conversions reported in the churches in these different towns almost every week. All classes have been reached. Iroquois recently voted out the saloons, leaving but one town in the county with a saloon.

"We are now engaged in work in Cherokee, Ia., where we have a tabernacle seating 2,000. It was filled at the first service, and the attendance for this first week has been very encouraging indeed."—*Oscar Lowry.*

Lyon and Powers at Mt. Vernon, O.

A year ago a committee of the Ministerial Association of Mt. Vernon, O., was appointed to make inquiry for a capable and available leader for a union meeting. This committee unanimously recommended Milford H. Lyon of Wheaton, Ill. Thorough preparation was made in accordance with his suggestions. A tabernacle was built,



M. H. LYON.



CLIFTON POWERS.

seating 2,500. Before the first week of the meetings was ended this was found inadequate to accommodate the crowds, and it was enlarged to seat about 3,000. A chorus of 300 voices, led by Mr. Lyon's assistant, Mr. Clifton Powers, proved a most helpful factor. Noon meetings were held at the factories, morning prayer services for business men, and special hours for the students of the high school and business college.

According to Mr. Lyon's method only those are counted as converts who come to the front, and after a careful explanation by the leader as to what it means to be a Christian and prayer, they stand and give testimony that they do definitely receive Christ as their Saviour and Lord. One thousand and seventeen people, a majority of whom were men, made this decision. All of the seven local churches will receive large accessions. All the expenses were raised by the collections, with $200 surplus. A liberal offering was given the evangelists.

Dr. Towner at London, Ont.

Dr. D. B. Towner came to London March 21 to assist me in an evangelistic mission in the Adelaide St. Baptist Church, of which I am pastor. In addition to the regular prayer services of the church, for two weeks prior to Dr. Towner's coming thirty-two preparatory house prayer meetings had been held, sixteen each week simultaneously in as many different districts. The first week there was an aggregate attendance of 260, and the second 306. Each leader endeavored to make every one at his meeting a worker. A choir of over one hundred voices was brought together to meet Dr. Towner the evening of his arrival. At the first rehearsal he won their confidence and affection, and their interest in the services deepened as the mission progressed.

On week evenings the congregations were uniformly large, while on Sundays our building was not half large enough.

London has never seen Dr. Towner's equal as a chorus leader. His solos were always rendered in splendid voice and with marvellous power. He frequently conducted the after-meeting, and these were services of special power and blessing. There were conversions at every service, I believe. As a result of the mission, believers will be baptized weekly for months to come.

I should like also to be permitted to express my appreciation of the value of hymns which are doctrinally sound, which contain the fundamentals of the Gospel

of grace, set to tunes which (as Dr. Towner said of some) "sing themselves." In the Towner-Excell collection of *Famous Hymns* there is more sound theology, more pure Gospel, than in many volumes of modern sermons.

Dr. Towner's visit has been an inspiration to the pastor, to the entire church membership, and to thousands of Christians not directly connected with us. It has enlarged the church's sphere of influence, has given her a great spiritual uplift, and has been blessed to the conversion of a very large number of people. Many are asking: "When is Dr. Towner coming back again?"—*T. T. Shields, pastor.*

Bible Classes Following Meetings.

FRANCES E. MILLER.

It should be of interest to TIE readers to know of the wonderful interest in Bible study following Mr. Sunday's work.

In Bloomington, Ill., I organized Union Neighborhood Classes at the rate of one a day for about two weeks, numbering from 15 to 40 in membership. Some of these meet evenings that the men may participate. The individual members follow a simple Chapter Study outline (such as Miss Grace Saxe followed), using blanks provided for the purpose, while the leader presents the outline of the book as a whole, its purpose, author, etc. A Teacher's Training Class is conducted for these leaders.

One very interesting class is of young society women. It has grown from 20 to 35 in membership, and reports increasing enthusiasm. Some members of this class assist in the noon Bible meetings in factories, laundries, etc., while one leads a group of hotel maids in study once a week, meeting them in the room of one of the members.

As there was no Y. W. C. A. there, a committee of women from the different churches had charge of the work, and money was raised for the support of a teacher to continue my work till July anyway. Miss Jean Lamont was secured. She herself teaches the Training Class for leaders, in the book of John, two classes a week in the State Normal University at Normal, one class in the town of Normal, an afternoon class, a 6:30 p. m. class in synthetic study and one class in Wesleyan University, besides having charge of the noon meetings.

In Decatur the work was very similar, even more enthusiastic, if possible. The Y. W. C. A. is taking steps to secure a permanent teacher. On entering one of the newspaper offices one day I found some of the young women employes having 2,000 chapter blanks printed for their own use. Most of these were new converts. An evening class of young married people was one of the finest I ever saw. Young doctors, lawyers, business and traveling men with their wives, pathetically eager and hungry, would let me talk for nearly two hours and then keep me another hour asking questions.

The hunger of people for the Word is marvelous, and the lack of those to teach it not less so. We must have more trained teachers.

People say over and over again: "The revival waked me up and started me, but this Bible work has shown me how I can go on and live it."

Evangelizing the Unemployed at the Moody Church, Chicago.

E. T. WOOLLEY.

Breakfast was served and a Gospel meeting held for fifty-nine days, beginning Tuesday, Jan. 28, and ending Thursday, March 26. During that time the total number of men fed was 58,500, using 53,882 loaves of bread, 2,539 lbs. or 240,370 cups of coffee, 1,110 gallons of milk, 3,374 pounds of butter, and 2,059 pounds of sugar. The smallest number of men fed any one morning was 62, the largest 1,500, the average 991. The total cost of the work was $2,451.16, the average cost per man per day 4 1-5 cents. 992 men professed to accept Christ.

SOME INDIVIDUAL CASES.

One man rose for prayer who had fully decided to commit suicide. He came to Chicago from New York with $500, a trunk full of good clothes and a tool box. While drunk he was robbed and stripped of everything, could not find any work at his trade as a machinist, and became discouraged. In this frame of mind he came

for the first time to a morning breakfast, and what he heard put new hope into his heart. Next morning he gave himself to Christ, and within twenty-four hours the Lord opened up work at remunerative wages. Another boy wandered into our reading room, which was opened in connection with this work so these men need not be forced to go into saloons for shelter on cold and stormy days. He had been walking in Jackson Park all night, and was so exhausted and hungry that when spoken to kindly he cried like a child. He was a backslider, and soon on his knees found forgiveness and restoration. A rescue home for young men that a gentleman, himself only a convert of four months' standing, had opened for just such cases, received him. After praying for God to supply work he started out, saying: "I feel as if God is going to help me." On his way down the street the wind blew a fragment of a newspaper up against his legs. He picked it up, found it the part of a page of "want ads," read them, saw one which was in his line of work, went to the address, and secured the position at $2.80 a day. He came back saying: "Surely God does answer prayer." A German lad came here from New York city and was robbed. He wandered into the breakfast, and later in the noon meeting gave himself to God. He wrote back to his former employer, who sent him money to return. When going he said: "I am glad I came to Chicago and went through all this trouble, because by coming I have found God. I came to find a position, but I found salvation instead, which is a million times better."

Dr. Torrey at Detroit, Mich.

DEAR FRIENDS:—We have proved again here in Detroit that when men fail we can look to God, and He can and will give victory. Ever since we started out in this work Ps. 62:5 has been our motto: "My soul, wait thou only upon God, for my expectation is from Him." But we have never had more comfort in that motto than in the meetings here. There have been many things from the human standpoint against the mission. It has been the hardest battle that we have ever had to fight, but God has given victory. I do not know that any one is to blame. The Presbyterian ministers declined long ago to go into the movement, not because of any opposition to evangelistic work, nor because of any opposition to us, but they did not feel that the time was opportune for such a movement. The Baptist, Methodist and U. P. churches have been holding meetings since the first of January, the ministers banding together and going from church to church. These meetings have brought the most cheering results, but left pastors and people exhausted. Among the ministers who have come into the work with all their heart and soul are Dr. Marcus Scott of the Central Pres. Church, who has scarcely missed a meeting except on Sundays and who gave up the week day meetings in his church; Dr. Frederick Leete of the Central M. E. Church, who has been to us a tower of strength; Mr. Stirling of a Baptist Church; and Dr. Tanner of the Central Christian Church.

THE MEMBERS OF THE COMMITTEE have been most faithful. They are for the most part business men, and they have done everything in the way of advertising to make the meetings a success, and they are greatly cheered over the results. They were confident that a movement of this kind was needed in Detroit, and the very fact that there had been so much to discourage in the past made them feel that the necessity was all the more imperative. The Y. M. C. A. has been back of the work from the beginning—in fact, a large share of the committee were men who are connected with the Y. M. C. A. There never would have been any mission here if it had not been for the Y. M. C. A. and the men connected with it.

The principal meetings were held in the Light Guard Armory, an admirable building for the purpose. Its location, however, is about as bad as it could possibly be—several blocks from the principal car lines, and in a very dark and notoriously bad neighborhood.

The mission opened Sunday March 15. The hall was packed in the afternoon, and filled again in the evening. The week night audiences have also been large. A

noticeable fact about the audiences has been the large number of

UNCHURCHED PEOPLE IN ATTENDANCE.

Mr. A. L. Parker, who has lived in the city many years and who knows the church people well, told me time and again that a large proportion of the people are people he has never seen in church, and the workers say that they find that the inquirers are largely people who are unchurched. Miss Parker says that every one she has dealt with, when she has put to them the question: "Where do you go to church?" has replied: "I do not go to church at all." When she has asked with what church they wish to unite, they reply that they do not know anything about the churches. This is doubtless partly due to the character of the neighborhood where the meetings have been held.

The meetings here have been very much of the character of those held elsewhere. For two weeks we held meetings for business men at the Avenue Theatre. Neither the character of the theatre nor its location was of such a nature as to be just adapted for our work, but hundreds of men attended daily, and many received definite blessing.

MR. JACOBY

had his usual class for the training of workers at 7 o'clock each evening in the Drill Hall below the Armory. It was packed to the doors, and oftentimes many standing. I doubt if Mr. Jacoby has ever had a more satisfactory class in any place than here. The workers too have been doing unusually good work in the meetings, scattered all over the hall and always on the lookout for souls.

After we had been here a while we started a Saturday night prayer meeting at the Central Pres. Church, after the regular meeting. This will probably be made permanent, and we are trusting it will accomplish great things in the city in coming days.

One of the notable meetings of the mission was that in which Mr. Jacoby told the story of his life. This was on the first Saturday night. There was a great crowd present, and the whole audience was broken down as Mr. Jacoby, in the power of the Spirit, told what God had done for him. There were a large number of conversions, the majority of whom were men.

A new feature of the work has been shop meetings held by Mr. Jacoby in various large shops. He would have from 100 to 600 people in attendance at these meetings. At most of the places he did not have time to draw the net, but at one meeting 20 men held up their hands as having determined to accept Christ.

THE LAST DAY

was a day of victory. In the morning Mr. Jacoby spoke at a Baptist church and Sunday school, and there were 66 persons who professed to accept Christ. Mr. Sellers spoke at the Cass Ave. M. E. Church and Sunday school, and 47 made profession. I heard of one church, of which a former Institute student is pastor, where there were 35 conversions. The two meetings in the Armory were packed. In the afternoon I spoke on "Today—Tomorrow." The Spirit of God was present in mighty power, and there were many conversions. At the meeting at night I spoke on "Prepare to Meet Thy God."

I am just in receipt of

A VERY CHEERING LETTER

from Huntington, W. Va., from which I give extracts. It is from Rev. J. W. Herring, pastor of the Johnson Memorial M. E. Church South, one of the leading churches in Huntington:

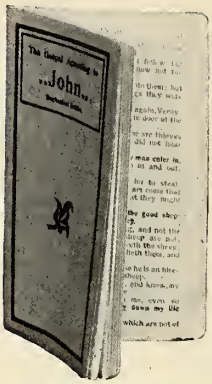
(*Continued on page 730*)

A Suggestion.

Evangelists, Mission superintendents and others not now using the *Emphasized Gospel of John,* as published by the Bible Institute Colportage Association, might well consider its adoption for purposes of free distribution. Some of the advantages are these:

This Gospel is best suited to the needs of inquirers and young Christians.

The emphasized features are especially helpful in throwing out by means of bold face type the principal verses or passages bearing on the way of salvation, the step of faith and the deity of Christ.



The inexpensiveness of the booklet—less than 2 cents a copy (in quantities).

Its handy size, measuring only 2¾x4½ inches, just right for the vest pocket.

The benefit of special imprint, which adds a souvenir feature to the booklet and enhances its value to the recipient.

Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

LOCKETT ADAIR—May 31, Clarkville, Texas; June 21, Sweetwater, Tex.; July 12, Alvorado, Texas; July 26, Mesquite, Texas.

WM. ASHER—April 20-May 15, Richmond and Norfolk, Va.

HAY BELL—June, Keswick, Iowa; Aug. 1, Holliday and Marshall, Mo.; Sept., Otterville, Mo.; Oct., Gunnison, Colo.

W. E. BIEDERWOLF—April 22-May 18, Creston, Iowa.

ARTHUR BROOKS—May, Union City, Iowa; June, Olean, Mo.; July, New Castle, Pa.

N. H. CAMP—Conducting Evangelistic Bible Studies in various cities and towns in Ontario, Canada.

J. WILBUR CHAPMAN AND CHAS. M. ALEXANDER—April 25-May 10, Norfolk, Va.; June, rally meetings in England; July 31-Aug. 16 (Mr. Alexander), Northfield, Mass.

L. E. COAD—May, Geneva, Ill.

C. N. CRITTENTON—May, Detroit, Mich.

CROSSLEY AND HUNTER—May 3, Huntsville, Ont.; May 31, Cannington, Ont.

G. A. DEFLONE AND A. J. FITT — June, July and August, Tent meetings in Kansas.

M. S. DUNNING—Henryetta, Okla.

J. W. ERSKINE—April 19-May 10, Coloma, Mich.; May 13-31, Plymouth, Wisc.

E. O. EXCELL—April 29-May 1, Seattle, Wash.; May 4-6, Spokane, Wash.; May 6-8, Boise, Idaho; May 11-13, Butte, Montana; May 19-21, Dixon, Ill.; June 2-4, Vincennes, Ind.; June 9-11, Toledo, Ohio; June 18-23, Louisville, Ky.

P. M. FITZGERALD—May 1-15, Hope, Ark.; May 15-30, Ashdown, Ark.; June 1-15, Smithville, Tex.

A. C. GAEBELEIN—May 3, Hamilton, Ont.; May 11, Toronto, Canada; June 27-July 5, Sea Cliff Bible Conference.

RALPH GILLAM—April 25-May 7, Dalton, N. Y.

ANNA GLEASON AND ELIZABETH MERRITT—May, Platteville, Wis.; June, Vincent, Iowa.

W. E. HARLOW—May 15-June 15, Winder, Ga.; Aug., Enfield, Ill.; Sept., Shreveport, La.; Oct., Ft. Morgan, Colo.; Nov., Chicago Heights, Ill.

HART AND MAGANN—Apr. 20-May 9, Big Rapids, Mich.; May 10-31, Greenville, Mich.

C. R. HAUDENSCHIELD—Apr. 22-May 10, La Grande, Oregon; May 13-June 7, Tacoma, Wash.

HENDRICH AND CARTER—May 23-July 11, Waggoner, Okla.; San Angelo, Tex.; Santa Anna, Tex.

E. R. HERMISTON—May, Weston, Oregon; June, Nampa, Idaho.

A. B. HOBBS—April 19-May 16, Mt.Vernon, Ill.; May 17, Mt. Carmel, Ill.

ROBERT L JONES—Gilroy and Santa Maria, Calif.; Oct., Albany, N. Y.

M. LAWRANCE—May 1, Seattle, Wash.; May 2-6, Spokane, Wash.; May 6-8, Boise, Idaho; May 10, Pocatello, Idaho; May 11-13, Butte, Mont., May 19-21, Dixon, Ill.; May 28, Neenah, Wis.

LOWRY AND MOODY—April 5-May 3, Cherokee, Iowa; May 10-June 7, Amboy, Minn.; Sept. 13-Oct. 11, Huron, So. Dakota; Oct. 18-Nov. 15, Rockwell City, Iowa; Nov. 22-Dec. 20, Watertown, So. Dakota.

JOSEPH C. LUDGATE—April 20-May 4, Wyoming, Ia.; May 9-24, DeSoto, Wis.

M. H. LYON AND CLIFTON POWERS—May 3-31, Alexandria, Minn.; June 7-July 5, Concordia, Kan.

FRANK MCCARTY AND WIFE—May 5, Snoqualmie, Wash.; June, Sedro Wooley, Wash.

R. M. MONTGOMERY—May, Ames, Iowa; June, Kokomo, Ind.

FRENCH E. OLIVER—May, Olathe, Kansas; June, Ellsworth, Kansas.

W. C. PEARCE—May 19-21, Dixon, Ill.; May 27, Neenah, Wis.

DR. A. T. PIERSON—May 3, Hamilton, Ont.; May 11-17, Toronto, Ont.

J. R. PRATT—May 14-Aug. 14; Binghamton, N. Y.

E. B. PRATT—May, Garden City, Kansas; June, Abilene, Kans.; July, David City, Nebr.

OWEN F. PUGH—April and May, Norfolk, Va.

C. F. REED AND C. C. GRANT—May, Petersburg, Ind.; July, Laney, England; Aug., New Castle, England.

M. S. REES—May 24, Wayne, N. Y.; Aug. 6-15, Evangelistic Institute and Camp Meeting, Lancaster, Ohio.

H. H. ROTTMAN—April 1-July 30, Sturgeon Bay, Kewaunee, Green Bay, New London, Clintonville, Shawano, Weyauwega, Appleton, Neenah, all in Wisconsin; Aug. 4-21, Green Lake (Wis.) Bible Conference.

DAN SHANNON—May, Arthur, Ill.

F. E. SMILEY—May, Trinidad, Colo.

C. C. SMITH AND R. H. ROPER — May, Lake Crystal, Minn.

GEO. R. STUART—April 26-May 6, Lexing-

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ton, Ky.; May 10-21, Vernon, Texas; May 22-June 2, Amarillo, Texas.

WM. SUNDAY—May-June 10, Sharon, Pa.; Sept., Boulder, Colo.; Oct., Jacksonville, Ill.

T. A. SWORD—May-Sept., Polo, Ill.

B. S. TAYLOR—June 1, Winona, Ill.; June 15, Depauville, N. Y.; July 18, Wilmington, N. Y.; July 31, Mooers, N. Y.; August 13, Wellsville, Ohio; Aug. 25, Georgetown, Pa.; Sept. 5, Cumberland, Md.

CAPT. J. D. TAYLOR — May 17, Ingram, Wis.; May 19-June 7, New Richmond, Wis.; June 9-30, Ubet, Wis.

R. A. TORREY—April 19-May 17, Ft. Smith, Ark.

D. B. TOWNER—May 4-14, Wilson, N. C.

W. H. WILLIAMS—Apr. 26-May 11, Moberly, Mo.; May 17-June 1, Queen City, Mo.; June 7-22, Carson, Iowa.

G. H. WILLIAMS—May 31, West Frankfort, Ill.; July 5, Lacon, Ill. Union meetings.

Forthcoming Conferences, Etc.

LAKE GENEVA (WIS.) S. S. CONFERENCES:
For Officers and Teachers of Elementary Grades, Aug. 17-Aug. 22.
Intermediate Conference, Aug. 24-26.
Adult Conference, Aug. 28-31.
Teacher Training Conference, Sept. 1-5. Geo. F. Zaneis, Sec., 803, 140 Dearborn St., Chicago.

STUDENT (Y. M. C. A.) SUMMER CONFERENCES:
East Northfield, Mass., June 26-July 5. John A. Addison, Sec., 3 W. 29th St., N. Y. City.
Niagara-on-the-Lake, Ontario, June 19-28. Frank V. Slack, Sec., 3 W. 29th St., N.Y. City.
Lake Geneva, Wis., June 12-21. A. J. Elliott, Sec., 1013 Association Bldg., Chicago.
Montreat, N. C., June 12-21. W. D. Weatherford, Sec., 606 Highland Ave., Atlanta, Ga.
Cascade, Colo., June 13-21. Neil McMillan, Sec., 1013 Association Bldg., Chicago.

DESPLAINES (ILL.) CAMP MEETING, July 15-27. John S. Date, Sec., 525 Poplar Ave., Austin Sta., Chicago.

OCEAN GROVE (N. J.) CAMP MEETING, Aug. 28-Sept. 7.

SILVER BAY (Lake George) SUMMER CONFERENCES:
Y. W. C. A. (Student), June 20-30.
Y. W. C. A. (City), July 2-13.
Young People's Miss'y Movement (S. S.), July 15-24.
Young People's Miss'y Movement (Regular), July 24-Aug. 3.
Y. M. C. A. Vacation Institute, Aug. 4-31.
Boys' Conference, Sept. 1-6.

CHAUTAUQUA SUMMER ASSEMBLY, Chautauqua Lake, N. Y., July 2-August 30. Percy H. Boynton, Sec., Hyde Park, Chicago.

SEA CLIFF (N. Y.) BIBLE CONFERENCE, June 27-July 5. Rev. A. C. Gaebelein, Sec., 80 Second St., N. Y. City.

LAKE ORION (Mich.) BIBLE CONFERENCE, July 24-Aug. 2. Rev. P. V. Jenness, Sec., Kirkwood, Mo.

GREEN LAKE (Wis.) BIBLE INSTITUTE, Aug. 5-23. Rev. H.W. Kellogg, Sec., Delavan, Wis.

HIAWATHA LAKE (Ohio) ASSEMBLY, July 21-Aug. 2. Rev. C. J. Rose, Sec., Mt. Vernon, Ohio.

INTL. S. S. CONVENTION, Louisville, Ky., June 18-23. Marion Lawrance, Sec., 140 Dearborn St., Chicago.

INTERNATIONAL CONVENTION OF BAPTIST YOUNG PEOPLE'S UNION, Cleveland, O., July 8-12. Rev. C. A. Brooks, Sec., Prospect Ave. and East 16th St., Cleveland, O.

NORTHLAND BIBLE CONFERENCE, Mellen, Wis., July 8-Aug. 2. J. G. Buswell, Sec., 640 Lumber Exchange, Minneapolis, Minn.

PENNSYLVANIA BIBLE CONFERENCE, Eagles Mere, Pa., July 2-11. E. B. Buckalew, Sec., Calder Bldg., Harrisburg, Penna.

MILDMAY (London) CONFERENCE, June 23-25.

KESWICK (ENG.) CONVENTION, July 19-27.

FIRST CONG. STATE BROTHERHOOD CONVENTION, Peoria, May 27, 28.

GROVE CITY (PA.) BIBLE CONFERENCE, July 30-Aug. 9. Rev. I. C. Ketler, D. D., Sec.

CONGREGATIONAL SUMMER ASSEMBLY, Frankfort, Mich., July 29-Aug. 19.

NORTHFIELD SUMMER CONFERENCES, East Northfield, Mass.
Student Conference, June 26-July 5.
Young Women's Conference, July 7-15.
Women's Home Missionary Summer School, July 16-20.
Summer School for S.S. Workers, July 18-25.
Summer School for Women's Foreign Missionary Societies, July 21-28.
General Conference for Christian Workers, July 31-Aug. 16.

WINONA BIBLE CONFERENCE, Winona Lake, Ind., Aug. 16-25. Rev. Parley E. Zartmann, Sec., 518 Witherspoon Bldg., Phila., Pa.



Summer Schedule.

The Summer Term at the Institute offers special opportunities for pastors, evangelists, returned missionaries, and other Christian workers; for college students and school teachers on vacation; and for people of leisure who desire to know more of the Bible and definite Christian work.

REGULAR BIBLE COURSE.

Regular Staff: James M. Gray, William Evans, Howard W. Pope, A. P. Fitt, John H. Hunter, E. A. Marshall.

1. Studies in the Doctrines of the Second Coming of Christ and the Holy Spirit.

2. Synthetic and Analytic Studies in Daniel, Zechariah, the Gospels and the Acts of the Apostles.

3. The Bible in Personal Work. Theory and practice with reference to the use of the Bible in dealing with inquirers.

4. Bible Chapter Summary. The following books will be studied by chapters: Ruth, Chronicles, Ezra.

5. Practical Homiletics. The preparation of Gospel addresses, Bible readings, etc.

6. Bible Teachers' Training Class. Instruction in the best methods of teaching the Bible in a popular style.

7. Missionary Studies, under the direction of Mr. Marshall.

8. Studies in the International Sunday School Lessons. The current lessons are studied weekly.

SPECIAL LECTURES.

Five lectures on Sunday school work by Sunday school experts in May: Mr. W. C. Pearce, supt. Teacher Training and Adult Dept. International S. S. Association, "Essentials of Success in Adult Bible Class Work", "The What and How of Teacher Training"; Mr. Hugh Cork, also of the International Committee, "The Sunday School Organized for Evangelization"; Mrs. Antoinette Lamoreaux, International Primary Field Worker, "The Nurture of a Newborn Life", "The Sunday School and Missions."

In June the Rev. Louis Meyer, field sec'y of the Chicago Hebrew Mission, assistant editor of the *Missionary Review of the World,* recognized as an authority on Jewish questions, will deliver three lectures on "The Jewish Problem: Its Magnitude, Outlook, Remedy."

During July the Rev. E. A. Marshall, who has just returned from a world-wide tour in the study of missions, visiting many of the principal mission stations and points of interest in Palestine and Africa, having on a previous round-the-world tour visited the Pacific islands and Asiatic mission fields, will give five lectures: "Travels in Bible Lands"; "Geographical and Historical Study of Palestine"; "A Glimpse of African Savage Life"; "A Recent Visit to Uganda"; "Missions in the Far East."

In addition to the Synthetic study of Luke and Acts in the Regular Course Dr. Gray will give special Analytic studies in these books during August.

Other special Bible and missionary addresses will be arranged as speakers are available.

MUSIC COURSE.

Regular teaching staff: D. B. Towner, E. O. Sellers, J. B. Trowbridge, J. E. Delmarter, W. C. Coffin, W. L. Gilpin.

Classes are held daily at 10 a. m. and 2 p m. (except Mondays) when the following subjects are taught:

Elementary and Advanced Notation.
Elementary and Advanced Harmony.
Sight Reading.
General Chorus Singing.
Male Chorus Singing.
Voice Building.
Normal Training for Teachers.
Conducting.
Composition.

In addition to the above class work, private instruction is also given in:

Voice Culture and Solo Work.
Piano, Cabinet and Pipe Organs.

PRACTICAL TRAINING.

Chicago, with its large and cosmopolitan population, its many successful missions,

its active churches, able pastors and other Christian workers, is unsurpassed as a place in which to learn how to do Christian work in all its varied forms by seeing it done and by actually doing it. Students of the Institute are brought into contact with successful pastors and city missionaries, and have abundant opportunity to study their methods of work. Many of the eminent evangelists visit Chicago, and the students have the advantage of personal contact with them, both at the Institute and in their meetings.

The Institute owns and operates a Gospel wagon. During the summer there is also opportunity for tent work.

Many assignments are carried on regularly from week to week, while others are occasional. Scores of churches ask for visitors, speakers, singers and Sunday school teachers. Numerous city missions depend largely upon help furnished by the Institute. In addition, a most valuable work is carried on in certain public institutions and places.

EXPENSES.

No tuition fees are charged, except for private music lessons.

Board and room can be obtained by enrolled students in either department buildings at $3.50 per week, with a share in the work of the buildings; $4.50 per week in the rented buildings for the men.

APPLICATIONS FOR ADMISSION

should be addressed to Rev. H. W. Pope, supt. Men, 80 Institute Place, Chicago; or Miss E. S. Strong, supt. Women, 230 La Salle Avenue, Chicago, Ill.

Mr. Pope held two weeks' meetings in the First U. P. Church, St. Louis, last month, with good results. One Monday he spoke at the Presbyterian ministers' meeting.

Dr. Gray sailed for England on the Lusitania at the close of his work in Philadelphia, for a brief preaching and lecturing engagement in England and Scotland. The time he is away will practically coincide with his vacation, and on his return, June 1 or thereabouts, he will take up his regular and also some special work in the Institute during the summer term.

The Evangelistic Band.

Evidently the people at Roseland have been pleased with the evangelistic work of our students. They decided to continue the meetings for another ten days, which were owned and blessed of God.

One young man, who decided for Christ, a champion pool-player, was to figure in a tournament at the end of April, but refused for conscience' sake.

On the last night of the meetings, one of Roseland's leading business men, Mr. Olson, the real estate agent, asked to be allowed to say a few words. He asked those who had come to Jesus during the meetings to stand. After tenderly exhorting them, he gave a very eloquent testimony to the Institute, saying in effect:

"It is very strange that we have been so long here and have never actually known the splendid work the Moody Bible Institute has been accomplishing in sending out young men filled with the Holy Ghost and power, bearing the evangel of Christ. We are glad that these young brethren have come amongst us, and that they have been used of God here, and in the name of the Church I extend to you (students) our heartfelt thanks, and trust you may soon be back amongst us again."

The young people decided to continue the meetings for their own benefit, and asked one of our students to lead. This meeting takes the form of a Bible class. The first night it rained in torrents, but about two hundred were present.

From British East Africa.

A letter dated Jan. 10 has reached the editor from Jesse E. Raynor, Kijabe, British East Africa. After telling of the safe arrival of the party of missionaries he says:

"We have been kept quite busy every day since our arrival on the field, and are just beginning to realize what it means to be a missionary. Messrs. Propst, Oyer, Wight and I have just completed a house for the native boys who do our house work. We have also planted a garden so that we may have some fresh vegetables. It seemed very strange to be planting garden in December. We have to depend mostly upon rice, corn-

meal and potatoes for sustenance. Almost anything will grow here, and if you have any seeds that you do not know what to do with, we would be glad to use them.

"We were given a two-week's vacation during the Christmas holidays so Mr. Propst and I went to visit Mr. Haigh. We were much surprised to see how much could be accomplished in the short time he has been on the field. It gave us courage to press on for the Master who gave His life for us.

"Seven boys have given their hearts to God, and there is a daily average attendance at the chapel services of about 60.

"On our way to Mr. Haigh's station, which is a march of about 45 miles over mountain and plain, we saw quite a variety of wild animals.

"Mr. Haigh and I went to look for a place to start a new station and found a fine place—good water and scores of people, but we do not know as yet that we will get to start one there, as it will take a great deal of money to start a station in that place owing to the scarcity of lumber. Pray for God's guidance."

Our Institute Motto.

Study: Use diligence, make it the business of your life.

To show thyself approved: to be worthy of approbation. See 2 Cor. 10:18.

Unto God: who is a God of truth (Deut. 32:4), to whom lying lips are an abomination (Prov. 12:22), who is against those who cause His people to err (Jer. 23:32).

A workman that needeth not to be ashamed: such a workman he will be, if he knows his tools and therefore will not err (Matt. 32:29), delights in his work, and seeks to please his Master.

Rightly dividing: not wrongly twisting, not handling deceitfully (2 Cor. 4:2), not corrupting (2 Cor. 2:17).

The word of truth: not Shakespere's plays, or the latest novel, but the Word of truth, which points men to Christ for salvation (Eph. 1:13), is God's instrument in the regeneration of men (Jas. 1:18), and teaches us concerning the hope laid up in the heavens (Col. 1:5).—*John S. Hall.*

Personalia—Women.

Miss Mabel Carson is engaged as pastor's assistant in Charlotte, N. C.

Miss Camilla Bangs is enjoying her work in the mountains of Tennessee.

Miss Lena Dunn is engaged in teaching in the high school of her home city, Creston, Ia.

Miss K. Anna Gibbons of Kanazawa Kaga, Japan, expects soon to come home on furlough.

Miss Ada Smith of Glen Springs, S. C., to Mr. S. T. D. Lancaster. At home, Pauline, S. C.

Miss Sadie B. Gowan is taking a course at the kindergarten department of the Folts Institute, N. Y.

Miss E. Stafford Miller spent a little time at Institute at the close of her evangelistic meetings in Chicago.

A happy letter has been received from Miss Pearl B. Miller. She is hard at work on the Chinese language. She is located at Nanking.

Miss Edna Speers and Miss Ethel Glendinning are continuing their study at their homes in Canada, preparatory to going to the foreign field in the fall.

Miss Minnie C. Stevenson of Salt Lake City was a guest here in February. She gave a most enjoyable talk one Monday evening on her travels in Italy.

Miss Laura Nelson of Honduras expects to return to the States for rest and medical treatment, and asks for the prayers of our readers for the work she leaves behind her.

Mrs. Spencer Walton and Miss Alice Ringland recently visited Chicago in the interests of the South Africa General Mission. Their stay at the Institute was most helpful and inspiring to the students.

Miss Susan W. Orvis' work at Talas, Turkey, is in the Girls' Boarding School, where there are 75 pupils. Many primary and intermediate schools in the cities and villages are also under their care. Many of the girls are sincere Christians.

Miss Annie MacLaren has returned to Scotland. The *Church Record* of the Second Pres. Church, Scranton, Pa., contained this notice after she left: "We greatly regret to announce the loss of Miss Mac-

Laren, our West Side missionary. Miss MacLaren had just got her hand firmly upon the work and was achieving extraordinary results. She was especially successful with the boys and young men, a phase of our Volunteer Mission work which is most important. Her boundless energy and organizing ability made her one of the most remarkable Christian workers we have ever known. She resigned her position in December, owing to the illness of her mother, who lives in Scotland. Miss MacLaren, being the only daughter, felt that her place was by her mother's side."

Personalia—Men.

William Clews graduates from Atlanta (Ga.) Theo. Seminary this month.

Norman H. Liddy was ordained in Louisville last month, in the Baptist church.

L. G. Moore was installed as pastor of the Cong. church at Kangley, Ill., on April 14.

E. H. Bancroft has accepted a call to the Trinity Baptist Church of Chicago, and is already on the ground.

Edwin O. Barber has returned to Australia. He is engaged to be married to a sister of Norman H. Liddy.

Emil Warkentien has accepted a call to become pastor of the Quasqueton and Newtonville (Ia.) Cong. churches.

W. B. O'Neill reports a successful two weeks' mission at his church in Dimondale, Mich., under the leadership of El Joseph Raycroft.

A. J. Cole, who has been attending the college at Wheaton, Ill., of late, has gone to Yellowgrass, Sask., Canada, to spend the summer, before taking up active work in the fall.

The disturbances in Morocco have hindered to some extent the work of H. P. Elson in his Home for Orphan and Destitute Moorish Boys, although the family numbered thirty or more during the past year.

H. R. Bursell is interested in distributing gratis a tract containing Rev. F. L. Chapell's address on "The Baptism of the Holy Spirit" and some kindred articles. Address 508 Indiana Ave., Spokane, Wash.

Floy Barkman is leading the singing for his father, who has recently taken charge of the Baptist Publication Society's chapel car "Good Will" in Colorado.

J. Herbert Thompson has become pastor of Salem Cong. Church, Los Angeles, Calif. The church is located in one of the most populous residence parts of the city. Mrs. Thompson is instrumental teacher in the Los Angeles Bible Institute recently founded.

Upon recommendation of Evangelist John W. Erskine, Samuel Carson has been called to the pastorate of the Cong. church at Grand Haven, Mich. Mr. Carson has been identified with the Evangelical church for the past nine years, and was recently pastor at Sterling, Ill.

Last month Mr. Marshall spoke at the 4 o'c. sessions of the Union Bible Class on "An Evening in Palestine," "Speedy Fulfilling of Prophecy Today," "Some Dark Clouds in Africa," and "Travels in Uganda." Mr. Harry Monroe spoke at the 5 o'c. hour on three occasions, and on the last week Rev. B. W. Spilman, field sec. Southern Baptist Convention.

"Your two Institute boys, Graham and Roberts, are doing splendid work in the camps this winter. I wish you could furnish us many such men as they, so earnest and courageous. They have been reaching an average of more than 300 men a piece each week all winter, some weeks more than 400. Quite a parish of men for two young fellows to handle! Best of all, they have won some souls definitely to Christ. They both have the right spirit. We hope next year to put many more men into the field, so please be on the lookout for men for us. It is a large and fruitful field."—*J. O. Buswell.*

Married.

Stella Dunaway to A. J. Whipkey at Council, Alaska.

Judson G. Richardson to Helen Lucile Shawe, Feb. 19, 1908, in Chicago. At home, Bowdle, S. D.

Born.

To Mr. and Mrs. C. E. Hauck, a daughter, Grace Maltman, April 10, 1908, in this city.

Converted Through Reading.

CARL F. BRUHN.

I owe my conversion, under God, to the reading one of the Colportage books entitled *To the Work,* by D. L. Moody. I haven't been able to find out to this day where the book came from, or how it happened to cross my path, but my conversion was brought about like this:

I was a great lover of books, and read about everything I could lay my hands on. I had seen this book three or four times before, but read the title—*To the Work: A Trumpet Call to Christians*—and threw it aside without further thought, for I was not a Christian and was not interested in that kind of literature. One rainy day, however, I could find nothing else to read, and I thought I would glance through it to see what the author had to say. I was so much impressed by the simplicity of his style and the force of his illustrations that I thought that here was one man at least who believed what he preached and had something that I did not have. I read the book again and again, and understood as I never had before the simplicity of God's plan of salvation and the wonderful opportunity He gives to each and all of being co-laborers with Him in saving lost sinners. I did definitely accept Christ as my Lord and Saviour as a result of reading this book.

It was also in a real sense a personal call "To the Work." I resolved by His grace to consecrate my life to His service in whatever way He might lead, and started to work at once, talking to my friends and relatives about the Lord and their soul's salvation. Two or three months later I was made superintendent of a small Sunday school, and for a year or so, did a little colportage work besides my regular work.

The reading of other books awakened an interest for Bible study, and led me at last to the Moody Bible Institute, where I am now in training for work on the foreign field. The Lord has wonderfully opened up the way for me here, and I never can express the gratitude I feel for the Moody Colportage Library and the part it had in my early Christian experience in rooting and grounding me in the truth and revealing to me the Saviour who loved me and gave Himself for me.

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Dr. Torrey at Detroit, Mich.

(*Concluded from page 717.*)

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Published on the first of each month by The Moody Bible Institute

R. A. TORREY, JAMES M. GRAY, } *Editors-in-chief*
A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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Dr. Torrey's Studies.

(*Concluded from page 698.*)

all this been a pre-arranged plot on the part of Herodias (v. 24)? Did the daughter of Herodias yield herself readily to the hellish conspiracy? Why did she come in such haste?

3. The strange reward of a faithful preacher, vv. 26-29.

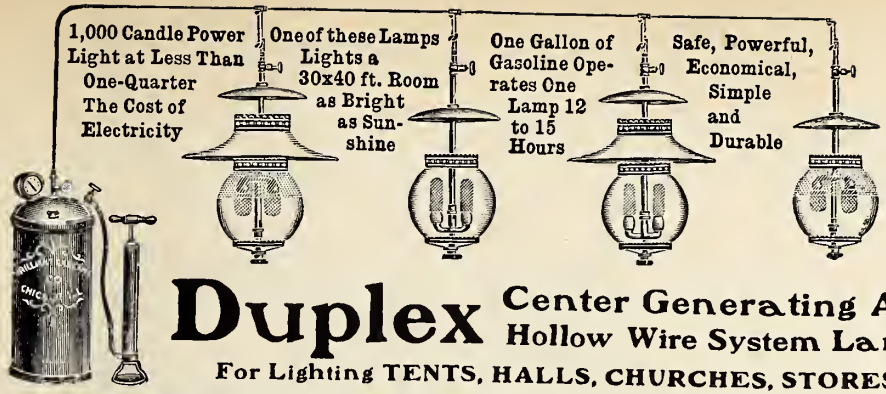
How did the king feel when he saw the trap into which he had fallen? How had he fallen into the trap? Did it do any good to be sorry? Was it "godly sorrow"? (2 Cor. 7:10.) How could he have got out of the trap? Why didn't he do that? Was he right or wrong in keeping his oath? (Ex. 20:13.) Was it merely regard for his oath that led him to accede to the maiden's request? What would it have cost him to have refused the request? What did it cost him to grant the request? Was he as conscientious in the strict fulfilment of all his vows as he was in the fulfilment of this? Didn't the result prove that John had made a mistake in his bold preaching? (Matt. 5:11, 12; 2 Tim. 2:12.)

What did the disciples of John do? Did they lay *him* in the tomb? (Phil. 1:23, 24; 2 Cor. 5:8.) What further does Matthew tell as to what they did? (Matt. 14: 12.) What is the best thing we can do with all our bereavements, discouragements and perplexities? (Matt. 11:28.) Which was the happier that night, Herodias the living and seemingly triumphant sinner, or John the dead and seemingly conquered servant of God? Which is better—to die true or live false?

CLASSIFICATION OF TEACHINGS.

1. *John the Baptist.*
   (1) What he was:
   Righteous, holy, 20; courageous, 18; awe-inspiring, 20.
   (2) What he did:
   Rebuked sin, plainly, fearlessly, without respect of persons, 18.
   (3) What he got:
   Imprisonment, 17; death, 27, 28.
2. *Herod.*
   (1) His early promise:
   Feared John, heard him gladly, opposed to plots of Herodias, 19, 20.
   (2) His final failure:
   Loved his sin more than the truth he gladly heard, 20, 17; remained an adulterer, 18-28; became a murderer, 27.
   (3) His wretchedness:
   Was much perplexed, 20; brought upon himself exceeding sorrow, 26; was tormented by an accusing conscience, 14, 16; goaded by his own paramour, 19, 24; entrapped by his own rashness, 22, 23; haunted by his own conscience, 14, 16.
   (4) His manifold fears:
   Feared John, 20; the people, Matt. 14: 5; his wife, 19, 28; his friends, 26; the ghosts of his own imagination, 14, 16.
   (5) His steps toward hell:
   Took his brother's wife, 17; rejected the faithful warning, 18; imprisoned the faithful preacher, 17; made a drunken feast, 21; watched a lascivious dancer, 22; obeyed the promptings of his excited imagination and made a rash vow, 22, 23; kept his foolish and wicked oath, 26; murdered a holy man, 27. *Sin grows.*
3. *Herodias.*
   (1) Her shameless adultery, 17; cruel vengefulness, turbulent rage at rebuke, 19; cunning plotting, 22-24; pitiless murder, 19, 24.
   (2) The road she travelled to her own place:
   Entered an adulterous alliance, 17; rejected a faithful warning, hated the faithful messenger, 19; plotted his death, 22-24; sacrificed her daughter's modesty upon the altar of her own hellish hate, 22; murdered God's faithful ambassador, 27; gloated over the head of the victim of her lust and hate and cruelty, 28. *Sin grows.*

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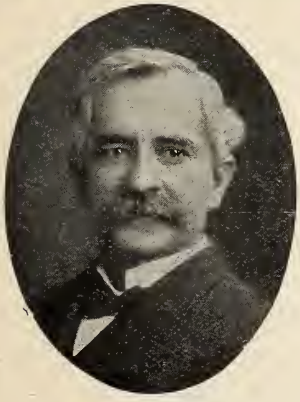
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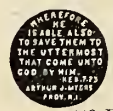
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sus, Je sus, Who could it be but Je sus?

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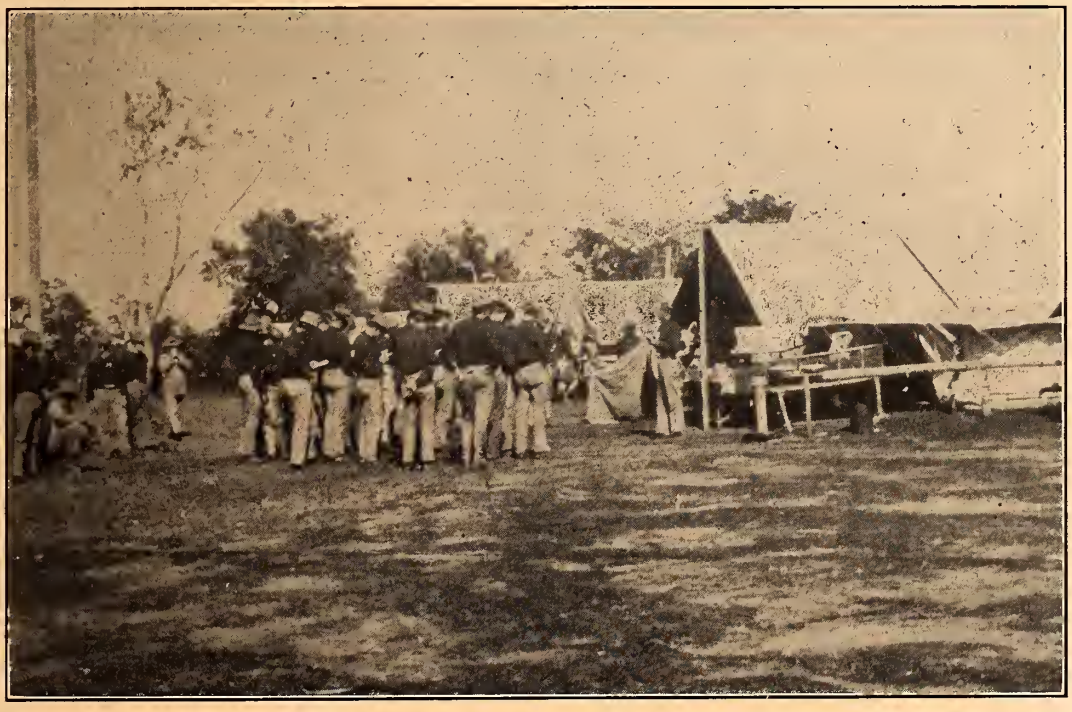
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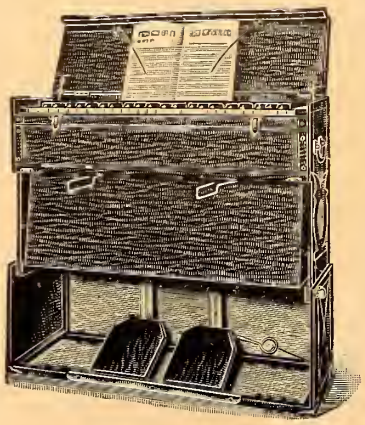
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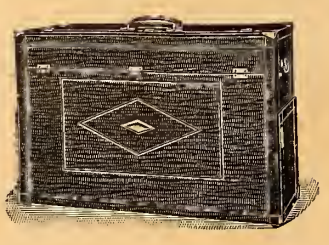
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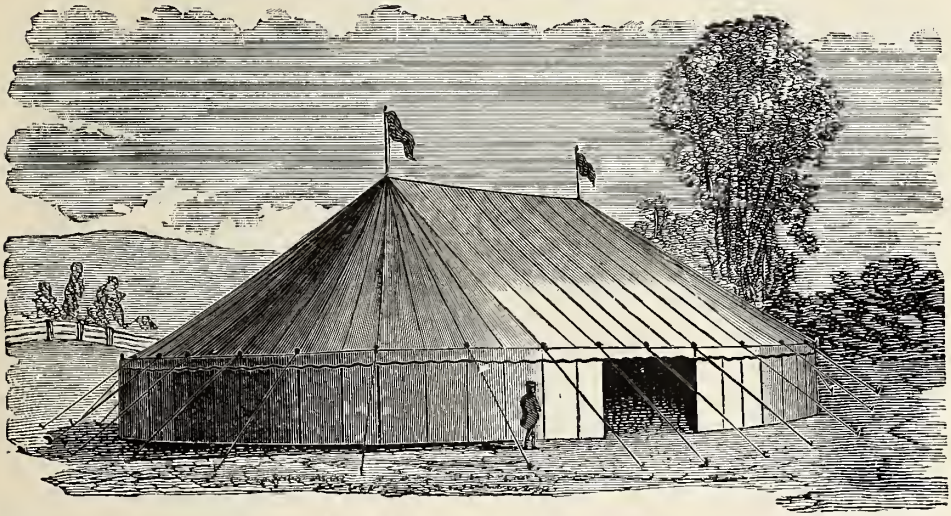
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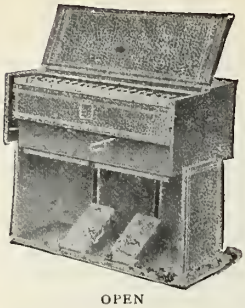
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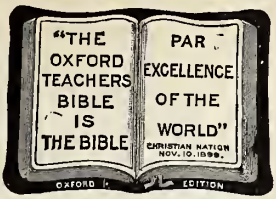
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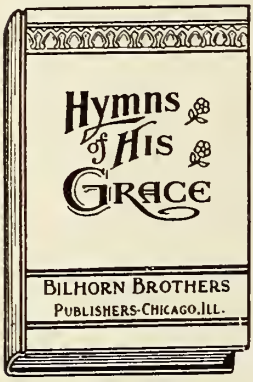
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"*The Spirit of holiness*" (Romans 1:4).

Cut from the Loaf.

Does the Christian mourn that he comes so far short of the holiness set before him as the standard to which he may and ought to come? Let him bear in mind that the Holy Spirit is revealed to us as the source of holiness, and let him go to this source daily, momentarily, for a supply.

Let him never forget that this is the dispensation of the Spirit. He is sent by the Father and the Son, and —as a chief object—to make men holy. It was not simply to pardon them in view of their awful condemnation, but to fit them for the enjoyment of Himself. Hence the command: "Be ye holy, for I am holy." Hence the necessity for the Spirit of holiness to execute the command.

"To Thee, O Comforter divine,
For all Thy grace and power benign,
Sing we Alleluia!
To Thee, whose faithful voice doth win
The wandering from the ways of sin,
Sing we Alleluia!
To Thee, whose faithful power doth heal,
Enlighten, sanctify and seal,
Sing we Alleluia!"

The original idea of the summer Bible conference was to afford facilities or opportunities, not accessible to the average home church, by which God's people might be led into deeper knowledge of His Word, quickened in soul, and broadened in missionary activity. And for this purpose the leaders and teachers of the conference were selected with the utmost care.

Summer Bible Conferences.

But now such conferences are so greatly multiplied and multiplying that it is with difficulty this idea can be kept in mind or practically carried out. The spirit of competition is creeping in, and the lust for crowds, with the result that a different class of leaders and teachers must be provided, if not to the entire exclusion of the others yet side by side with them.

When the conference becomes an addendum to a Chautauqua this is particularly the case, and hence false notes as well as weak ones are sometimes heard where the people expected only that which was strong and true.

It has come to this, therefore, that if we are going to a summer Bible conference for the greatest and best spiritual help we must make a prayerful choice. If we are going just for a change or a good time it is different.

We hardly need to draw the attention of our readers to the illustrated editorial from the *Chicago American* reproduced on another page in this issue. The moral effect of such sane and forceful words, even though confessedly lacking the religious motive, must be incalculable when read by tens of thousands in a city like Chicago whose habits of life and thought would be challenged thereby.

Power of the Press.

A few weeks ago a well known Sangamon county (Ill.) farmer telephoned to the residence of a Springfield pastor and asked if an evangelist, the Rev. P. H. McIntosh, was there. Upon being told that he was, the farmer called upon the evangelist. He said he had been reading the accounts of Mr. McIntosh's revivals in the *State Register*. He said further that he had been studying the Bible for the past fifteen years, but didn't believe he was a Christian. He had been moved by Mr. McIntosh's eluci-

dation of certain vital religious points as summarized in the *State Register* news reports of the meetings, and wished further instruction on those subjects. Mr. McIntosh took his Bible and presented fact upon fact, impressing their meaning upon the visitor, who soon declared he was ready to accept the faith.

"There is some consolation in the above, following a recent criticism of the *State Register,* which was repeated to us," says an editorial in this paper. "A person who was discussing the merits of the various Springfield papers, said:

"'The *State Register* is by long odds the best newspaper in the state outside of Chicago, but it has too much religious stuff in it.'

"The above incident illustrates the importance of all departments of news. What does not interest some readers interests others. All news finds interest somewhere. Just so with the news accounts of church services. Some people may not read the accounts of revival meetings, but they were the medium leading to the conversion yesterday of the gentleman from the country of whom this story is told."

In justifying the present world-voyage of the American squadron, Captain A. T. Mahan, one of the greatest of living naval students and critics, made some observations whose application to Christian work is easy and apt. He said:

Theory and Practice.

"The one reason—practice—is sufficient justification. It is not only adequate, but imperative.

"I hold it to be impossible that a fleet under a competent commander-in-chief can make the proposed voyage once, even with the advantage of peace, without being better fitted to repeat the operation in war. No amount of careful pre-arrangement in an office takes the place of doing the thing itself."

These remarks apply not only to the training of Christian workers in seminaries and Bible schools but also to the development of the lay workers in the churches. Let the young people get out on the street corner and take part in an open air meeting, and the experience will be a lifelong benefit.

In an office the other day some professional and commercial men were discussing the question as to whether it were possible to live the life of a Christian and do business. Could 1 Corinthians 13 be exemplified in trade and law today?

Living the Life.

They concluded that it could, but wisely added that it needed the Holy Spirit in them to make it possible. His supernatural love filling their hearts would enable them to meet every problem and deal with every class of men without yielding to the tempter in word or deed.

These men were not theorists. They were then dealing with a matter involving thousands of dollars, and were able before they separated to commend both themselves and the parties on the other side whom they did not know, to the blessing and guidance of Him who directed their paths.

The recurrence of Whitsuntide, which is more generally observed in the old country than here, brings us face to face with the question: What does Pentecost mean to us?

What Pentecost Means.

To the man who has not received Jesus Christ as his Saviour and Lord it means nothing, but to him who has done so it means everything for time and eternity. The coming of the Holy Spirit upon the early disciples on that day was His incoming not only to them but to all who have believed on the Lord through their word. It was their baptism and ours into the one body of which Christ is the head.

But it is one thing to have the Holy Spirit dwelling in us and another to have Him filling us. It is one thing to be joined to the body of Christ and another to be a perfectly healthy and useful member of that body. The disciples on the day of Pentecost were not only indwelt but infilled by the Spirit, and let us be satisfied with nothing else.

Giving Credit.

It is not disagreeable to editors to have their wares quoted in other periodicals, but they commonly appreciate credit for them. If the admiring contemporaries who are using the material of this magazine from time to time would only occasionally mention its name, gratitude would well up in our hearts and no questions would be asked.

The Task and the Achievement of the Writer of Genesis 1 to 2:3.

The task of the writer of Genesis 1 to 2:3 was through an account of the creation of the heavens and the earth to minister to the religious enlightment and edification of men, to convey to his readers worthy ideas of God and correct ideas of His relation to His works. His achievement has been by a simple recital of a series of events, with one exception belonging to the material sphere, and with one exception occurring within the material sphere, to set forth ideas of God's being, greatness, glory, wisdom, power and relation to His works that have proved to be of permanent and universal value and validity.

The magnitude of this achievement may be measured by (1) the fact that where all other cosmogonists have failed the writer of Genesis has succeeded: (2) the fact that confessedly every rational presumption arising from the writer's personal environment was against his success; (3) the fact that his treatment had to meet the need of a succession of readers whose knowledge of the physical universe was being discredited on the one hand, and on the other corrected and enlarged; (4) the fact that his undertaking seemed to be foredoomed to failure from the sheer impossibility of securing a suitable literary form.

His admitted success demands an explanation. The only adequate explanation is that we have in Genesis 1 to 2:3 a revelation recorded under the guidance of divine inspiration.—*Wm. M. McPheeters.*

Dinna Bide Awa'.

Oh, dinna bide awa' frae Jesus, dinna bide awa',
He will relieve ye o' yer load, and wash ye white as snaw;
If ye will but believe His word, an' listen tae His ca',
Ye will be welcomed by the Lord—oh, dinna bide awa'!

Dinna bide awa' frae Jesus, come tae Him th' noo;
Ye're no' ower bad for Him to save—He's pardoned waur than you;
It was for you the Saviour dee'd, tae tak' yer sins awa',
Then come tae Him jist as ye are—oh, dinna bide awa'!

Dinna bide awa' frae Jesus, nae langer frae Him stay;
Ye've trod the broad road lang eneuch, noo seek the narrow way;
Doon at the cross yer burden cast, and get your sins forgiven,
For it's guid tae ken ye're grandly saved, and on the road tae heaven!

—*A. M'K.*

EDITORIAL PAGE

CHICAGO EVENING AMERICAN

214-216 MADISON STREET, CHICAGO, ILL., TUESDAY, APRIL 21, 1908.

The Biggest and Safest Bank—AND THE WORST.

Once In, Your Money Never Comes Out, AND YOU RARELY STOP DEPOSITING.

Copyright, 1908, by American-Journal-Examiner.

This editorial is a picture, and calls for only a few words. Readers experienced, thoughtful and anxious to advise young people wisely, will, we believe, cut this picture out and use it more than once. It's a picture of the greatest depository for money, for savings of all kinds, in this world. More savings, more earnings are dropped into this alcohol bank each year than into any ten banks or hundred banks on earth.

Tens of millions, hundreds of millions and thousands of millions of dollars of the wages and savings of men and women are dropped into this bottle-bank every single year.

This isn't a prohibition sermon. It isn't any preaching or effort on the part of a newspaper or an individual to control the habits or wishes of others.

This is simply intended to make you THINK FOR YOURSELF AND DECIDE FOR YOURSELF.

Here's the bottle, HERE'S THE BIG BANK. The money that goes in there STAYS in there. The habit of putting money into THIS bank grows on you all the time.

You begin by depositing a dime each day, and you are very apt soon to find yourself depositing a dollar each day, and then two dollars. And not long after that you are apt to find that you no longer have the two dollars, nor the one dollar, nor even the dime to deposit.

All the money that you have deposited stays just where you put it, in the alcohol bank. It will never come out again, and you will never see it again.

They say saving is a habit like all other habits. So it is. And drinking is a habit, and putting money into this particular BANK is a habit. Some all their lives have found it practically a harmless habit. Some have found it meant bitterness, sorrow, hopelessness.

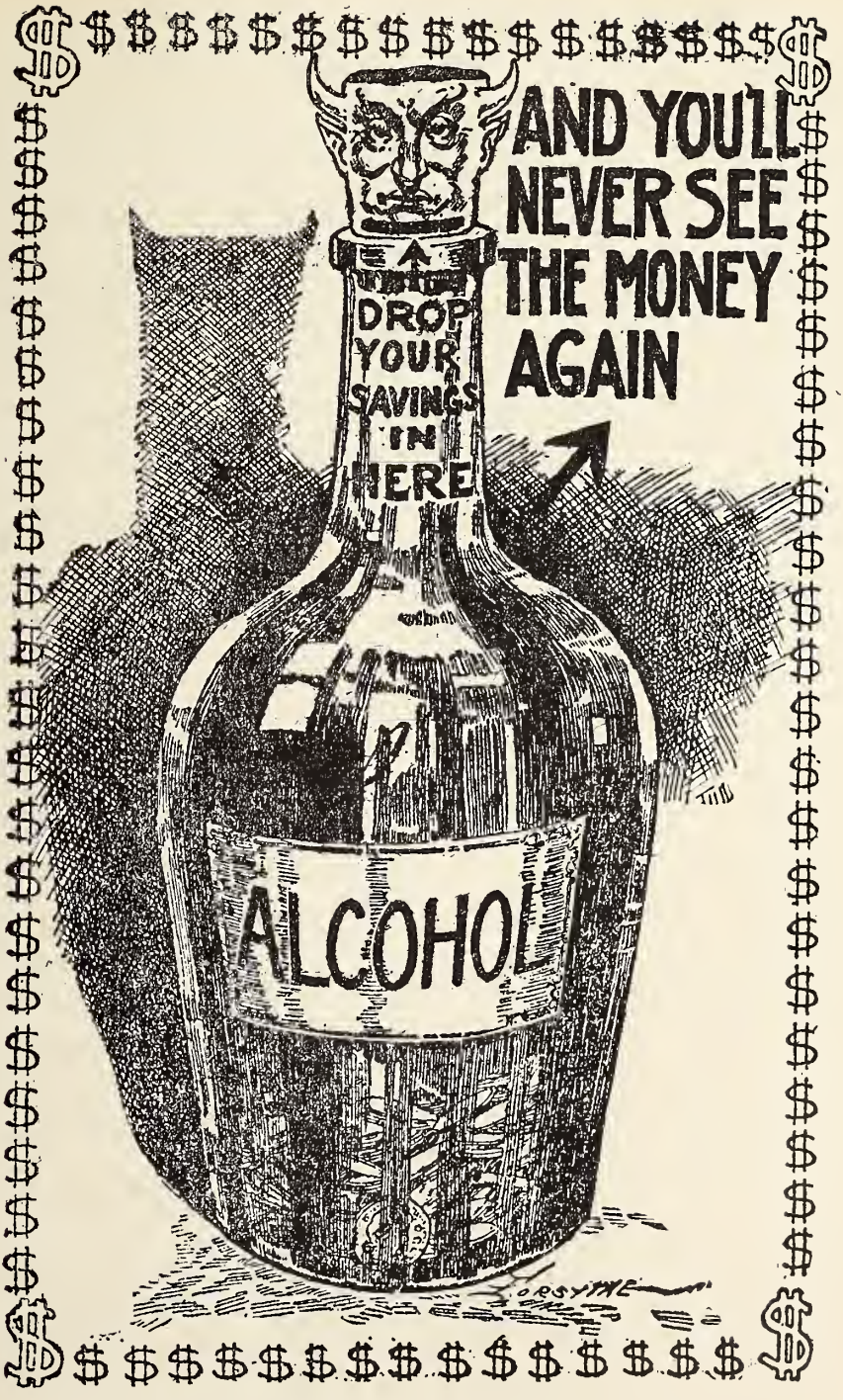
Say in a friendly way to some young man:

"Here's the bank; look at it. How much have YOU put in there already? How much more are you going to put in?"

"What could you do to-day if you had back your money that is in there now, MONEY THAT WILL NEVER COME OUT? What could you have done with the time that was wasted on your visits to this bottle-bank?"

It's a good picture. Give it to some one that needs it.

—Reprinted by permission.



An Object Sermon—From the *Chicago American.*

(*See opposite page.*)

The Lord's Desire for the Feast.

DAVID SMITH.

THE first word that Jesus addressed to the Twelve when they had taken their places at the table in the upper room, was a gratified exclamation. "With desire," said He, "I have desired to eat this Passover with you before I suffer." It was as though He said: "I am glad to be with you here. I have hoped for this hour, I have planned for it, and now it has come!"

What did He mean? Let us consider the circumstances. He had come up to Jerusalem not merely to keep the Feast of the Passover, but to die; and all the days of His sojourn in the sacred capital His heart had been overflowing with affection and solicitude for His disciples. "Now before the Feast of the Passover," says St. John, recalling his dear Lord's every look and tone at that dread crisis, "Jesus, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them to the uttermost." He had loved them all along, but then He loved them with surpassing fondness! The word implies here

DEMONSTRATIONS OF AFFECTION.

His tenderness overflowed in look and gesture, in caress and endearment.

It was the tenderness of imminent farewell. His heart was full at the thought of leaving them, and He desired a quiet season that alone with the men whom He had chosen out of the world and who amid all their weakness and fainting had proved nobly faithful, "continuing with Him in His temptations," He might commune with them and fortify them for the impending ordeal. It seemed, however, as though He would be disappointed of His desire—that sacred week was so crowded with activities. It was a continuous succession of controversies, excitements and alarms.

Nay, He would not be disappointed! He perceived His opportunity. On the evening which, according to the Jewish reckoning, ushered in the fifteenth day of the month Nisan, the city would be still. Every household would be within doors, celebrating the ancient sacrament which commemorated Israel's deliverance from Egypt, and He would celebrate it with His "little children" in the guest-chamber which Mark and Mary had promised to provide. This would be His opportunity for the quiet communion which He craved, and all through these tumultuous days He had been looking forward to it.

And now it has come. "With desire," He exclaims exultantly, "I have desired to eat this Passover with you before I suffer. I am glad to be with you here. I have longed and planned for this meeting, and now my desire is attained."

It was not of Himself that He was thinking. He did not mean to fortify His own soul for the impending ordeal. There is nothing more striking in the story of those last days than

HIS UTTER SELF-FORGETFULNESS.

His solicitude was all for His disciples. Even when He foretold how they would be made to stumble and would be scattered, every man to his own, and leave Him alone, He was not upbraiding them. "It is written," He said, "'I will smite the Shepherd, and the sheep shall be scattered abroad.'" His heart was grieved not for His own desolation but for the sore plight of His feeble and defenseless sheep, shepherdless amid ravening wolves. He was the true Shepherd to the last.

It was for His disciples' sake that he had desired that meeting in the upper room. He would fain comfort them against the day of trial. And how did He do it? First, He showed them the real significance of the seeming disaster. It fortified a Jew as nothing else could if he were able to believe that what befell was

ACCORDING TO THE SCRIPTURES.

If he could say: "Thus it is written," he was of good courage, for then he knew that it was no accident and no infliction of human malice but a divine appointment, the working out of the determinate counsel and foreknowledge of God. And this consolation Jesus gave to His troubled disciples. "I say unto you that this which is written must be fulfilled in Me: 'And He was reckoned with transgressors': for that which concerneth Me hath fulfilment." He was the true Paschal Lamb, slain, in the eternal counsel, from the foundation of the world. And therefore His death was no catastrophe, no triumph of human enmity. It came to pass in fulfilment of God's redeeming purpose.

Again, He instituted

A MEMORIAL OF HIMSELF

that He might never be forgotten. He took the ancient Feast and invested it with a new significance.

"Observe it," He said, "in all generations till I come again; but when ye observe it think no more of your fathers and their deliverance from Egypt: think of Me and My infinite sacrifice. This broken bread is My body, this out-poured wine My blood of the covenant that is shed for many. This do in remembrance of Me!"

It is very remarkable what the Lord chose to be remembered by—not His teaching, nor His miracles, but His death. Had He left it to His disciples to institute a memorial of Him in the church, they would surely have devised a far different rite. The ecclesiastical chronicler of the fourth century tells how in the course of his wanderings in quest of information he visited the city of Caesarea Philippi, and found there an old house. At the gate stood a monument: two brazen figures on a lofty pedestal of stone—a kneeling woman and a man standing erect and reaching out his hand toward her. It was the house of the woman with the issue of blood, whose name tradition said was Veronica, and the figures represented herself and Jesus. It was a monument of her meeting with Him that day at Capernaum when He healed her of her deadly sickness, and she had erected it in grateful commemoration of His mercy. And even so had Jesus left it to His disciples to institute a memorial of Him in the church, would they not have devised a rite commemorative of the wonderful things which He had wrought or spoken? But He devised one which commemorates what He suffered. He chose to be

REMEMBERED BY HIS DEATH.

He appointed those symbols of His broken body and His out-poured blood, and He said:

"*This* do in remembrance of Me. When you think of Me, turn your eyes to Calvary."

And truly His death is supremely memorable! It was the consummation of His infinite sacrifice, the farthest reach of His redeeming love. When He had yielded His life in steadfast devotion to His Father's glory and patient travail for the souls of men, what more was possible? "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth His love toward us in that while we were yet sinners Christ died for us." Christ crucified is God at His best and highest. "For this," says Clement of Alexandria, "is the greatest and kingliest work of God—to save mankind!"—*Selected.*

The Holy Spirit in Relation to Christ.

EDWARD LAST.

WE are to consider the Holy Spirit in relation to Christ. By this I mean His relation to the person and work of Christ. The student of God's Word will possibly be astonished to discover that the life of Christ was lived, His ministry carried on, the sacrifice of Himself made, and His resurrection effected by the power of the Holy Spirit. It is in this way I wish to consider the subject before us.

1. In relation to the incarnation of Christ.

In order that the great work of the redemption of fallen man might be completed, it was necessary that Christ should take upon Himself not simply the form but the nature of man. If Christ is not in the same person both God and man, He either could not die or His death would be of no avail. If He be not man His whole history is a myth; if He be not God to worship Him is idolatry; thus we believe in the absolute Deity of Christ as the eternal Son of God, and also the perfect manhood of Christ, the presence in His divine person of a true body and reasonable soul, which beginning to exist only in union with the Godhead never had a distinct personal subsistence. Scripture plainly teaches that the Holy Spirit was the divine agent in the wondrous incarnation.

2. In relation to the public ministry of Christ.

When we come to the time of Christ's entry upon his public work we see he was equipped for it by the Holy Spirit. Christ's first public appearance was at Jordan, when he was baptized by John (Mark 1:9-11). As He stood there at the beginning of His three-and-a-half years' public ministry, we are told the heavens opened and the Holy Spirit in the form of a dove descended upon Him, while the Father's voice testified: "Thou art My beloved Son, in whom I am well pleased." In that power He went forth to His work. Led at the very beginning by the Holy Spirit in what seemed a strange path He was tempted by the devil, but gained the victory over Satan in the three-fold temptation, and then stepped out into His life's work. The descent of the Holy Ghost upon Christ at the beginning of His public ministry shows how essential it is to have this equipment. If the divine Man needed the Holy Spirit's power to rest upon Him, how much more do we require the unction of the Holy One, without which our labor will be utterly in vain!

3. In relation to the miracles of Christ.

From the very beginning of His public ministry the work of Christ was attested by signs of supernatural power. It might be asked: Did not Christ perform these miracles through His divine power as second person in the Trinity? To this we answer that Christ distinctly states that He did these miracles by the power of the Spirit. This truth comes out in Christ's word to the Pharisees when they charged Him with casting out devils through the prince of devils, but Jesus showed that He cast them out by the Spirit of God (Matt. 12:28). He also told His disciples that through this same Spirit they also should do greater things than they had seen Him do (John 14:12).

4. In relation to the sacrifice of Christ.

It was not enough that Christ should live a righteous life; He must die, the just for the unjust, to bring us to God. We know that He laid Himself upon the altar, a voluntary sacrifice. But in this voluntary act we see the Holy Spirit having part, and so we read that Christ, "through the eternal Spirit, offered Himself, without spot, to God" (Heb. 9:14). Thus we find that all Christ's mediatorial functions were fulfilled in the Spirit:



By courtesy of *The Intercollegian.*

A Session of the Mohammedan University of El Azhar at Cairo, Egypt.

His prophetical teaching, His priestly sacrifice, and His kingly administration. The three Persons in the Trinity were equally interested in the work of atonement, whereby sinful man might be saved. The attitude of the Father was not one of mere passive permission, nor that of divine wrath quenched in the blood of human sacrifices, nor that of any caprice or unrighteousness upon the part of God in His acceptance of the sacrifice, and holding the substitution as valid. This becomes perfectly clear as we behold on the one hand the position of Christ alike to God and man, and on the other hand His relations to the Holy Spirit.

5. In relation to the resurrection of Christ.

The Christian religion has as its basis the resurrection of Jesus. If this be false then all the rest is false also. By what power was Christ raised? The Scriptures ascribe it to the power of the three persons of the Trinity. It is ascribed to Himself (John 2:19): "Destroy this Temple, and in three days I will raise it up." If we turn to Acts 13:30 we read: "But God raised Him from the dead." Here it is ascribed to the Father. The same is done in Eph. 1:20; Ro. 10:9. In 1 Peter 3:18 we have it clearly stated that the agent in the resurrection of Jesus was the Holy Spirit: "Being put to death in the flesh, but quickened by the Spirit." The same teaching is found in Ro. 8:11. The more we study Scripture the more we shall see the truth here enunciated. After His resurrection it was by the Holy Spirit He gave commandment to His disciples (Acts 1:2), and when in Revelation the glorified Jesus as the slain one, risen again and ascended, speaks to the seven churches, the voice of the Spirit and the voice of the Saviour are one (Rev. 2:1-7). Therefore we conclude that the earthly ministry of our Lord and Saviour was begun and continued in its perfect holiness and power, by the Holy Spirit as the immediate personal divine worker. It is by the Holy Spirit that He, now glorified, is the fountain head of all the fulness which dwells in Him for us.—*Charlotte Chapel Record.*

Foundation Facts: A Graduation Address.

CHARLES A. BLANCHARD.

FIRST, you are in God's world. God made it. Jesus Christ has redeemed it. In time He will take possession of it. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." The fierce natures of wild beasts will be subdued, and as at the beginning man will be the lord of creation.

Satan claims this world, but he cannot lay a finger upon Job or his children or his cattle except as he is permitted. He promised to give the kingdoms of this world, and the glory of them, to Jesus. He said that they were delivered to him, and that to whomsoever he would he gave them, but when he wanted to get possession of two thousand swine he could not obtain it until he had begged permission of Jesus.

2. YOU ARE GOD'S PEOPLE.

As He created all else, so He has given you your being, body, soul and spirit. You are His workmanship. He could have ordered it so that you should not have been. He could have given you your dwelling in the heart of Africa, or on the table land of the world. You might have been born into homes where your parents would have strangled or drowned you at birth. You might have lived where you would have never heard the sound of a church bell, or the voice of prayer; where you would never have seen a book. But the plan of God for you has been generous. The lines have fallen to you in pleasant places. You have a goodly heritage. From your earliest days you have had the loving care of parents, the loving help of teachers. You have seen the loving faces and heard the loving voices of friends. And as you stand here this morning, you have ten thousand occasions for gratitude to Almighty God.

3. GOD HAS CALLED YOU TO BE STUDENTS.

The great mass of men, even of those who are born in Christian lands and homes, are not students. They are compelled by the necessities of their position to early, severe, and protracted toil. As boys and girls, they learn the divine lesson of labor. You have not been exempt from it, but it has never been of such an exhausting character as to hinder you from the cultivation of your spiritual powers. The grades, the academy or high school, the college, books, laboratories, teachers—these priceless possessions have been laid freely at your feet. You have been inclined to use them, and you are today an elect company, chosen out of the great majority of men, distinguished from them by the privileges which you have enjoyed.

4. MUCH HAS BEEN GIVEN, MUCH IS REQUIRED.

The great need of the world is leadership. Most men by nature choose their own road. Politically, religiously, socially, educationally, they attach themselves to the fortunes of their leader, and follow the flag. It is your business to furnish these leaders, to fling these banners to the breeze, and to see to it that no man who comes within your influence shall go wrong, if he is willing to go right. You have not had these years of quiet study that you may be ministered unto, but that you may minister. You have no right to allow idleness, cowardice, or any other form of selfishness, gross or refined, to hinder you from this divinely given and magnificent opportunity.

5. WHAT WILL YOU DO?

In every city and town of our own country, in every land beneath the sky, the fight is on. Eight hundred millions of heathen have not yet, after

nearly two thousand years, heard the name of Jesus. Missionaries and shiploads of intoxicating liquors travel together across the sea. The holy Sabbath is trampled under foot by corporations and individuals before your very eyes. Men and women by hundreds of thousands turn their backs on the church of Jesus Christ, and throng to the lodges, clubs, theatres and other places of assembly where Jesus is not named, and where the souls of men are harmed instead of helped.

Are you to settle down in a world like this, belonging to your heavenly Father, redeemed by your loving Saviour, created for your own dominion, to live a selfish and earthly life? Will you, from fear of man or from love of the world or for any other reason whatsoever, refuse to take up your cross daily and follow Jesus Christ? If you do, you will not reign with Him. But if you patiently and steadily carry on the work which He has committed to you, you will receive a hundred fold in this world, and in the world to come life eternal. The world will hate you, but God will be well pleased with you. Evil men and demons will resist you, but troops of holy angels will guard your steps.

You have already chosen in a general way the cross of Jesus Christ. My exhortation to you this day is that you chose it in particular and in detail and every day you live, until with your battle fought, your day's work done, you may come into the presence of your Saviour to receive your crown and to hear His blessed voice pronounce the words: "Well done!"

Some Present Day Opportunities for the Circulation of the Gospel in Print.

WILLIAM NORTON.

THE power of the printed page—for good or evil—has neither been truly estimated nor fully appreciated.

Paul's "Woe unto me if I preach not the Gospel" should be the burden of responsibility which would awaken the present-day Christian to present-day opportunities for proclaiming the Good News. The church, made up for most part of laymen, can fulfill its ministry of preaching by voice to only a limited extent, but by voice *and* the printed page—what countless opportunities present themselves!

Certain essential and obvious features regarding the distribution of Christian literature makes such circulation by the average person both possible and convenient. All can do it, it may reach all classes among nearly all peoples, it may be done anywhere, in the greatest variety of ways and at nearly all occasions. As to results, who has not heard of many definite instances of blessing—even of the conversion of entire families—brought about through the reading of a tract, a Gospel portion or a helpful, religious book?

The present-day opportunities to preach the Gospel in print may be divided into two broad classes: first, those pertaining to general free distribution; second, those concerning the distribution of literature by colporters, "book missionaries" or others for sale at a minimum price.

The first class mentioned is naturally the larger, and should include all the Christian laity.

SOME EVERY-DAY OPPORTUNITIES

may include the giving of a tract or book to an enquirer seeking the way of salvation; placing helpful reading in the hands of Christians in anticipation of revival meetings; the directing of a young Christian, needing counsel and guidance, to an appropriate leaflet or booklet; the sending

of books to missionaries, prisoners, lumber-jacks, sailors, soldiers, firemen and other neglected classes; placing copies in barber shops, waiting rooms, offices, railroad stations, etc.; circulating books as a library among friends in missionary circles, presenting them to the grocer and butcher boy, milkman and others calling at the door; reading aloud a Gospel story to the young folks, or a sermon to the older ones; offering them as rewards to Sunday school scholars for punctuality, regularity or for the memorizing of Scripture; the enclosure of books in a comfort bag or Christmas box, or for use especially at the holiday season.

The second class—those who may want to circulate Gospel literature on

A SELF-SUPPORTING BASIS

may include colporters who take books from home to home, making in each locality a systematic canvass as far as possible; persons temporarily out of employment who may begin when and where they like; pastors of small country churches who are frequently able to give some of their time, temporarily at least, to this work and thus augment the good that they are regularly doing; home missionaries and Christian workers who find opportunity for the sale of the books and increase their financial remuneration thereby; church visitors and pastor's assistants who may become self-supporting while pursuing a definite line of missionary work; evangelists and other Christian workers, when holding revival meetings or in preparation therefor; school boys and girls to work after hours, on Saturdays, holidays and during vacation; mothers and housekeepers, free a few hours during the day or evening; Christian Endeavorers, Epworth Leaguers and Baptist Unioners, to help their own members, to assist in missionary projects, to aid their church work, for circulating library and "book social" purposes; students at school, college, or seminary who may sell the books during term time and while on vacation; invalids and those partly incapacitated for doing a full, hard day's work; farmer's sons and daughters, and others with spare time during the winter months; superannuated ministers still glowing with a desire to do Christ's work; school teachers in vacation or at other times. Widows and dependent women find such work especially attractive and easy to pursue.

The already established agencies or publishing concerns, such as the Bible Institute Colportage Association of Chicago, the American Tract Society and the denominational publishing houses, may be found with branch houses or depots at the large centers throughout the country, and will be glad to confer with those who may be willing to embrace such present-day opportunities for the circulation of the Gospel in print.

Collect for Whitsunday.

O God, who as at this time didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

Four Rules for Preaching.

A. W. THOROLD.

To be *listened* to is the first thing: therefore, *be interesting.*

To be *understood* is the second: therefore, *be clear.*

To be *useful* is the third: therefore, be *practical.*

To be *obliged* is the fourth; therefore, speak as the oracles of God.

Do not fling the cloak of compromise over the garments of salvation.

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

Is the world growing better or worse?

If you use the word "world" in the Biblical sense, the great body of mankind who reject Jesus Christ, then undoubtedly it is growing worse. "The whole world," (that is, the whole mass of men excluding those called out of the world who accept Jesus Christ) "lieth in the evil one" (1 John 5:19, R. V.), and of course cannot but grow worse all the time if it goes on rejecting Christ.

But there are two developments going on in the world, if you mean the world as embracing the whole human race—a good development of those who have come out of the world and accepted Jesus Christ (these are constantly growing better), and an evil development of those who reject Christ (who are constantly growing worse). In outward things, of course, the world is affected more or less by the believers who are in it, and this leads to many reforms, such as temperance reforms, abolition of slavery, etc.; but "evil men and imposters constantly wax worse and worse, deceiving and being deceived" (2 Tim. 3:13, R. V.), and "in the latter times some shall depart from the faith, giving heed to deceiving spirits and doctrines of devils" (1 Tim. 4:1), "In the last days grievous times shall come" (2 Tim. 3:1-5, R. V.). It will be difficult to find genuine faith in the earth when the Son of Man cometh (Luke 18:8).

Furthermore, the time is coming when the church shall be taken out of the world, and then an awful state of things will go on on this earth as described in the Book of Revelation.

Again, there can be no question in the mind of any one who goes around in this country today that there has been an awful moral decline in the past few years. This is seen in commercial affairs. Many of the leading business men, whom every one has trusted, have been found guilty of such a misapplication of funds as should have landed them in the penitentiary. It is seen also in the awful increase of impurity, not only among the abandoned classes but among what is supposed to be good society. Shameless adultery is on the increase, divorces are multiplying, men are divorcing their wives and marrying actresses and other women with apparently no sense of shame, and are received back into what was once supposed to be decent society. The increase of immorality among young men and young women belonging to the better classes of society is something appalling. Suicide is becoming frightfully common. All this is doubtless due to the spread of skeptical and unbelieving views. Belief in an awful future hell has declined enormously in the past few years. Even many ministers of the Gospel neither preach nor believe in an awful hell. Men are questioning on every hand, in universities and theological seminaries and supposedly orthodox pulpits, the authority and inerrancy of the Bible, and the harvest of iniquity is simply the result of this seed sowing.

What is the difference, if any, between 'the kingdom of God' and 'the kingdom of heaven' as referred to in the New Testament?

"The kingdom of God" is the more comprehensive term. "The kingdom of heaven" is the kingdom of God in its Messianic aspect. It is especially used by Matthew who wrote the Gospel which is primarily for the Jews.

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THE LAYMAN'S COMMENTARY*
On the Old and New Testaments
Conducted by **JAMES M. GRAY**

EXODUS—LESSON 7.
The Pillar of Cloud. Exodus 12:37 to 13:17.

1. The first stage of the journey, 12:37-51.

How did the Hebrews get from Goshen to Rameses? Perhaps Rameses was in the land of Goshen or (as some think) it was a name used here in the sense of the general locality rather than the specific city which the Hebrews helped to build (1:11). Compare Genesis 47:11. "Succoth" is not capable of identification, but since the word means "tents" or "places for tents" some think it simply specifies a camping spot en route.

Note the number of the men, which, multiplied by four to allow for families, gives an aggregate of 2,400,000 souls in all, without counting "the mixed multitude" of the next verse. Some of these latter may have been the poorer Egyptians and some foreign slaves of both Egyptians and Hebrews, though we know not.

Note the period of time named in v. 40 and the exactitude of the fulfillment of prophecy mentioned in v. 41, a date which is to be reckoned from the time Abraham received the promise (Gen. 15:13), which makes just 430 years.

We may omit any reference here to vv. 43-50, having sufficiently considered their subject before.

2. The first-born set apart, 13:1-16.

We can see a reason for the command in v. 1 when we recall the preservation of their first-born in Egypt. Doubtless it was to keep alive the memory of that event as well as to express their gratitude for it. "All things belong to God by right of creation; the Israelites by right of redemption; the first-born of Israel by right of passing over them in the judgment upon Egypt."

Moses immediately communicates this command to the people. Note that the month "Abib" (4) is the Hebrew for the Chaldaic "Nisan" previously mentioned.

By what figurative language does he impress the people with the duty of remembering all God's goodness to them (8, 9)? We thus see the duty of parental instruction enjoined, and are impressed by the fact that "the history of the ways of God with men is a trust to be conveyed faithfully from father to son."

By what two words in v. 12 is the word "sanctify" of v. 2 explained? Note that the "firstlings" of the clean beasts as subsequently explained, calves, lambs and kids, were dedicated to God and used in sacrifice, but those of the unclean were redeemed. How (13)? And if not redeemed, then what? What about the first-born of man? The law concerning this will be met with later (Numbers 18:16). Of course this regulation was to come into force when Israel should reach Canaan (11). As Murphy remarks, "the eventual residence of Israel for forty years in the wilderness was in consequence of their unbelief and is therefore not here contemplated. Here it is presumed they were to pass immediately through the wilderness into the Promised Land, with the exception of a year in the peninsula of Sinai for which special provision is made later on (Numbers 3)."

3. The second stage of the journey, 13:17-22.

Do not neglect the map in this study, since it is at least approximately correct. Why were not the Hebrews permitted to go the near way (17)? Could not God have delivered them from the Philistines as well as from the Egyptians? How then does this illustrate the principle that God

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makes no unnecessary displays of miraculous power?

By what route were they led (18)? At its northern extremity the Red Sea separates into two minor gulfs which enclose between them the peninsula of Sinai. The western gulf is called Suez, which is the one they crossed. Its varied width is about thirty miles, narrowing very much at its northern extremity, and its varied depth about twelve fathoms, with a sandy bottom.

The word "harnessed" in this verse is unusual. According to its derivation it means "by five in a rank," but we can only explain it on the supposition that in some way the men went up marshalled in orderly array, the better to protect the women and children of the company as well as their cattle and other possessions.

What special command does Moses execute (19)? Compare Acts 7:16.

What is the name of their next camping place (20)? In what supernatural way were they guided (21)? Murphy has an interesting note on the general fitness of the elementary forms of cloud and fire to indicate the presence of the Lord without awakening any material or carnal misconceptions in the mind of the beholder. They do not belong to the kingdom of nature or art and therefore do not suggest any debasing views of the Creator or impute to Him any properties of the creature, for which reason they are not in danger of being taken for anything but the surroundings of the present deity. Fire in its various forms is a striking emblem of the Spirit, and the vapor which accompanies it is a manifest type of the phenomena which surround and conceal the essence, while at the same time they indicate the presence of the Mighty One. The pillar that balances itself in mid air, unsupported by the earth and unshaken by the winds of heaven, serves well to mark the presence of Him who is independent of the laws of nature. And lastly, the pillar of fire and cloud is manifestly not the Lord, nor a figure of the Lord, but the visible sign of His actual presence among His people for their guidance, protection and comfort.

We have not now, this writer goes on to say, the pillar of fire and cloud, but we have the Word of God, which is a lamp to our feet and a light to our path. It remains a speaking token of the continual presence of the God of all grace—the Father, the Son and the Holy Ghost in the church.

EXCURSUS ON THE PILLAR OF CLOUD.

Dr. Bush has an interesting excursus on the pillar of cloud, from which a few sentences are here condensed:

The Hebrew root "amad" signifies "to stand," and imports an upright, standing mass of cloud resembling a column in a building. It appears, however, from Ps. 105:39 that it was spread at the base so as to cover as with a canopy the whole host of Israel, shading them from the heat. The height of this pillar therefore, if it bore any proportion to its base, must have been immense, as the encampment covered a space (say) of twelve square miles. It is evident from Deut. 31:15 that it was the site or habitation of the divine presence from which oracles were proclaimed to the people.

For further allusion to its use as a guiding signal to the people see Ps. 78:14; Neh. 9:12; and observe also its re-appearance in the millennial age (Is. 4:5; Rev. 7:15, 16).

Some think the whole mass was opaque by day and luminous by night, while others believe,—and these perhaps are more nearly correct,—that there was a rending at night of the outer, dark body of the cloud and consequent disclosure of an interior splendor enveloped from view during the day.

This inwrapped splendor appearing at night was presumably that phenomenon termed "the glory of the Lord" which occasionally appeared by day when God would express displeasure towards His people or impress them with His majesty, as at Sinai (Ex. 16:10; Num. 16:40). In other words, taken as a whole this pillar was intended to serve as the shekinah or visible representative of Jehovah dwelling in the midst of His people.

Compare now Ex. 14:19 and observe that the pillar of cloud is called in the same

verse "the angel of God." The term "Angel" is used in Scripture to denote various kinds of agency, personal and impersonal, but "THE Angel of God" (as we have learned) is a phrase descriptive of the second Person of the Trinity, Jehovah-Jesus. There is reason to believe, therefore, that this cloud was in some sense a manifestation of His presence to Israel. See further, Ex. 23:20-23; Is. 63:8, 9. As Dr. Bush says: "To all practical purposes it was the Angel of Jehovah, and they were to look up to that sublime and awful column as a visible embodiment of their covenant with God, as an ever-present witness, and feel as if a thousand eyes were looking out of the midst of it upon them, from which not even their slightest word or deed could be hidden. Through the whole tenor of the Mosaic narrative this is to be understood as associated with the title 'Lord' or 'the Angel of the Lord.'"

It was this visible symbol, too, which was their oracle or means of communication with Jehovah, the WORD of the ancient economy, both in the course of their wilderness journey and when afterwards it was removed into the Most Holy Place of the Tabernacle and Temple. See Ex. 33:9-11; Ps. 99:6, 7. Compare also John 1:1-14, where the glory of the WORD incarnate is referred to, "not that intrinsic moral glory that distinguished His character always, but rather that special and overwhelming display of glory of which Peter, James and John were eye-witnesses on the Mount of Transfiguration, when there was a temporary laying aside of the veil of His flesh and disclosure of the indwelling shekinah, the glory of His Godhead." A preintimation indeed of that glory in which He shall appear when He comes "a second time, without sin, unto salvation."

What a wonderful theme of study we have in this pillar of cloud!

QUESTIONS ON THE LESSON.

1. In what two ways may the location Rameses be understood?
2. How does this lesson illustrate God's conservation of the miraculous?
3. Of what was the pillar of cloud a symbol?
4. Show its fitness for this purpose.
5. What takes its place for God's people today?

NOTE: Teachers of adult classes might be interested in the suggestion to have their pupils prepare from memory a paper of two to three hundred words on the pillar of cloud. Other themes treated thus somewhat at length in the lessons might be utilized in the same manner.

EXODUS—LESSON 8.

The Horse and Its Rider Overthrown. Exodus 14-15:21.

1. Through the Red Sea, 14.

What was the command now given to Moses (2)? From Etham, their present stopping place, the next step of the Hebrews was of great importance. That town was near the head of the Red Sea at the border of the wilderness of Arabia and the limit of the three days' journey for which they had applied to Pharaoh. Would they remain there and offer their sacrifices as proposed, or would they continue their journey and endeavor to leave the country of the Egyptians altogether? The latter people were watching them with keen eyes, doubtless. What must have been the surprise, therefore, of all concerned when this command began to be obeyed. The natural way to leave the country was by the north and around the head of the Red Sea, but Pi-hahiroth was in a southeasterly direction and would "entangle" them in the land.

A study of the map here will greatly add to the interest of the lesson, even though all the localities are not absolutely identified. It is clear, however, that in their new station the Israelites had the mountains on the west and south and the sea on the east. As Pharaoh would follow them from the northwest it would seem at first as though they must become his easy prey, being in a snare from which it was impossible to escape. What would be Pharaoh's supposition in the premises? When he would say: "The wilderness hath shut them

in," he would mean that they were afraid to face the wilderness since it would yield so scantily the subsistence to the people with their flocks and herds.

What, however, is the divine purpose in this movement (3, 4)? It will also be seen by and by to have contributed to the future security and progress of the Hebrews by the fear it awakened in other nations they were about to meet.

How did the Hebrews behave in the face of the new peril that now seemed to confront them (10-12)? Analyze their feelings and point out their fear, unbelief, injustice, selfishness, cowardice and ingratitude. How does Moses' character shine in comparison (13, 14)? Point out his meekness, forbearance, composure, faith.

How does v. 15 indicate that there is a time for all things, even prayer? How does v. 16 attest the authority of Moses before the people as an instrument of God? In what way do the next two verses illustrate that the providences of God have a two-fold aspect as between sinners and saints? By what method were the waters of the sea divided (21)? Compare here Ps. 77:16-20. "A strong northeast wind has always had much influence on the ebb of the tide in the Red Sea as well as in other places, but such an annual occurrence only drives out the old body of water further from the shore. It does not divide the waters, or make them 'a wall' on each side of the dry ground, or leave time or space for the passage of a large multitude, or happen precisely at the moment when escape from a foe makes it convenient for the leader of a people to wave over the water a rod of power." In other words, this was a supernatural event, a miracle of divine power.

Do you suppose the Egyptians really knew they were walking into the bed of the sea (23)? May not the supernatural darkness of the pillar of cloud have kept them in ignorance of this? If so, what a fearful discovery they made subsequently!

To explain vv. 24 and 25 it is only necessary to suppose that the side of the pillar towards the Egyptians was suddenly and for a few moments luminated with a blaze of light which frightened their horses so that they rushed together, upsetting and breaking the chariots, making their occupants the more easy prey to the returning waves. Ps. 77:17, 18 shows that there were other horrors superadded. We can easily understand also that the boulders, hollows and other inequalities of a seabed would render the ground very difficult and destructive to chariot wheels. No wonder that in view of the present and the past the Egyptians declared that the Lord fought for Israel.

Notice the closing phrase of v. 30: "Israel saw the Egyptians dead upon the sea shore," and compare Ezekiel 32:4 which speaks of the latter judgment on the same people, and Rev. 19:17, 18, referring to that which shall fall upon the ungodly nations at the close of this age.

What effect had this awful judgment upon Israel?

2. The song of victory, 15:1-21.

Compare the circumstances of this chapter with Rev. 15:2, 3 and see the likeness of the two events.

Scholars tell us that this is the most ancient of songs, a model and storehouse of materials for all future songs of praise. They also speak of its poetical merits as of the first order, which we might suppose to be the case since it was undoubtedly given to Moses by divine inspiration.

A remarkable feature of the song is that almost all its verbs are in the future tense, carrying the implication "that what happened on this occasion to God's enemies would happen in like manner in all future time as far as utter discomfiture and signal perdition were concerned."

What is the prediction of vv. 14-18? Compare Joshua 2:9-11 for an illustration of its fulfillment.

Who is once more introduced into the history at v. 20? What official designation is given her? Observe that the dancing mentioned here was that of women alone, the method being to follow the leader, imitating her steps and if she sings to make up the chorus. The steps are varied according to the pleasure of the leader, but always in exact time. The whole song was

probably sung alternately by the men and women ranged in two bands, Moses leading the one and Miriam the other; or possibly (as others think) the men sung the song and the women simply joined in the chorus of v. 21 after every period of five verses and at the end of the whole:

"Sing ye to the Lord,
For He hath triumphed gloriously,
The horse and his rider hath He
thrown into the sea."

Observe the new name of God found in this song (2), and note that it occurs for the first time after the signs and wonders in the land of Egypt, just as the other name occurred *before* these events. This leads to the supposition that Jehovah is the name of God on His prophetic side and Jah His name on His historic side. As the first denotes Him who *is about to* manifest His being, so the second denotes Him who *has* manifested His being.

QUESTIONS ON THE LESSON.

1. Have you sought to identify Etham and Pi-hahiroth on the map?
2. Prove the miraculous nature of the event at the Red Sea.
3. How does it and its attendant circumstances bear on the literalness of later earthly judgments?
4. Has the song of victory prophetic value, and how?
5. What is the meaning of the name "Jah"?

EXODUS—LESSON 9.

The Typical Aspect of Israel's Victory.

The apostle Paul speaking of the early history of Israel says (1 Cor. 10:11): "Now these things happened unto them by way of example (or, as types), and they were written for our admonition, upon whom the ends of the ages are come."

We have already spoken of the value of F. W. Grant's comments in the *Numerical Bible* as bearing on the symbolic and spiritual application to be made of these things, and from him we quote the substance of this lesson.

At the Red Sea the question is no longer one between the Israelites and God. That was the status as represented in the Passover, but the question now is one between Israel and her enemy. The question with God had been settled in the Passover, and fully and forever settled. They had been redeemed from bondage and had come into a new and definite relationship to God in which He was pledged to certain things on their behalf.

The question now raised was the old first question of servitude to Pharaoh or of liberty. This question God Himself now takes up on their behalf, and they find Him with them in a more manifest way than they had ever found Him as yet. From the very moment of the Passover God was with them, but it is the experience at the Red Sea that makes them understand how truly He is with them.

THE EPISTLE TO THE ROMANS COMPARED.

The situation suggests the doctrinal part of the Epistle to the Romans, that which is found in the first eight chapters of the epistle. If we consider the first half of this part, that is, down to the middle of the 5th chapter, it sets before us the teaching concerning our redemption through the blood of Christ and what it effects for us. We see that through the righteousness of God which this redemption declares, there has been provided for us in Christ a place of safe and assured shelter. We are justified by His blood, and this justification reaches on in its effects to the final judgment of the world. Judgment for us is indeed rolled away forever! Our standing before God is now of grace, our hope is now of glory, and we are enabled to glory even in tribulations because all things are working together for our good.

All this may be called the Passover truth, for like the Israelites we are now sheltered from judgment, feeding upon the Lamb, and equipped for our journey.

But at this point the truth set before us in Romans 5:12 becomes operative. That is the question of the experience of the new

life. The experience of it suggests itself in the words: "What then, shall we continue in sin that grace may abound? Shall we sin because we are not under the law but under grace?" And finally, when the discovery of the hopeless evil and weakness of our old nature is made, we cry: "O wretched man that I am, who shall deliver me from this body of death!"

ISRAEL'S BONDAGE AND THE CHRISTIAN'S SIN.

Who can but think of Israel's bondage in Egypt here, and of the divine method of deliverance? Did Israel's bondage to Pharaoh cease on the night of the Passover? In one sense it did. There was a breaking of chains and a real start. God was now with them and could never allow His claim to them to be cancelled, for He had redeemed or purchased them to Himself. The enemy never could regain possession of His people. But when we pass from God's point of view in this matter to that of the people themselves we soon find them losing their confidence and trembling again before their old tyrant in such fear that even the actual presence of God with them in the pillar of cloud could not remove. Shut up between the desert and the sea with Pharaoh in full pursuit, their cry is that of unbelieving despair. The controversy between them and their old enemy had to be taken up afresh by God in their behalf, and now to be ended forever. God interferes and fights for them, and they do nothing but stand still and see the salvation of the Lord.

It is so with the soul who has found shelter under the blood of Christ and seen the judgment of God removed from him. The question of deliverance from "the law of sin" is settled for him, but he does not always come at once into the realization of it. In other words the first teaching of holiness is this, that in me as a believer in Christ, that is, in my old nature, there is no good thing. In order to have strength, in other words, we must learn the lesson of thorough and continual weakness.

WHAT THE RED SEA MEANS.

At first, when salvation is new and one has seen death turned into life through faith in a risen Saviour, it may seem as if sin could no more put shackles on the soul. But as yet there is little knowledge of the old self, and full deliverance from it is not known until this has been realized, that is, until the Red Sea is reached and Egypt is left behind forever. How many have begun to follow God in the way of holiness until He has led them where they had to cry and cry again that they cannot do the things that they would! Progress seems impossible, and hence they would stop here and imagine they must after all serve Pharaoh with the best grace they can. They are at peace with God through the blood of Christ, yet so far as the sin which is within them is concerned they expect no special deliverance. "With the mind they serve the law of God, but with the flesh the law of sin."

Such as these do not see that after all it is only the border of Egypt they have reached, and that where all progress seems to have stopped God is at hand to give them so great a deliverance from their enemy that their hearts shall sing aloud forever.

SANCTIFICATION BY FAITH.

"By faith they pass through the sea as by dry land" (Hebrews 11:29). This dry-shod path which the rod of Moses clears for their passage is not difficult to interpret. The rod of Moses is the rod of power in the shepherd's hand: and has not our Shepherd cleft for us a path through death? The strong east winds of adversity blowing through all the awful night of His distress, was it not that which did in fact clear the way for us through those waters of death out of the old sphere of Pharaoh's rule or the condition to which "the law of sin" applies?

It is "between Migdol and the sea" that Pharaoh comes upon Israel. For what does the former stand? The New Testament gives its significance in the 7th of Romans, which is the key to the situation here. Migdol signifies a "tower," or a military post. In this case a tower in an enemy's country, not a place of help or refuge, but the stronghold of a power now

armed against Israel to the teeth. It suggests the law to the awakened soul. "The strength of sin is the law" (1 Cor. 15:56), and we must be delivered from the law not only to be justified but also to serve in newness of spirit (Ro. 7:6).

The Christian readily understands that the law cannot justify him, but he is slow to realize that it also hinders fruit-bearing. Under the shadow of Migdol Pharaoh overtook his former slaves, and under the law the self-occupation it produces and necessitates, ends with the discovery of an impracticable body of sin and death from which the as yet unenlightened Christian sees no deliverance. Legality is inconsistent with holiness, and self-occupation cannot produce fruit for God. I cannot bring about the spiritual state that would satisfy me. Whence then shall deliverance come?

GOD OUR DELIVERER.

Now look at the type again. Observe that God does not lead Israel up against Pharaoh. In other words, He does not strengthen their arm by His own to bring salvation to them, but rather they had to "stand still" and see *His salvation.* God does not call us to fight against the flesh and subdue it, nor does He point or lead in that direction at all. The sea divides, and a channel is made for His people to pass through. In other words, Christ's precious death is for us so that we are dead in Him and are no longer "in the flesh." His death has ended our history before God. In Him we have passed through death untouched, dry-shod, and are now beyond it.

There is a sense, of course, in which this is not a matter of attainment on our part, and yet there is another sense in which it is. It is ours already the moment we receive Christ, and yet we are to apprehend it as ours. All this was true of Israel on the night of the Passover, and yet it was some little time after the Passover before they really came to know and enjoy its blessedness.

Faith is thus the principle of sanctification as it is of justification or the new nature. Faith is turning from myself to God and His Son Jesus Christ. By faith I pass through the sea to take my new position outside of my old nature altogether, and when I look back I find that my enemies are buried in the waters. Privileged to turn away from self, the conflict and the distress are over. In Christ is my place, in Him I find a satisfying object lifting me out of the old sphere of things in which the lust of the flesh finds what it seeks. In Him the new nature expands and develops and bears fruit. The fruit of the Spirit needs to be ripened in the Son. The least degree of occupation with Christ is glory. No wonder that they who know it should, like the Israelites, sing a song of victory!

Questions for Seventh Day Sabbatarians.

(1) Can seventh day Sabbatarians demonstrate that the day they keep is really the 7th day or Sabbath coming down in regular succession from the day on which God rested? If not, their day is no better than any other day.

(2) Paul says that the ministration of death written and engraven on tables of stone was done away with. When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the book.

(3) When did patriarch, prophet, apostle, or anybody else command any Gentile to keep the law of Moses?—*Wm. Ferguson.*

The Goodness That Is Not Enough. Matthew 25:2.

The five foolish virgins may represent those people who have goodness of some sort and measure, but not good enough. Five distinct types are:

1. Ecclesiasticism without righteousness.
2. Morality without godliness.
3. Sentimentalism without sacrifice.
4. Knowledge without obedience.
5. Enthusiasm without perseverance.

—*W. L. Watkinson.*

Only a word,—but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more
For a new-born soul "entered in by the door."—*Selected.*

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by R. A. TORREY

LESSON 49.

The Feeding of the Five Thousand. Mark 6:30-44. (Compare Matthew 14:13-21; Luke 9:10-17; John 6:1-13.)

DISCOVERY OF THE FACTS.

1. Our Lord's care for His servants, vv. 30-32.

From what were the apostles returning? What was the first thing they did upon their return? (Luke 9:10.) What is the wisest thing we can do at the close of each missionary tour and each day's work? To whom did they tell what they had done? To whom do men usually tell what they have done? How much of what they had done did they tell our Lord? Do men usually tell Him "*all* things whatsoever they have done"? Doesn't He know it without our telling Him? What is the use then in telling Him?

Did they tell Him anything besides what they had *done?* What would be the effect upon the teaching of many of us if at the close of each day's work we should tell our Lord all that we have taught? What did He say? Why did they need rest? Are vacations right? Who went with the apostles upon their proposed vacation? Whom ought Christians to always take with them on their vacation? Do you always take Him along? Was it purely for rest that He took them apart? (Matt. 14:12, 13.) What sort of a place did He take them to? Why to a desert place? (v. 31; Matt. 10:23; 12:15; 4:12.)

2. Our Lord's compassion for the neglected masses, vv. 33, 34.

Did He get the seclusion and rest He needed and desired? Why did the people follow Him? (John 6:2.) How did they show the earnestness of their following? Was He vexed at them that they broke in in this inconsiderate way upon His needed rest? (Luke 9:11, R. V.) Why not? Is there any hint here for us? For which did He care most, opportunities for refreshment or opportunities to do good? (John 4:6, 31, 32.) Did His own sorrow make Him heedless of the sorrow of others? What was the feeling in Jesus' heart when He saw that great multitude? (cf. Matt. 9:36; 14:14; 15:32.) What was it about them that moved Him with compassion? What will be the feeling of every true follower of Christ as he looks upon the vast unshepherded crowd? How did He manifest His compassion toward them? (Luke 9:11; Matt. 14:14.) Which did they need the most, the healing or the teaching? Whom did He heal? (Luke 9:11.) What was it appealed to Him? Who is it He wishes to come to Him? (Matt. 11:28.) Did He spend much time at this work?

3. Our Lord as the bountiful provider, vv. 35-44.

What anxious thoughts disturbed His disciples as evening drew on? Who had first suggested to their minds this question about feeding the multitude? (John 6:5.) What was His purpose in this? (John 6:6.) Was the anxiety of the apostles natural? Was it justifiable? What fact did they regard that made them anxious? What fact did they overlook that would have banished all anxiety? What fact do we always overlook when we give way to anxiety? (Ro. 8:31.) What was really at the bottom of their anxiety? What is always at the bottom of anxiety? (Is. 26:3.) In their unbelief whom did they undertake to advise? Do men nowadays ever undertake to give the Lord pointers on what He ought to do? Of what fact did

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they inform Him? Did He know all that before? Do men nowadays ever undertake to inform the Lord of that which He already knows perfectly well? What did He know that the disciples did not? (John 6:6.)

What was the suggestion of the disciples as to the way out of difficulty? Did they on any other occasion suggest the same expedient? (Matt. 15:33.) Is this a common way of getting out of difficulties in Christian work? Was this Christ's way? Is it His way today? What startling command did He give the apostles? Was it possible to obey? Was it duty to obey? Is our duty to be measured by our ability? What is it to be measured by? Where are we to look for the ability to do that which we are unable to do but which He commands us to do? Of what may we always be sure when He gives us a command? How much can one do? (Phil. 4:13; 2 Cor. 9:7, 8.) What two things did He wish to bring them to recognize by this command? What was their reply? (Luke 9:13.) What kind of loaves were they which they had? (John 6:9.) Is there any significance as to the way in which our Lord and His companions lived in the fact that they were *barley* loaves? Was there enough to feed the multitude? Did He altogether discard them on that account?

What was the first thing to be done with them before they should be multiplied? (Matt. 14:18.) If we want our powers to be multiplied, what is the first thing to do with them? Did the disciples really bring the loaves? Did they lose anything by giving their own scant stores to feed others (vv. 42, 43)? Do we ever lose anything by giving at Christ's command? (Mal. 3:10; Prov. 11:24, 25.)

What was Christ's next command? (Luke 9:14.) Was it any test of faith to the disciples to seat the crowd? Did their faith stand the test? What is the wisest thing to do when we get any order from the Lord, no matter how strange it may appear? What must have been the feeling of the disciples and the multitude at this point? How many obeyed the order and sat down? (Luke 9:15.)

How many of the loaves and fishes did our Lord take? What do we learn from this that we must do before we expect God to increase our power in His service? Having taken the loaves and fishes, what did He do? Did He thank God merely for what was already there or in view of what was to be there? Did He on any other occasion return thanks at meals? (Matt. 15.36; 26:26, 27.) What reason have we for supposing that the way in which He did this was different from the way in which other men did it and made a deep impression upon the disciples? (John 6:23; Luke 24:30, 31.) Was it a common custom among Christians? (Ro. 14:6; 1 Tim. 4:4, 5.) Ought we to do it when we eat in public places? (Acts 27:35.)

Did our Lord give the bread directly to the multitude? Any lesson in that? How many people were fed? How much did they get? (John 6:11.) In what condition were they all when the meal was over? Did any one ever really come to Christ's table and not get filled? Are there any tables where we can never get filled?

Why is this in some respects the most wonderful of all the miracles? What does it prove our Lord to have been? Where are our multitudes to feed? Are we feeding them? What bread is our Lord ready to minister today to every hungry and perishing soul? (John 6:35.) Who can have it? (John 6:35-37.) What does it cost? (Is. 55:1.) What will be the result of eating it? (John 6:49, 50, 51.)

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*
   His deity, 41-43; humanity, 30, 31, 41; accessibleness, 34; love of order, 39, 40; use of human instrumentalities, 41; compassion on His weary disciples, on the ignorant, on the sick, on the hungry, 31, 34, 37; power to teach, surmount difficulties, to create, to satisfy, 34, 37-42; forgetfulness of self, of His own need, of His own sorrow, 34; mindfulness of other's need, of God's glory, 34-42.
2. *Our Lord and the masses.*
   Their need, 34; sufficiency, 34, 42; came to Christ, 33; loved, welcomed,

taught, fed, healed by Christ, 34, 41, 42.

3. *True service.*

Its joy—sweeter than rest, 31, 34; its measure—not our ability but Christ's command, 37; its support—His strength, 41; its consecration—every loaf and every fish, 41.

LESSON 50.

Our Lord Walking on the Water. Matthew 14:22-36. (Compare Mark 6:45-56; John 6:14-21.)

DISCOVERY OF THE FACTS.

1. *Sending His disciples into the storm, vv. 22-24.*

What was the effect upon the multitude of the miracle we studied in the last lesson? (John 6:14, 15.) What was the first thing our Lord did upon this outburst of popular feeling? Why did He send the disciples away? Would they have sympathized with the purpose of the multitude? Were they willing to go? How did He test their real loyalty to Him as King? How can we best show our acceptance of Jesus as King, by putting a crown upon His head or by what? (Luke 6:46.) In sending the disciples away where was He sending them? Was that loving and kind? Does He ever send His disciples out into the storm nowadays? When they had gone, what did He do? Did He need prayer? Why didn't He pray with His disciples? Why go up into a mountain? Who was with Him? Was He absolutely alone? (John 16:32.) How long did He pray? (v. 25.) Did He not need rest? Why then did He not spend the night in rest rather than prayer? Are there times when we need prayer more than rest? From which did He get the greatest refreshment—rest or prayer? (Is. 40:31.)

While He was praying where were the disciples? In what circumstances? Had they ever been in somewhat similar circumstances before? (8:24.) Where was the great difficulty? (John 6:17.) Did our Lord know their trouble? (Mark 6:48.) How could He see them if it was dark? Were these men naturally competent to contend with wind and storm? What did He desire them to learn? From what way was the wind blowing? Would not that seem to be a providential indication that they were going the wrong way?

2. *"It is I; be not afraid!" vv. 25-27.*

When did help come? Who came to their help? How? How could He walk on the waves? Of whom is it said in the Old Testament: "He treadeth upon the waves of the sea"? (Job 9:8.) When the disciples saw Him how did they feel? Why? Of what did they probably think the seeming apparition was a proof? How much frightened were they? Does He ever draw near to us in a way that frightens us? Did He leave them long in suspense? How did He reassure them? What is the most comforting and inspiring thing that He can say to a disciple as He approaches? How did He encourage John when he fell at His feet when he saw Him in glory? (Rev. 1:17, 18.) Would it have done any good to have said: "Be of good cheer," if He had not also said: "It is I"?

3. *"Lord, save me!" vv. 28-31.*

Who was seemingly most affected by the discovery that it was our Lord? Is what is related of Peter here in keeping with what is related elsewhere? What request did he make? What blending of good and bad feeling was there in the request and the sequel? What did our Lord say in response? Did this prove that He altogether approved of it? Why did He bid Peter come?

Did Peter succeed in walking on the water? What held him up? What was necessary on his part that this power of Christ might act? (1 Peter 1:5; Acts 3:16.) If we had faith enough could we walk on the water? (Matt. 17:20; Mark 9:23.) Ought we to have faith for this? How was Peter's triumphant march over the waves interrupted? Why did he begin to sink? Why did he lose faith? Why did he take his eyes off from our Lord? Are we at all like poor, weak Peter? On what side are some of us less like him? What did he do in his peril? Was that a very long prayer? Was there perfect faith back of it? Did it get answered? If any sinking soul sincerely cries out: "Lord,

save me," will He do it? (Ro. 10:13.) How soon did our Lord help? Does He usually help so soon? (Is. 65:24.) How did He save him (v. 31, R. V.)? What else do we learn in the Bible about the outstretched hand of Jesus? (Ps. 138:7; Is. 63:12; Mark 1:31, 41; 5:41; Acts 4:30.) How much power is there in His outstretched hand today? (Is. 59:1.)

What question did our Lord put to Peter? What does that indicate as to the cause of his failure? Did He ever tell the disciples that any other failure of theirs was due to unbelief? (Matt. 17:19, 20.) What is the common cause of failure among Christians in all ages? Did Peter have any good ground to doubt? How might he have known that he would get to our Lord over the waves? Was Christ's question intended as a rebuke? Was it very harsh? Was He obliged to rebuke the unbelief of the disciples on any other occasion? (ch. 8:26; 16:8; 17:20.) Has He ever occasion to rebuke our unbelief?

4. Our Lord on board—the storm over, and the desired haven reached, vv. 32-36.

When He went into the boat what was the result? What is all that many a tempest-tossed soul needs in order to find calm and safety? How did the disciples feel about these wonderful things that they had seen? (Mark 6:51.) Ought they to have been amazed? (Mark 6:52.) What did they do? Did they do right? (Heb. 1:6.) What did His acceptance of this worship show as to His own feeling about Himself? (4:9, 10; Acts 10:25, 26; Rev. 19:10.) Who did they say He was? Was that true?

How much longer were they in the boat? (John 6:21.) How did they get to land so quickly? If one is "all at sea," storm-driven, toiling fruitlessly against wind and wave, whom must he take on board if he wishes to get speedily and safely to land? How was our Lord received in Gennesaret? How did the people show their wisdom? Their faith? What was the result of touching our Lord? How can any one be made whole today?

CLASSIFICATION OF TEACHINGS.

1. Our Lord.

Son of man, 23; Son of God, 26, 31, 33; His humility, love of solitude, dependence upon the Father, 22, 23; teaches His disciples their weakness and dependence by trial, 22, 29; sends His disciples out into the storm, to pull against the wind, 22, 24; sees them while in the storm, 25; upholds them by His prayers while storm-tossed and toiling, 23-26; comes to them in the storm, 25; speaks comfort and cheer, 27; enters the boat with them, brings calm, 32; brings them safely and speedily to land, 34; answers prayer, promptly, stretches both His hands to, takes hold of, saves the sinking man, 30, 31.

2. The disciples.

Sent from the place of refreshment to place of conflict, obeyed and went, 22; sore distressed, pulled bravely against the wind, 24; did not recognize our Lord as He drew near, feared, 26; reassured by Him, 27; received Him into the boat, 32; found calm and a harbor, 34; worshipped Him, 33.

3. Peter.

His desire to get to our Lord, to display himself, 28, 29; believed, walked on the waves, 29; got his eyes off from Jesus upon the wind, his faith faltered, was afraid, began to sink, cried unto the Lord, upheld, his unbelief rebuked, 30, 31.

4. Prayer.

(1) When to pray:
In the stillness of the night, after exhaustive labors, in times of emergency, 23; when sinking, 30.

(2) Where to pray:
In the mountain alone with God, 23; in the tumult, 30.

(3) How to pray:
Sometimes protractedly, 23-25; sometimes briefly, definitely, personally, to the point, in faith, 30, 31.

(4) The need of prayer:
The Son of God prayed, 23.

(5) Results of prayer:
Walking on the waves, 25; deliverance from destruction, 30, 31; brings rest better than sleep, 23.

LESSON 51.

Discourse on the Bread of Life. John 6:22-51.

DISCOVERY OF THE FACTS.

1. Seeking the food that perisheth, vv. 22-31.

What is the multitude represented as doing in the opening verses of the lesson? Was it really Himself they were seeking? Is there any of that sort of seeking today? What noticeable change is made in the Revised Version in v. 26? What is taught by the use of the word "signs" instead of miracles as to the deeper purpose of the wonders our Lord wrought? What was all the people had seen in these deeds of power? What did He wish them to see in them? If they had seen "in the bread the sign" and not "in the sign only the bread," what difference would there have been in their seeking Him? What was the character of the food upon which their eyes and desire were set? What is the inevitable consequence of laboring merely for "the meat which perisheth"? What other food is there? From whom must this better food be received? As what must it be received? (Ro. 6:23; Eph. 2:8; v. 27.) In what sense are we to labor for it?

As a sign or type of what were the multiplied loaves intended? What will be the result of eating this "meat which endureth, etc."? (v. 51, 58.) What proof had they that the Son of man would give them this bread? How had the Father sealed Him? (John 1:33, 34; 5:36, 37; 10:37, 38; Acts 2:22; Matt. 3:17; Eph. 4:30). If any one rejects Him whom the Father has so clearly "sealed," what does it show? (John 15:24.)

What question on the part of the multitude did our Lord's words about laboring "for that meat which endureth, etc." awaken? How did they evidently think the bread was to be obtained? (Matt. 19:16; Luke 10:25; Acts 2:37; 9:6; 16:30.) Was it to be gained by "works"? What is the one work God requires as the condition of obtaining this bread? (John 3:16-18, 36; Acts 16:31; Eph. 2:8.) What did His hearers demand as a condition of believing upon Him? What made this demand especially unreasonable at this particular time? (vv. 10, 14.) Are the demands of modern skeptics as a condition of their believing any more reasonable? What greatest of all signs did they have before their eyes at that very moment? (v. 36.) By a reference to what did they seek to reinforce their demand for a sign? Of what did He show them that the manna was merely the type? What are the two characteristics of the Bread of God (v. 33)?

Did His hearers understand at all what our Lord meant by "the Bread of God"? (John 4:15.) If they had understood would they have said: "Lord, evermore give us this bread"? Does the world wish this Bread of God today?

2. Offering the Bread of life, vv. 35-51.

What did He explain to them the Bread of life was? What did He say that He would perfectly and permanently satisfy? Is there any distinction in thought brought out by the words "hunger" and "thirst"? Is there any difference between coming to Jesus and believing on Jesus? Had they seen this true Bread (v. 36)? Had they appreciated what it was? Why not? Why do not men appreciate and believe in this Bread today? Who did our Lord say certainly would come to Him? Who are they whom the Father gives to Him (v. 45)? What is the best way to prove that one is one of these? What would be the result if any one did come (v. 37)? Suppose that one who had "sinned away his day of grace" should come? What little phrase of three words in v. 37 makes it absolutely certain that whosoever comes will be fully received? Why will our Lord in nowise cast him out (v. 38)? What is the Father's will? Who is it the will of the Father should have eternal life? What word does the Revised Version substitute for "seeth"? What is the force of that change? Where can we behold the Son today? (1 John 1:1-3; John 20:31; 2 Tim. 3:15.) Who must show Christ in Scripture if we are really to behold and believe? (John 15:26; 16:14.) What will

our Lord do for the one who beholds Him and believes in Him?

How did the Jews receive this declaration? What was the objection they made? Are there any today who stumble over the doctrine that a man of human parentage should also be of divine origin? Did our Lord know what was passing in their minds? What did He tell them was the real ground of their difficulty (vv. 44, 45)? What is absolutely necessary before any man can come to Him? What will He do for the one whom the Father draws to Him? Who begins the work of salvation? Who completes it? How is this drawing effected (v. 45)? Does "all" in v. 45 mean that all men shall "be taught of God," or does it mean that all who come are "taught of God," or drawn of the Father, and owe their coming to that fact? (See the passage quoted, Is. 54:13, and its context, and note the context here.) Who are they who are really drawn of the Father and "taught of God"? Whose fault then is it if we are not drawn and taught and do not come and do not get eternal life? (John 5:40.) What does he who hears from the Father, etc., get (v. 47)? When?

What contrast does our Lord draw between the effects of eating the manna and eating Himself (v. 48-50)? What similar contrast does He draw elsewhere? (John 4:13, 14.) What is the bread that He gives? How is His flesh bread that brings everlasting life (i. 1 Peter 2:24; Matt. 20:28; Eph. 5:2, 25; Heb. 10:12, 20; John 1:29; 3:16; 2 Cor. 5:21; 1 John 2:2; 4:10, 14; Ex. 12:7, 13. ii. Ex. 12:8; John 6:53-57; 1 Cor. 10:16, 17.) What will *you* do with this bread—eat and live forever, or reject and perish?

CLASSIFICATION OF TEACHINGS.

1. *The Father.*
   Invisible to man, visible to the Son, 46; sent the Son, 38, 39; gives the true Bread from heaven—His Son, 32; sealed the Son whom He sent, 27; gives to our Lord all who hearken to and learn from Himself, 37, 49; draws to the Son all whom He has given to Him, 44, 37; Himself teaches all those whom He has given, 45.
   His will—that Christ should not lose a single member of that which He has given Him; that Christ should raise up every member of the body He has given Him, that every one who beholdeth and believeth on the Son should have eternal life, 39, 40.
2. *Our Lord.*
   (1) What He is:
   Son of God, 32, 40; Son of man, 27; sent by the Father, perfectly devoted to His will, 38; came down from heaven, 33; reads men's hearts, 43; Himself the great sign of which the multiplied loaves were only a shadow, 36; Himself the reality of which the manna was only the type, 31-33.
   (2) What He gives:
   Life unto the world, 33; the meat which endureth unto eternal life, 27; never-failing strength to all who come to Him, never-failing peace to all who believe on Him, 35.
3. *The Bread of life.*
   Should be that which we seek rather than the meat which perisheth; given by the Son of man, 27; Jesus Himself the Bread of life, 35; from heaven, the Bread of God, giveth life unto the world, 32, 33; whoever eats never hungers, 35; never dies, 50, 51; to be received by faith, 27-30, 35.
4. *Coming to Jesus.*
   (1) False coming—for earthly gain, 26; true coming—for Himself, 35.
   (2) What necessary in order to come—That the Father draw us, that we listen to and learn of Him, 44, 45.
   (3) Who come—all whom the Father has given to Jesus, 37.
   (4) Results of coming—received, 37; never-failing strength given, hunger and thirst forever satisfied, 35; resurrection, 44.
5. *Those whom the Father has given.*
   (1) Who they are:
   Those who hear and learn of the Father, those who are taught of God, 45.
   (2) What they do:
   Come to Jesus, 37; behold the Son, believe on the Son, 40.

(3) What they get:
Welcome, 37; eternal life, 40; eternal security—the Father's will that none be lost, the Son's work to raise all up, 39.

6. *The saved.*
Those who are given by the Father to the Son, 37; drawn by the Father to the Son, 44; taught of God, 45; who have heard and learned of the Father, 45; come to Jesus, 37; believe on the Son, 40, 47; eat the Bread of life, 50, 51.

7. *The mass of men.*
Seek Jesus for loaves, but not for spiritual blessing, 24-26; seek the meat which perisheth, but not that which endureth unto eternal life, 27; think the Bread of life is to be gained by good works, 28; require further signs before they believe when signs already abound and our Lord Himself is the great sign, 30, 33, 36; see Him, but believe not, 36; stumble and murmur at His doctrine, 41; stumble at His deity veiled in His humanity, 42; do not hearken to and learn from the Father, and so are not taught or drawn by Him, do not come and believe, and so do not get eternal life and resurrection, 44, 45, 37, 39.

NOTE.—It is hoped that no one will be satisfied with this meagre outline, but will ponder these verses long and deeply for himself. The writer never feels the limitations of his own knowledge more keenly than when he approaches the 6th chapter of John. He sees many wonderful truths here, but feels that there are also great depths that he has not begun to fathom.

LESSON 52.

The Results of Our Lord's Discourse on the Bread of Life. John 6:52-71.

DISCOVERY OF THE FACTS.

1. Eating the flesh and drinking the blood of our Lord, vv. 52-59.

What was the first result of His wonderful discourse (v. 52)? Did His words cause strife on any other occasion? (7:40-43; 9:16; 10:19.) Is it anything against one's teaching that his words cause discussion and contention? What question puzzled the hearers of our Lord? Why could they not understand? (1 Cor. 2:14.) Are His words in this instance difficult to understand? Did He explain their meaning? What was the explanation (vv. 53, 54)? What did He say would be the result of any one's eating His flesh and drinking His blood (v. 54)? How does He tell us elsewhere that one obtains eternal life? (v. 39, 40-47; John 5:24; 3:36.) How then do we eat His flesh and drink His blood? In what way does this bring to us eternal life? (Gal. 3:13; 2 Cor. 5:21; 1 Peter 2:24; Heb. 9:22.) How do we appropriate to ourselves the good there is in any article of food? How do we appropriate to ourselves the life that has been purchased for us by the offering of the body and the shedding of the blood of Jesus Christ? (Ro. 3:25, R. V.) In what ordinance of the church is set forth the truth that our Lord here teaches? (Matt. 26:26-28.) Can one partake of the Lord's supper without really eating the flesh of the Son of man and drinking His blood? (1 Cor. 11:27-29, R. V.)

What will be the result if a man does not eat the flesh of Jesus and drink His blood? (v. 53 compare 3:36; 1 John 5:12.) What will be the result if one does? (v. 54.) How many of these obtain eternal life? Is eternal life something they have hereafter or something they have now? (3:36; 5:24.) What will our Lord do for them hereafter? When does the resurrection of believers take place? (v. 54; 1 Thess. 4:16.) Whom did our Lord say earlier in His discourse He would raise up at the last day (v. 40)? What does He say about His flesh and His blood in v. 55, R. V. margin? Why is His flesh meat indeed and His blood true drink?

What further result comes from eating the flesh and drinking the blood of our Lord? (v. 56, R. V.; 14:20, 23; 15:4, 5; 17:21-23; Eph. 3:17; 1 John 3:24; 4:12, 15, 16, R. V.) Have *you* eaten His flesh

and drank His blood? What does He call God in v. 57? What is meant? (Jer. 10: 10; 1 John 1:9; Heb. 9:14.) How did our Lord say He lived? (v. 57, R. V.; 2 Cor. 13:4.) What thought does this teach us as to the relation of the Son to the Father? Has Jesus Christ life in Himself? (5:26.) How did He come to have life in Himself? (5:26.) While He lived because of the Father, how does the one who eateth Him live? (v. 57, R. V.) How does He sum His teaching up in v. 58? What type of Jesus as the Bread of life is found in the Old Testament? At what point did the type fall short of the reality (v. 58)? If one wishes to live forever, what must he do (v. 58)?

Where did our Lord teach these things? Was He in the habit of teaching in the synagogue? (ch. 18:20).

2. Our Lord forsaken by many of His disciples, vv. 60-66.

What comment did many of His disciples make upon these words? What did they mean by calling it a *hard* saying? Was it a hard saying? Are there things difficult to understand in the words of our Lord and in other Scriptures? (Heb. 5:11; 2 Peter 3:16.) Is that any reason why we should not believe them? Why are the Scriptures difficult for us to understand? (Heb. 5:11; 1 Cor. 2:14.) How can we come to understand them? (John 7:17; 14:26; 16:12, 13; 1 John 2:20, 27.)

How did our Lord know that His disciples were murmuring at His teaching? (v. 61, 64; 2:24, 25; Heb. 4:13; Rev. 2:23.) What does it prove about Him that He knew the thoughts of men? (2 Chron. 6:30.) What did He say when He read the hearts of His disciples and saw they were murmuring at His teaching (v. 61, 62, R. V.)? What was the point of this question? Has He ascended to where He was before? (Mark 6:19; Luke 24:51; Acts 1:9; Eph. 4:8-10; 1 Peter 3:22.) Where had He been before He came into this world? (3:13; 16:28; 17:5; Phil. 2:6, Am. R. V.) What is it that makes alive? (v. 63; Ro. 8:2; 2 Cor. 3:6; Gal. 5:25.) From whom does all life come? What did He say of the words that He spoke (v. 63)? In what sense are His words spirit and life? (v. 68; 12:50; Ps. 119:50, 93; Heb. 4:12, R. V.; Jas. 1:18; 1 Peter 1:23.) What instrument does the Holy Spirit use in quickening or imparting life?

What did our Lord say of some that professed to be His disciples? (v. 64, 36, 61; 5:42; 8:23, 38-47; 10:26; 13:10, 18-21.) Are there any today among His professed followers who do not really believe? Do *you* really believe? Was He surprised? How had He known? (2:24, 25; Ps. 139: 2-4.) Does He today know who among His disciples are real? (2 Tim. 2:19; Heb. 4: 13.)

What was the effect of this teaching upon many of His disciples? Were those who went back real disciples? (John 8:31.) Who else in the Bible was deserted by many of his professed disciples? (2 Tim. 1:15; 4:10.) Does it prove that one is not a true and skilful teacher that many of his disciples afterwards desert him? Why did many of our Lord's disciples desert Him? (Matt. 13:20, 21.) Did any of His apparently enthusiastic disciples desert Him after this? (Matt. 19:20-22; 21:8-11; 27:20-25.) What judgment did He pronounce in another place upon those who turn back? (Luke 9:62) What does it prove when one deserts Him? (1 John 2:19.) Will those who really believe ever go back? (Heb. 10:38, 39.)

3. "To whom shall we go? Thou hast the words of eternal life," vv. 67-71.

What question did our Lord put to the Twelve when He saw the multitude deserting Him? To whom does He put that question today? What was Peter's answer? Is there any one else to whom we can go if we leave the Lord? (Acts 4:12; Ps. 73:25; 1 John 5:11-13.) What did Peter say our Lord had? What is meant by "words of eternal life"? (5:24; 20:31; 1 John 5:13; Ro. 10:17.) Do His words really bring eternal life to those who receive them? What confession of faith did Peter make? Is a similar confession found anywhere else? (1:29, 41, 45-49; 11:27; 20:28, 31; Matt. 16:16.) Why did the confession mean more now than on former occasions? Did Peter go beyond believing that Jesus is the Christ, the Son of God? Was he

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Russell Sage Memorial Chapel, Northfield (Mass.) Seminary.

Northfield News.

The winter sessions of Mr. Moody's schools at Northfield anl Mt. Hermon, Mass., have been marked by continued blessing, with enrolments limited only by the accommodations available. Northfield Seminary holds its closing exercises on June 13-17, the graduating address being by Rev. Robert Johnston, D.D., of Montreal, thus making room for the conferences. Mt. Hermon School holds its 8th summer term from May to August, giving summer visitors an opportunity to see the actual working out of Mr. Moody's educational ideas.

The trustees of both institutions are busy with new buildings. An Administration Building has just been completed at Mt. Hermon, and plans are under way for a new Dining Hall. Mrs. Russell Sage's double gift of a Chapel and Music Building for the Seminary is materializing as fast as plans can be agreed upon.

Next fall a new plan will be initiated in connection with the Seminary, namely, to fill "The Northfield" (hotel) with applicants for admission to the Seminary who can afford to meet the full expense of attending the school. These young women will pay for tuition and will be boarded at the rate of $5.00 a week. The regular students pay only $100 a year for board and tuition, that is, about half the actual expense.

The outstanding feature of Northfield life the past winter has been the Boys' Brigade. Organized two years ago, the Brigade is now in fine working order, with an enlistment of about 50 town boys and young men. Mr. Paul D. Moody is commander. The Seminary gymnasium has been placed at the Brigade's service as a drill hall. They are planning to attend the annual gathering of the United Boys' Brigades of America at Baltimore next September, and are working hard to carry home the Bope Cup presented to the best corps. The younger town boys are organized into Cadets, and have caught the spirit and enthusiasm of the Brigade.



FOR SERMON AND SCRAP BOOK



Human Blossoms.

I almost think the angels
Who tread life's garden fair,
Drop down the sweet wild blossoms
That bloom around us there.

It seems a breath from heaven
Round many a cradle lies,
And every little baby
Is a message from the skies.

—*Anon.*

Are You Poor or Rich?

"Everything has its cause, if we can but find it," said J. McKee Borden, secretary of the Department of Charities, at a banquet in New York. "Once, in a miserable slum, I heard two little girl beggars talking. 'Why is it,' said the first, 'that the poor is allus more willin' to help us than the rich?' The second answered promptly and bitterly: 'Them wot don't mind givin' is the ones wot stays poor.'"

Prayers That Stick.

A traveler in China once visited a heathen temple on a great feast day, and among all the abominations of idolatry saw the people worshiping an immense ugly idol in a peculiar way. They would take bits of paper with prayers printed on them, and wrap them up in little balls of mud, and throw them against the idol. If these bits of mud stuck fast to the idol their prayers would be answered, but if they fell off their prayers were rejected. This incident will at least illustrate the nature of the prayers we should offer to the living God, that there should be enough of the cement of desire and faith in them to make them stick to God's throne until the answer came. Prayers that stick must be moulded by faith, and thrown with persistence.

Always At It.

On the trial of Berridge for preaching the Gospel, the bishop asked:

"But why should you wish to interfere with the business of other men?"

He replied: "If they would preach the Gospel themselves to their people I need not do it, but as they do not I must. And I would say further that I think it were hard if I were not allowed the pleasure of preaching the Gospel whilst they are freely allowed such pleasures as attending cock fights in the ale-house."

"But you preach," said the bishop, "on all days and at all hours."

"My lord," replied Berridge, "I preach only at two times."

"What times?" asked the bishop.

"In season and out of season," replied Berridge; "such are my orders."

The Word of God Does Not Stutter!

I am reminded of a man who used to live in Syracuse. He was a very humble man, indeed almost an ignorant man, and he stuttered. But he was saved through and through, and he had gone to the Word in spite of his ignorance and had drunk very deeply at the fountain of God. He was so filled with the Word that God used him in soul-saving and the building up of Christians. By and by revival meetings came on, and he was in the inquiry room night after night, and soul after soul was led to Christ. It was a great wonder to some of the ministers there, and specially to the pastor of the church, for he was not used in the same way. He wanted to get the secret of it, and he came to him and said:

"Charlie, may I have a word with you?"

"Yes, pastor," said Charlie.

"I should like to ask you what is the secret of your power. I do not quite understand it. Now this is the thing that mystifies me, Charlie, you know you do not speak very straight, and I do not see how with your stammering tongue you bring to pass such effects."

"I te-te-tell you how it is, pastor," said Charlie. "I just give them the Wo-Wo-Word of God, it don't st-st-stutter at all!"

Ah, dear friends, he had learned the secret! There was a sound clear and distinct that came from the Word of God.—*H. W. Frost.*

Life's Harsher Alternatives "But: If Not." Daniel 3:18.

Four helpful suggestions appear in the story of the Three:

1. It is noble to follow right simply as right.

2. The choices that make life worthy or ignoble are ever within our power.

3. The harsher possibilities alone enable goodness to display its reality.

4. In judging alternative possibilities God must always be taken into account.

—*J. H. Rushbrooke.*

Types of Young Men.

JOSEPH—Self-control. The soul on top.

JOSHUA—Self-reliance. Hard battles won.

SAMSON—Self-loss. Lowered ideals.

DANIEL—Self-assertion. No compromise.

THE YOUNG RULER—Self-satisfaction. Knowing it all.

PAUL—Self-subordination. Owning a mastership.

JESUS—Self-consecration. The best patterns. —*W. H. W. Boyle.*

"His"—A Sevenfold Bond.

Did you ever consider the different ways in which property can be acquired, the different titles by which it can be claimed? Do you know that the believing soul has become the property of his Lord not by one such title but by every such title, so that His possession of that soul and His claims upon it are more absolute than those by which any other property in the universe is held?

(1) BY CHOICE. As the bride belongs to the bridegroom. Eph. 1:4; John 15:16.

(2) BY GIFT. As the gift belongs to the recipient. Heb. 2:13; John 10:29.

(3) BY CREATION. As the vessel belongs to the potter. John 1:3; Eph. 2:10.

(4) BY PURCHASE. As Ruth belonged to Boaz. 1 Cor. 6:19, 20; Acts 20:28.

(5) BY CONQUEST. As the captive belongs to conqueror. Phil. 3:12; 2 Cor. 3:14, R. V.

(6) BY CESSION. As Amasai belonged to David. Ro. 6:13; Ro. 12:1.

(7) BY UNION. As the branch belongs to the vine. John 15:4; Gal. 2:20.

Dr. Dale, of Birmingham, in his last illness passed into a thick darkness, but his soul was greatly strengthened by this thought of the Lord's bond. "I belong to Him—this is enough! He would not let me perish." No, indeed! "The Lord knoweth them that are His," and they shall never perish.

"Even to-morrow the Lord will show who are His" (Num. 16:5; 1 John 3:2).—*Frank S. Weston.*

The Pedigree of Bible Schools.

Patriarchal instruction and interest, Genesis 18:19 and Job 1:5.

National family teaching, Ex. 12:26, 27; Deut. 6:7.

Religious Education Commission, 2 Chron. 17:7-9.

National Bible Conference, Neh. 8:1-18.

Synagogue Bible schools	440	B. C.
Bible Classes in Jerusalem, Luke 2:46.		
Catechetical schools, early church	170	A. D.
Bible schools, Waldenses,	1480	"
Luther's Catechism classes	1529	"
Calvin's Catechism classes	1536	"
Borromeo's church classes	1580	"
Westminister Catechisms	1647	"
Jos. Alleine's S. S., Bath, England	1650	"
Deacon's Catechism class, Plymouth, Mass.	1680	"
Watt's Catechisms	1730	"
Belamy's school, Bethlehem, Conn.	1740	"
Ephrata, (Pa.) school	1740	"
Robert Raikes' school, Gloucester, England	1780	"
First-Day Society, Philadelphia, Pa.	1791	"
London S. S. Union, England	1803	"
Sunday School Unions, male and female, N. Y.	1816	"
Phila. Sunday and Adult School Union	1817	"
Illustrated S. S. Scholar's Periodical	1823	"
American S. S. Union, Phila.	1824	"
Uniform "Limited Lessons"	1825	"
World's S. S. Concert of Prayer	1825	"
First weekly S. S. Journal	1831	"
First National S. S. convention, Phila.	1832	"
International S. S. Lessons	1872	"

WORLD NEWS AT A GLANCE

Dr. Moon's system of embossed reading for the blind is now used in more than 400 languages and dialects.

It is said that printing presses are being imported by the officials in Lhassa and a Tibetan newspaper is to be issued.

An infidel propagandist in London, whose open air addresses were so vile that the police arrested him, was recently prosecuted and convicted under the Blasphemy Laws of England.

The London Society for promoting Christianity among the Jews has recently celebrated its 100th anniversary. A similar society in Berlin reports the conversion of 23 Jews during 1907.

Herr David Wolffsohn, chairman of the Zionist Actions Committee, in a speech at Essig, Germany, is reported to have said that the Sultan of Turkey is in hearty sympathy with the Zionist movement, realizing that the settlement of Jews in Palestine will greatly benefit the Ottoman empire.

The Intl. Bible Reading Association, commenced in 1882, attained to a membership of 950,000 at the end of 1907, showing an average increase of more than 36,000 annually. Its membership cards are translated into more than thirty foreign languages, and thirteen of the vernaculars of India.

On March 1, the importation of opium into the Philippine Islands became illegal, under the law passed by Congress last fall. Filipinos can no longer procure the drug unless clandestinely, and 20,000 natives have practically given up the habit. Chinese may still continue to use opium, but they must secure a license to do so.

A Cong. church in London is giving attendants the opportunity of taking part in the selection of hymns. Papers left in the pews, indicating the desires of the congregation in this respect, are collected once a month and the wishes therein expressed are (as far as possible) complied with. The result so far is stated to have exceeded expectations in regard to the amount of interest excited.

The London City Mission assigns some of its agents to the evangelization of the large number of persons of all nationalities employed in the numerous hotels and restaurants of the city. Long hours and other causes lead to the neglect of public worship by this class. Many of them are foreigners ignorant of true religion. The missionaries sow the seed in personal conversation, in informal meetings, and by the distribution of the Scriptures in the native languages of the recipients.

A woman in France who earned her living by buying the rubbish from houses, used always to ask if there were any old books to be sold, as she hoped to find one day among the old books offered her a copy of the Bible. But she never found one. Then she asked the priest to get her one, but he made objections. "A book so hard to understand; and then there are the *Lives of the Saints,* etc." However, she found at last a colporteur of the McAll Mission and bought the long-desired Bible.

The crop of newspapers which has recently sprung up in the capital of Persia is suggestive of the transformation being wrought in that land. "The Assembly," "The Civilization," "The Cry of the Country," "Justice," "Progress," "Knowledge" are some of the suggestive names. One is called "Sur-I-Israfeel"—that is, Gabriel's trumpet. It bears a picture of an angel flying over a thickly populated cemetery, from which the dead are coming forth to life. Attached to the trumpet is a scroll with the Arabic motto: "Liberty, Equality, Fraternity."

The World's Alliance of Y. M. C. A.'s, according to the general statistics drawn up by the International Committee in Geneva, now numbers 7,805 Associations, compared with 7,631 at the beginning of 1907, while the membership is returned at 800,573 as against 761,056. The organiza-

tion now employs 2,864 full-time workers (an increase of 260), and owns 1,067 buildings (an increase of 66), the gross value being about $44,500,000 (an increase of about $4,000,000). There are 2,807 unaffiliated Associations in addition, with 103,981 members.

The Upper Canada Religious Tract and Book Society, now in its 75th year, is doing a fine work, sowing the good seed in places not otherwise reached. On the St. Lawrence and the Great Lakes it has four missionaries working among the 25,000 sailors there, who by reason of their occupation are cut off from church and Sabbath school privileges, as well as from home life. Amongst the thousands of lumbermen and miners, too, a most valuable work is being accomplished by the colporters and loan libraries. Nearly 400 of these libraries have been issued during the ten years the plan has been in operation. Last year the sailors' missionaries made nearly 2,500 visits to vessels. Besides this, large numbers of sailors were reached through the sailors' Snug Harbor, Kingston, Ont., where 115 services were held. The colporters made over 17,000 visits to homes, and circulated more than 2,200 Scriptures, and nearly 23,000 books and booklets.

"History's record-famine of 1877 cost China more than nine million lives. Foreigners contributed $204,560 (Mexican), and the Chinese several times that amount. Accessibility of the ten millions in the 38,000 sq. miles affected, the prompt and generous response of foreigners and Chinese, and a large force of missionaries for distributing relief were factors present in 1907-8, otherwise the famine in the year that is just passed might have claimed as its victims a number as great. $1,600,000 came from over the seas and foreigners in the east, and $1,687,819 from the Chinese, the latter being administered by the Chinese government and only a certain per cent reaching the sufferers. Our President's proclamation of Dec. 24, 1906, led the U. S. to respond with more than two-thirds of the relief given. Our National Red Cross, the Dept. of State, the *Christian Herald* and various missionary organizations, were channels of relief, the *Christian Herald* raising $450,000 gold and Congress supplying the transports 'Buford' and 'Logan' to carry food across the Pacific."—*C. E. Parsons, Ngankin, Anhuei.*

Missionary Items.

A forward evangelistic movement is being prosecuted by the China Inland Mission and the Southern Pres. Mission in China, following the work of relief during the recent famine.

A national missionary society of India was recently organized by some leading native Christians with the object of evangelizing hitherto unreached sections under native management and support.

China will never be evangelized by the British, China will never be evangelized by the Americans, China will never be evangelized by the Japanese. When China is evangelized it will be by the Chinese.—*Fletcher S. Brockman.*

The caste system is bound to go. Before I left I understood that a dinner was being arranged at which Mohammedan, Hindu, and Christian students were to sit down together. Only through Christianity can India become a united nation.—*Arthur H. Ewing.*

The Siamese are glad to have missionaries in that land. One of the princes said a few years ago: "We have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by everyone."

A group of churches in Milwaukee, Wis., has just given to the missionary who represents them in the Philippines a fine motorcycle. In making the gift there was no thought of needed recreation or pleasant excursions. The missionary had explained that the average speed of vehicles in the Philippines was from two to three miles per hour. As he has several scattered stations to minister to, it was evident that precious time was wasted on the road. Hence the motorcycle, through which he may multiply his service to the people under his care.

The Tibetan sacred book which corresponds to the Christian Bible, consists, says the *Missionary Review of the World,* of 108 volumes of 1,000 pages each, containing 1,083 separate books. Each volume weighs ten pounds, forms a package twenty-six inches long, eight inches broad and eight inches deep, and requires a dozen oxen for its transport. The carved wooden blocks from which it is printed need rows of houses for their storage. One tribe of Mongolians paid 7,000 oxen for a copy of the book. In addition to the sacred book itself there are 225 volumes of commentaries upon it.

In 1882 the Holy Synod of the Orthodox Church in Russia printed for the British and Foreign Bible Society an edition of 20,000 copies of its version of the Russ Bible without the Apocrypha, but afterwards refused to reprint it in this form. Thus, for many years this Society has had to be content with circulating in Russ the Pentateuch, Psalms and New Testament. Recently, however, as a result of lengthy negotiations the Holy Synod has again printed for the Society an edition of the Russ Bible without the Apocrypha.

Some years ago the beginnings of a new movement appeared among the Roman Catholic priests of Poland. Several of them began to urge the formation of a society, consisting of priests, nuns and laity, for the cultivation of what was called the "Mary Life" and on account of this purpose they adopted the name of Mariavites (from *Maria* and *vita*). They number more than forty priests in twenty-two parishes. The movement has met with much opposition within the church, and, the spirit of violence being abroad in the land, riots have frequently taken place between the Mariavites and their opponents. At the end of the year the Church of Rome placed the whole sect under the ban of excommunication. Although in the constitution of this sect no mention is made of the circulation of the Scriptures, colporters have met with a good reception and have sold many Scriptures among them.

Fifty Years in the Syria Mission.

In 1857 there were, all told, only 75 native church members in four churches, and the admissions were only 11. In 1907 there were 34 organized churches with 2,819 members, of whom 151 were admitted during the year. None of the presbyteries existed 20 years ago, but now they are the real centre of evangelical church life.

In 1857 there were 9 stations with 16 preaching places within the bounds of Syria Mission. In 1907 there were 94 preaching places. The congregations that gather every Sabbath to hear the Gospel present fully as great a contrast.

The 30 schools of 1857, with 1,030 pupils, have grown in 1907 into 105 schools with 5,115 pupils, and these take no account of the College with its 850 students that grew naturally out of the Mission work.

In 1852 contributions of all kinds from native sources were practically nothing. In 1907 churches and schools within the Mission contributed $41,632, and the College added another $55,000 for income of pupils. This represents only the *direct* contribution to evangelical enterprises but takes no account of the *indirect* payments to a score of native enterprises.

In 1857 the American Bible Society through the Mission Press printed only 2,569,000 pages. In 1907 the issues were 14,415,000, and this was an off year compared with the record issue of 1905, which was 47,275,000 pages.

The Gospel in Print for the Army and Navy.

Probably few men of his generation appreciated more keenly the need and value of the circulation of helpful religious reading than D. L. Moody.

His efforts in the line of book free distribution was always directed towards the "neglected" classes or those for some reason deprived of the help and benefits of church privileges.

Mr. Moody, convincing his friends and others of the opportunity, sought to establish, among others, a fund for the purpose of supplying Gospel literature in attractive form to our soldiers and sailors—specifically called the ARMY AND NAVY

BOOK FUND. He succeeded, and to date the Bible Institute Colportage Association of Chicago, as administrator of that fund, has been able to send out 41,292 copies of the COLPORTAGE LIBRARY books and other books and tracts carefully distributed, the larger proportion during the Spanish-American war. These have been placed in the hands of the men by Y. M. C. A. secretaries, evangelists and other Christian workers and, in some cases, by earnest Christian men from among the ranks.

As far as means have permitted the work has prospered, but since urgent calls are coming in for further supplies this space is used for the purpose of drawing the attention of our readers to the work and to solicit their aid. The following brief extracts are made from letters sent the Association by the agents who have distributed the books, and speak for themselves.

As to the appreciation with which the books are received:

"I made an announcement regarding these books at our Sunday evening service, explaining briefly their nature and purpose, and stating that if anyone wished to read any of them they could be called for at the office at the close of the service. Twenty-nine books were called for that evening by nearly as many men.

"I was in Newport Thursday, and took some of the books with me over to the Naval Training Station, where there are 1,500 lads and young men being trained for first-class sailors. The books went like 'hot cakes'."

As to the good the books have been doing:

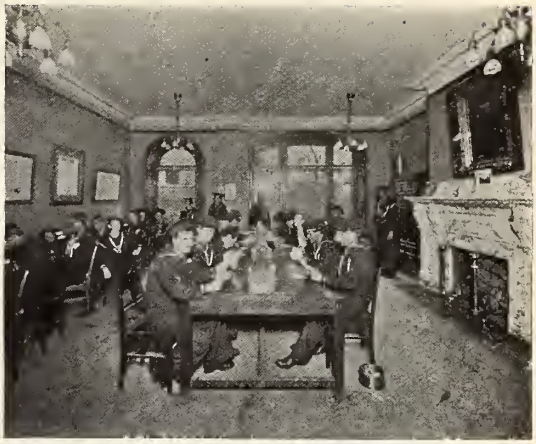
"Some soldiers have returned their book, stating that they have finished it and would like to have another."

"I remember particularly three men who told me that they had been greatly helped in their Christian life by the reading of this literature."

As to the opportunity:

"THE COLPORTAGE LIBRARY books enable us to reach and help men whom it would be impossible to touch in any other way."

"I prevailed on the wagon-master to put on one of the wagons a bag of the COLPORTAGE LIBRARY books; this wagon-master was afterward converted. Our permanent camp was pitched after toilsome marches for a week, at about the center of Indian Territory. It was a very wild country, the nearest town being 50 miles distant, and the soldiers had neither books nor newspapers. The books were read by all from the colonel, commanding, to the last recruit."



CORRESPONDENCE ROOM, NAVAL Y. M. C. A., BROOKLYN, N. Y.

At the present time, when so much publicity is given to the navy especially, will not friends step forward to lend aid that the Gospel in print and in an attractive form may be given to Uncle Sam's soldiers on both sea and land?

A gift of $5.00, for instance, will place fifty well-chosen books in careful hands ready to distribute them in fort, camp, naval station or battleship. Smaller or larger contributions will do a proportionate work, and will be thankfully received. Donations in any bankable form may be directed to A. P. Fitt, superintendent, 250 La Salle Avenue, Chicago, with designation for the ARMY AND NAVY BOOK FUND.

☞Those receiving a sample copy of THE INSTITUTE TIE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

BOOK NOTICES

Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

THE ANALYZED BIBLE, by G. Campbell Morgan.

God surely has endowed Dr. Morgan with the gift of Bible exposition and analysis. One feels after hearing him as if nothing more remains to be said—there is such a naturalness and finish about his outlines and explanations.



The second and third volumes of his comprehensive work on the whole Bible are now ready, giving diagrammatic outlines of each book from Job to Revelation, with enough text to explain the principles of the analyses. Money invested in these volumes will bring large returns in the better understanding of God's Word.

2nd volume—Job to Malachi, 285 pp.; 3rd volume—Matthew to Revelation, 340 pp.; each 8 x 5½ inches, $1.00 net. F. H. Revell Co., New York.

GRACE AND GLORY, by A. Sims.

A volume of "godly counsel and encouragement for waiting, watching hearts." Besides several chapters by the author-editor, there are helpful selections from the writings of Geo. Müller, Mrs. Geo. C. Needham, J. H. McConkey and others. The book is awakening in its message, and incites to holy living.

151 pages, 7½ x 5¼ inches. A. Sims, 5 Simpson Ave., Toronto, Ont. $1.00.

THE CHRISTIAN WORKER'S EQUIPMENT, by F. E. Marsh.

In thirty-four meaty chapters the author treats of nearly every possible phase or condition of the Christian worker's life and walk, under such titles as "The Worker's Authority," "The Worker's Power," "The Worker's Motive," etc. Mr. Marsh, now pastor of the Gospel Tabernacle, New York City, is quite renowned on both sides of the Atlantic for his suggestive Bible readings and addresses at Christian conferences. There are many sermon text and prayer meeting talk suggestions in this helpful volume.

390 pages, 8¾ x 6 inches. Gospel Pubg. House, New York. $1.50 net.

ANOTHER MILE, AND OTHER ADDRESSES, by J. Wilbur Chapman.

These sermons pulsate with an earnest desire to preach Christ. They mingle argument, story, exhortation, and exposition in the charming and convincing manner which Dr. Chapman can master for the exaltation of Jesus and the winning of souls, as well as awakening the believer to the higher Christian life and service. Subjects such as "Knowing the Times," "The Sting of Sin," "Three Reasons for Being a Christian," "Seeking a Man," "Dealing Fairly with God," etc., are treated in the book. Christian workers will find in it great inspiration, help and encouragement, as well as a fund of useful illustrations.—*A. A. P.*

157 pages, 7¾ x 5¼ inches. F. H. Revell Co., New York. 75 cents net.

CHRISTIAN PRINCIPLES, by G. Campbell Morgan.

It is certainly a great privilege to have in book form the able and interesting lectures Dr. Morgan recently delivered in this country. We find in them an intellectuality that is more marked than in others of the author's works, coupled with a deep spirituality, which makes the book all the more valuable.

The author makes a distinction between principles and rules. His discussion of Christian principles deals with matters that are eternal, leaving untouched rules which are things of time. A study of the Christian principles as outlined and enforced in this book will not only establish the Christian reader in his faith, but make

clear many points of deep meanings.—*A. A. P.*

137 pages, 7¼ x 5 inches. F. H. Revell Co., New York. 50 cents net.

SALVATION AND THE OLD THEOLOGY, by Len G. Broughton.

Friday night talks given before the Bible School of the author's church in Atlanta, Ga. The Book of Romans is interpreted in a simple but systematic manner. No reader can lay the book down without realizing that in it is a faithful exposition of Paul's statements concerning the plan of salvation. No philosophy of religion or system of theology is read into the text. The word is taken as it stands, and is made clear by apt illustration and earnest application.—*A. A. P.*

188 pages, 7½ x 5 inches. F. H. Revell Co., New York. 75 cents net.

WINNING THE BOY, by Lilburn Merrill.

During later years more attention has been paid to the winning of children to Christ, and of boys is this particularly true; hence, this timely book is a welcome one. It is not a technical volume, but rather free and unconventional—just chapters out of the experience of a Christian physician with a big, warm heart for the boy. The book contains many helpful suggestions for reaching the heart of boys—especially boys of "the street." Judge Ben Lindsey writes the introduction.

160 pages, 8 x 5 inches. F. H. Revell Co., New York. 75 cents net.

THE UNFOLDING LIFE, by Antoinette Abernethy Lamoreaux. With introduction by Marion Lawrance.

The writer is a practical expert in matters relating to the training and nurture of children, not a theorist: hence a volume from her pen is welcome. As Mr. Lawrance says, the book is well named, well written and well timed. Attention is given to each stage of the unfolding life from early childhood to adolescence. Parents and teachers will here find information and suggestions that may mean ever so much in the welfare of the children under their care.

188 pages, 7¾ x 5 inches. Religious Publishing Co., Chicago. 75 cents net.

THROUGH EYE-GATE TO HEART-GATE, compiled by Henry Pickering.

One hundred original object-lessons, (a page to each lesson), tried and proved by the author and other workers. The illustrations are fine, while separate indexes tell how the lessons can be adapted to special occasions, how to work the lessons, Scriptural subjects and texts.

108 pages, 8½x6½ inches, illustrated. Gospel Publishing House, New York. 50 cents net.

OUR SILENT PARTNER, by Alvah Sabin Hobart.

A recognition of the importance of having right doctrines about the third Person in the Trinity leads men of all positions in the church to study this subject. Here we have a little book by a professor in Crozer Theo. Seminary. Coming from such a source one would naturally expect a technical discussion, but Prof. Hobart, not in a less scholarly but more simple—almost colloquial—style, gives helpful Scriptural studies on the Holy Spirit's "partnership" with believers. Plain, practical truths for everyday Christian life as well as service are given.—*A. A. P.*

160 pages, 7½x5 inches. F. H. Revell Co., New York. 75 cents net.

On Roman Catholic History, Doctrine and Practice.

Following are the titles of several good books, though brief, for those who are unfamiliar with Roman Catholic doctrine, form and history, and who desire to become acquainted with the fundamentals from a Protestant view-point:

The Claims and History of The Roman Catholic Church, by Henry Schutz. Paper, 35c; cloth, 55c.

A Primer of Roman Catholicism, by C. H. H. Wright. Cloth, 40c.

The Double Doctrine of the Church of Rome, by Baroness Von Zedtwitz. Board, 35c.

The Priest, the Woman and the Confessional, by C. Chiniquy. Cloth, $1.00.

All these books may be obtained from the Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.



NOTES AND SUGGESTIONS



Dates Worth Remembering.

June 3, 1905. J. Hudson Taylor died.
June 3, 1879. Frances Ridley Havergal died.
June 9, 1834. William Carey died.
June 22, 1714. Matthew Henry died.
June 30, 1907. Francis Murphy died.

Notes.

Rev. Thomas Lord, the venerable Cong. minister of Horncastle, Eng., has recently celebrated his 100th birthday, and received numerous congratulatory messages, including one from King Edward. Mr. Lord estimates that he has preached over 9,000 sermons.

The Adult Department of the Cook Co. (Ill.) S. S. Association presented the following report at the annual meeting:

	No.	Enrollment
Men's classes	312	7,585
Women's classes	292	6,493
Mixed classes	309	9,149
Total reported	913	23,227

The largest teachers' training class in the world was graduated in Music Hall, Cincinnati, O., April 17 last. The number of graduates was 903, representing a class which met in different sections of the city, under the general direction of Mr. Herbert Moninger, a Sunday school editor and specialist. At least 12 denominations were represented among the students enrolled.

When M. Coillard of the Zambesi Mission was in Rome in 1897, he asked a friend of his early days who had left the Church of Rome whether he ever regretted that abandonment. The emphatic reply was: "Never! In Protestantism I find an open Bible, a personal knowledge of our Lord Jesus Christ, and the forgiveness of sins—these three things I never found in Rome; but I must confess there is one thing in Catholicism which I miss in our Reformation churches, and that is adoration." Said Mr. Coillard: "I miss that too!"

"The First Children's Church" was opened on the north side of Chicago last month by two laymen, one of whom is superintendent and the other clerk. As far as possible the boys and girls who are members will carry out all the functions of the church. In addition to the usual church services there will be clubs and institutional features suitable for young people.

There seems to be a great revival of house visitation work in connection with Sunday school work, many states pushing it to quite an extent. The International Committee at its Louisville meeting appointed a committee of House Visitation. This committee is at work gathering samples of visitation literature, and also in revising the literature of the International office.

The Wesley Guild of Divine Service was organized in England six years ago with the object of reunion between the Wesleyan Church and the Church of England. Among its practices are: reading of appointed lessons, fuller observance of church seasons, larger use of the church prayer book, etc. The originators seem to hold that church ritual is not sufficient cause for loss of union and other things in the Church that are good.

Many effective leaders of our missionary churches in the middle West are now coming into the work from the Moody Bible Institute. Beginning with an evangelistic impulse and a working knowledge of the English Bible, they carry on their theological training by the help of the smaller colleges, correspondence courses and advice from pastors of central churches. Recent changes in polity, which make local associations arbiters of requirements for ordination, put the possessor of a seminary degree and the man who comes into the ministry by some other way more nearly on the same level; and the churches often prefer the man trained on the field to the man trained in the seminary.—*Congregationalist.*



Scene outside "Old Brewery" Mission, Montreal, Can., W. G. Taylor, Supt. Unemployed men crowding the doors on a winter's morning for free bread and coffee.

The Cook Co. (Ill.) S. S. Association, at its annual convention held April 23-25 last, authorized the organization of a new branch of its work—a missionary department—and Mr. L. P. Moore has been elected director of it.

Labor Sunday was observed this year on May 10 by Presbyterian churches throughout the United States. The change in the date from the first Sunday in September was recommended at the last convention of the American Federation of Labor and was adopted by the Presbyterian Department of Church and Labor, of which Rev. Charles Stelzle is supt. Among the topics suggested to the ministers for discussion were:

Is the Church Opposed to Workingmen?
The Mission of Organized Labor.
How the Church and Labor May Co-operate.
Labor's Opportunity in Social and Moral Reform.
Christ's Identification with the Masses.
Christ's Method as a Social Reformer.
Society's Debt to the Toiler.
What Is a Living Wage?
The Value of a Man.
Child Life in Shop and Tenement.
Economic Waste Through Disease.

The Asbury Park (N. J.) Episcopal Brotherhood have been doing good work by conducting a Sunday afternoon service at the Deal Life Saving Station, a mile distant, where there is a crew of about eight men necessarily on duty almost all the time, and consequently deprived of church privileges.

The Christian.

In faith, a *believer* in Christ. "He that believeth shall be saved," Mark 16:16.

In knowledge, a *disciple*. "If ye continue in My word, then are ye My disciples indeed," John 8:31.

In character, a *saint*. "Beloved of God, called to be saints," Ro. 1:7.

In influence, a *light*. "Ye are the light of the world," Matt. 5:14.

In conflict, a *soldier*. "Endure hardness as a good soldier of Jesus Christ," 2 Tim. 2:3.

In communion, a *friend*. "I have called you friends," John 15:15.

In progress, a *pilgrim*. "Strangers and pilgrims on the earth," Heb. 11:13.

In relationship, a *child*. "Children of God," Ro. 8:16.

In expectation, an *heir*. "If children, then heirs," Ro. 8:17.

THE EVANGELISTIC FIELD

Recent Meetings.

H. F. Sayles at Elgin, Ill.

L. E. Coad at Geneva, Ill.

J. H. Cole at Detroit, Mich.

O. A. Miller at Chrisman, Ill.

Abe Mulkey at Nashville, Ark.

C. W. Reeder at Fredonia, Ia.

J. E. Shannon at Marion, Ind.

E. E. Davidson at Castine, Me.

A. B. Hobbs at Mt. Vernon, Ill.

Geo. W. Forman at Corvallis, Oreg.

Frank A. Miller at Ogallalla and Avoca, Neb.

Chester Birch at St. Louis and Kansas City, Mo.

E. H. Edgar at Highmore, S. D. (73 conversions).

W. H. Williams at La Belle, Moberly and Hurdland, Mo.

J. S. Hamilton and J. R. Bursk at Mohall, N. D.

J. W. Mahood at Battle Creek, Mich., and Canton, Ill.

Walt. Holcomb and Edwin R. Smoot at Nashville, Tenn.

M. E. Trotter at Sharon and Philadelphia, Pa., and Chicago.

N. H. Camp and Harry Richardson at Midland and Wallaceburg, Ont.

D. A. MacPhie at Providence, R. I., Antrim, N. H., and Lynn, Mass.

R. W. Jameson and A. H. Clark, men's meetings along the "Soo" line in railroad division towns.

Tom Mackay with the Swedish Mission church and Volunteers of America in Minneapolis, Minn.

Chas. Window at Buda, Ill., Dow City, Ia., Kasson, Minn., Vermillion, S. D., Randolph, Neb., and beginning May 10 at West Concord, Minn., S. H. Jackson assisting at West Concord.

Brief Mention.

Mrs. Booth-Clibborn recently closed a series of very fruitful meetings in Glasgow, Scotland.

Lovic P. Law and party report a most gracious work in Philadelphia. There were about 600 professions.

John W. Erskine and Frank Showers are laboring together in meetings at Plymouth, Wis. There is promise of good success.

Hugh Paton and John Fairley, two Scottish evangelists, have had, of late, continuous engagements for revival work in Australia.

C. F. Barrett, with J. Ritchie Bell, led a very successful series of revival meetings at Albuquerque, N. M., a few weeks ago, resulting in 150 decisions for Christ.

Burke and Hobbs recently held a successful meeting at Flora, Ill., which resulted in 271 conversions. More than 200 persons united with the churches of the town.

J. D. Taylor reports an interesting meeting at Frederic, Wis., where several are accepting Christ every night. He says: "I expect to be kept busy all summer in this northern country."

A denominational publishing concern in the south recently ordered of the Colportage Association 17,000 tracts in one lot. What possibilities of blessing in these leaflets when carefully distributed!

John C. Murphy has been supplying churches and doing what evangelistic work his health would permit the past winter. His plans are now formulating for tent work in Illinois during the summer.

Dan Shannon conducted revival meetings for several weeks during April in the Hammond (Ind.) Baptist Church. There was deep interest and 130 persons accepted Christ. A later meeting was held at Arthur, Ill.

"Closed at Lexington, Ky., with 909 converts. Have been here (Uniontown, Pa.) 16 days and have had 329 professions. Go next to tabernacle built by four churches for meetings at Danville, Ill."—*Chas. R. Scoville.*

The Lyon meetings at Holdrege, Nebr., resulted in nearly 600 conversions. The saloons which had been strongly entrenched for years were driven out by a large majority. A canvass is now being made for funds for a Y. M. C. A. building.

Davis and Mills at Altoona, Pa.

These two energetic workers, with a corps of assistants, conducted a very effective campaign at Altoona, Pa., during the month of April. More than 30 churches united in the work and a tabernacle seating 3,000 persons was put up in only five days' time. Besides the regular services there were meetings for men, women, shop hands, and a special Easter daybreak service. The city and surrounding territory was mightily stirred and a large number of converts resulted, besides great spiritual uplift to the churches.

The Season of D. M. Conn.

D. M. Conn began his evangelistic work the past season at Bethel Pres. Church, Southern, Ill., then went to Bridgeport, Ill. At the next place, Newcastle, Pa., there was a remarkable work of grace, owing to the faithful, earnest work of the pastor. Over 100 adults were baptized and united with the church, besides others by letter, as a result of three weeks' meetings. His next work was in Allegheny (Pa.) U. P. Church and Bloomfield Church, Pittsburg, where God gave him a gracious work among the Scotch-Irish. Later meetings were held at the 1st U. P. Church, Cleveland, Akron and Washington, O.

A. W. Johnson at Taylor, Neb.

Special meetings held by Rev. A. W. Johnson, assisted by Rev. John T. Ellis of Burwell, Nebr., in the Cong. Church, Taylor, Nebr., closed April 19 with 17 professions, and 15 new members were taken into the church. Quite a number of young men decided for Christ during these meetings, this being the first revival ever held in Taylor that has been the means of reaching the young men. In a series of three weeks' meetings at Burwell, Nebr., 31 decided for Christ. "The needs out here in the sand hills of Nebraska are great, and the opportunity for winning souls is still greater."

"Sinners in the Hands of an Angry God," the famous sermon by Jonathan Edwards, may be obtained of the Colportage Association at five cents per copy.

A Christian Workers' Assembly will be held at Ursinus College, Collegeville, Pa., August 14-30 next under the direction of Dr. A. Edwin Keigwin, president of Ursinus College, and evangelist Arthur J. Smith. A strong committee of ministers and laymen of several denominations is projecting this assembly. Collegeville is about 30 miles from Philadelphia on the Perkiomen river, near Valley Forge, in the most beautiful section in eastern Pennsylvania.

C. C. Smith and R. H. Roper at Princeton, Minn.

C. C. Smith and R. H. Roper have recently held a union meeting at Princeton, Minn. The services were held in the opera house, which was crowded from the start. At one meeting for men which filled the hall, one-third of the men present were from out of town. Scores of people were converted. The membership of some of the churches has been doubled as a result of the work. One pastor writes: "It was the greatest thing that ever happened to the churches of this town." These workers are now in a union meeting at Lake Crystal, Minn. Prospects are bright for another victory.

Robt. E. Johnson at White, S. D.

Robt. E. Johnson reports a splendid meeting held recently at White, S. D., a town of 476 inhabitants. A tabernacle (see cut on page 791) seating 640 persons was erected for a three weeks' campaign. At the closing service an audience of 800 people crowded into the building—many driving in for miles. There were 345 professed conversions, including two bankers, some leading business men and a number of entire families. The evangelist writes: "We have been in this state a year and a quarter and at the spring elections this year every town to which we have been, but two, went 'dry' on the liquor question. I give God all the glory, but I do think it a great victory." Mr. Johnson writes from Deadwood, S. D., where he is in a good meeting, J. R. Hemminger and Leonard Wegner assisting. Their next appointment is Clark, same state, where a tabernacle seating 1,500 will be put up.

The Singing Evangelist.

W. D. Wakefield.

The singing evangelist, like the preaching evangelist, has missed that to which God called him when he attracts people to his voice, manner or himself and fails to point them to the cross.

There is a great and growing need for the right kind of Gospel-singers, but we have grown weary of the kind who can only boast of a fine voice without a heart of love behind it and without a Gospel message in it. A singer should no more think of leading a congregation in song or singing a solo without a prayer to God for the guidance of His Spirit than a preacher should deliver his message without such preparation.

He must use common sense in the selection of his song, and then sing it with that sympathy of voice and clearness of enunciation that will open the hearts of the people for the message to follow in sermon, or to impress and foster in their hearts the message that has been delivered. He must so sing that congregation as well as pastor will realize that it is just as impolite and irreverent to giggle and talk and transact business all over the church during his singing as it is during the delivery of the sermon.

He has made a great mistake if he thinks that the singing of his solo is his only important work. There must be that ability to get a hold on the congregation that will make them worship God in song and bring them to see that the "song service" is not to kill time, or the solo to make a noise while the collection is being taken, but that it is to prepare the hearts of saint and sinner for the message of the hour.

To do his best work he must demand a good accompanist and good piano. The average pastor has no idea of the importance of this, and will try to palm off on him a musician who can't play the doxology but whose feelings will be hurt if she doesn't try. Let us pray God to send more true Gospel-singers into the harvest.

Dr. W. J. Erdman taught a weekly Bible class in Philadelphia during May, and addressed a S. S. conference in Lebanon County, Pa.

Rural Evangelization.

C. J. Harlan.

The American Sunday School Union is an important evangelizing agency in the rural districts. Established some 84 years ago for that very purpose, it has been one of the foremost instruments in the hands of God for reaching the unchurched in the remote country communities of every state in the Union.

During its history it has established 118,000 Sunday schools and gathered into them about 6,000,000 teachers and scholars for the study of the Word of God.

Many of its missionaries are not ordained ministers but simply lay evangelists, and yet they have been the means of leading thousands of souls into the kingdom of Christ through their personal work in the homes and the Gospel meetings in the country places. These converts are encouraged to unite with the church of their choice.

A certain community in Waushara County, Wis., which had been without the preaching of the Gospel for more than twenty years, was visited by our missionary, C. W. Curran, who organized a Sunday school with a man from an adjoining neighborhood for supt., there being no Christian in this community. The following year Mr. Curran went back with his tent, and with the assistance of others held a series of meetings which resulted in 82 conversions and the organization of a Baptist church. A neat church building was erected, and this missionary and myself assisted in its dedication last June.

Another community in Adams Co., noted for its religious destitution and where it seemed almost impossible for the Gospel influence to gain a foothold, was reached by a missionary through the planting of a Sunday school, and afterwards by evangelistic meetings which resulted in about 45 conversions and the organization of a Congregational church.

And so we might go on and give similar results accruing to other denominations. Recently I assisted in the services of a Methodist church in a little country village, at which the pastor received 12 new members who were converted in meetings held

by missionaries Davies and Dibble in a country school house about two miles distant, and there are others to follow as a result of the same meetings.

About one-third of the population of the state of Wisconsin live on farms. The foreign immigration into this state last year was 21,215, an increase of 25 per cent over the previous year. Of these 6,078 are farmers and farm laborers, which shows that about 39 per cent of these immigrants settled in the rural districts.

Work Among the Woodsmen.

The Lumberman's Evangelistic Council reports the close of the winter's campaign in the camps of Northern Michigan and Minnesota and most of the Wisconsin camps. The bark-peeling camps of course run all summer and in some parts the lumber camps also, and they desire if possible, to keep at least two Christian workers for these summer camps. The "drive" has not yet opened but will probably start in some parts this week, and they will have at least one man on the "drive," and possibly two.

The chaplains have nearly all left the woods and all feel that it has been a very fruitful winter's work. Each has had some hopeful conversions. Two men whom one chaplain led into the kingdom are taking a correspondence course in Bible study.

Revival at Hancock, Mich.

A remarkable revival has been in progress for some weeks past in Hancock, Mich., with over 250 conversions reported, of which number more than 200 have already been accepted into the Pewabic M. E. Church.

The copper country has never seen such a revival of religion. It was like a repetition of the great Welsh awakening a few years ago. Prayer meetings were held daily in the various mines, with the result that a number of miners were converted while at their work a mile below the surface of the earth.

During one of the meetings a mother asked prayers for her husband, who was a drunkard, and four children. The next night two of her daughters were convicted of their sins and sought divine forgiveness. On the following night her two sons, one 24 years of age, the other 16, came and knelt at the altar. The husband and father had been a slave of drink for more than 30 years, and although he was under deep conviction he resisted the pleadings of the Spirit for several nights. At last he broke down and cried aloud for mercy. A happier man can not be found in Hancock today.

The meetings were in charge of Rev. J. Sidney Gould, assisted by Wm. Steensma as violinist and chorus leader.

Slumming that Pays.

The Bishop of London joined the Church Army in what was termed "a midnight rally to round up drunkards" in the slums of Westminster and Pimlico, one Saturday night in April. About 11 p. m. some 300 Church Army workers gathered in the school room of the Church of St. James-the-Less, Pimlico, where they were joined by the Bishop and his chaplain. The Bishop had discarded his tall shovel hat for a soft one, and also wore a crimson muffler. Outside the schools a procession was formed with the Bishop and a brass band in front, flanked by some 30 torch bearers, while here and there in the procession were banners on which were passionate appeals to drunkards. The band led off with "Onward, Christian Soldiers," and the procession proceeded on a tour through the very meanest of the slums. While those in the procession sang hymns—with addresses at intervals from the Bishop and others, usually outside saloons—numerous energetic scouts, including a number of women, invaded the side streets and the bars, persuading people to join in the procession or "to come and have another drink"—those who accepted being given a cup of tea or coffee. It was not until past 1 on Sunday morning that the procession returned to the church schools, and so many recruits had been gathered that the building could scarcely hold them all. Here the Gospel was again preached, and men were urged to sign the pledge.



The cut shown above represents the "Sunbeam" chorus organized by Mr. Clifton Powers at Mt. Vernon, O., for the Lyon-Powers meetings a few weeks ago. There was an enrollment of 300 boys and girls ranging from 6 to 15 years of age. The work of this children's choir was warmly commended. Mr. Powers stands in the middle of the top row. The court house is shown at the left and the tabernacle for the meetings at the right.

An Open Air Incident.

Wm. Jobusch.

After several hours of desultory reading and study I felt wearied, and decided to take a stroll to the lake. The evening was rather warm—every breeze instead of refreshing one added to the discomfort.

While walking along Chicago Ave. I was attracted by a rather noisy speaker, who seemed quite successful in holding a crowd of several hundred. He and his associates were giving out their usual materialistic conception of God, history and the universe. Being familiar with the literature and logic of this people I hardly ever stop to hear their tale of woe. But my attention was held by a man of sixty with clever speech, leaning over the "stars and stripes," professing to be a citizen of this commonwealth and denying the fundamentals of our constitution. His abuse did not stop at this, but he began ridiculing preachers, insulting God and mocking the Salvation Army. My heart was filled with a desire to say a word or two for Christ. I offered up a silent prayer, asking God to open the way for a testimony if it was His will.

Directly the speaker closed his argument he challenged any one to a ten-minute talk from the platform. "It makes no difference to us," he said, "if you are a judge or lawyer."

There were a few moments of silence. I lifted my heart to God again to prompt me if He desired a testimony. I felt so led, and said to the speaker:

"Give me five minutes out of the ten."

He ignored me at first, but I stepped near the platform and asked him to make good his original proposition. He pretended not to see me. By this time the audience became more interested in me than in the speaker. One of the party, seeing this, stepped up to me and asked what I wanted.

I said: "Give me three out of the ten minutes."

He asked what I wanted to speak about.

"I would like to say a few words in behalf of the Christian socialists."

He said: "We have another speaker, and are anxious to close the meeting."

"This isn't in accordance with the statement of the speaker," I said.

"You had better call next Thursday, then we will give you an opportunity to say a few words," he replied.

A half-starved and dissipated-looking character about 26 years of age with a cigarette in his mouth stepped up to me and said:

"Are you a Republican or Democrat?"

I replied: "I don't belong to either crowd." He then said: "You can't speak tonight, as it's getting too late, and we want to sell some of our literature."

He walked away. The speaker closed his talk after announcing the literature on sale. I jumped on the platform, tapped the speaker on the shoulder and said courteously:

"Will you permit me to speak for a few minutes now?"

"What do you want to talk about?"

"To say a few words to the Christian socialists. If one offensive word is uttered you may pull me off the platform."

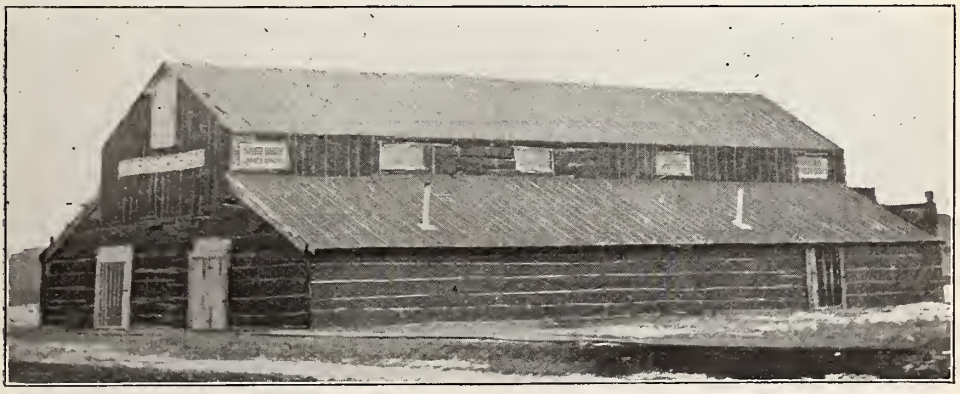
He said: "Go ahead."

"It has been my privilege to have read your *Appeal to Reason* for some months," I said. "It has also been my pleasure to have read the writings of Karl Marx and perused the pages of Mill's *Struggle for Existence*. After meditating upon these writings this most solemn question came to my mind, a question I desire to ask you, a question I would have you ask yourselves: 'What shall it profit a man if he shall gain the whole world and lose his own soul?' This most solemn question came from the lips of One who created heaven and earth. The same voice that uttered this solemn warning said to the laboring man: 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.' Why don't you come?

"In closing I promise to remember you in prayer, asking God to bless you all. There was a time I laughed at the thought of praying, and ridiculed the power of prayer. But since then I have tried and learned differently. If there is an omnipotent God He surely answers prayer. May God bless you!"

I stepped from the platform and waited a few minutes to hear if there would be a reply to my remarks. There seemed to be few books sold, and even less subscriptions taken. There was little or no commotion during the time I testified, though much after. The old gentleman stepped on the platform again and endeavored to say a few words, evidently in reply to me, but he stammered so that I could scarcely understand him. He said that he once went to Sunday school, and that it is not a question about things after death at present, but a case of bread and butter. A young man introduced himself and handed me a membership card to their young people's society. He challenged me to a debate on the religion of socialism. I promised to meet him some time in the future.

The First Methodist Church of Decatur, Ill., received 500 into membership the first Sunday after Mr. Sunday's meetings, baptizing 300, and 300 more the following Sunday. The pastor has districted the whole city into 78 districts, and placed a captain and two assistants in charge of each to look after the new converts and call upon those not yet giving church preference.



TABERNACLE AT WHITE, S. D., ERECTED FOR EVANGELIST R. E. JOHNSON. See page 787.

JUNE

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JULY

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OCTOBER

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Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.



MR. WILL PUGSLEY.

LOCKETT ADAIR June 1-15, Clarksville, Tex.; June 21, Quanah, Tex.; July 12, Alvorado, Texas; July 26, Mesquite, Texas.

HAY BELL—June, Keswick, Ia.; Aug. 1, Holliday and Marshall Mo.; Sept., Otterville, Mo.; Oct., Gunnison, Colo.

CHESTER BIRCH—July 24-27, Lake Orion, Mich.; Aug. 1-10, Winona Lake, Ind.

ARTHUR BROOKS—June, Olean, Mo.; July, New Castle, Pa.

MRS. M. F. BRYNER—June 2-4, Tulsa, Okla.; June 9-12, Cass and Tazwell Co., Ill.; June 18-23, Louisville, Ky.; June 29-July 3, Morganton, W. Va.; July 8-15, Searcy, Ark.; July 18-21, Clear Lake, Iowa; July 21-31, Monteagle, Tenn.

C. C. CASE—July, Chautauqua Assembly, near Cincinnati, O.

J. WILBUR CHAPMAN AND CHAS. M. ALEXANDER — June, rally meetings in England; July 31-Aug. 16 (Mr. Alexander), Northfield, Mass.

L. E. COAD—June, Atlanta, Ill., union meetings.

MAJOR COLE — During Bible conference time: Lake Galilee, Wis; Lake Orion, Mich.; Winona Lake, Ind.; Montrose, Pa.

A. E. CAMERON — May-June, Casey, Ill.; July-Aug., Winona Lake, Ind.

E. E. DAVIDSON--Castine, Me.

G. A. DEFLONE AND A. J. FITT — June, July and August, tent meetings in Kansas.

W. J. ERDMAN—June, Bible conference at Chestnut Level, Pa.; Aug., Montrose, Pa.

E. O. EXCELL—June 2-4, Vincennes, Ind.; June 9-11, Toledo, Ohio; June 18-23, Louisville, Ky.

P. M. FITZGERALD—June 1-15, Smithville, Texas.

A. C. GAEBELEIN—June 27-July 5, Sea Cliff (L. I.) Bible Conference.

ANNA GLEASON AND ELIZABETH MERRITT—June, Vincent, Iowa.

L. B. GREENWOOD — June, Pittston, Pa.; June-Sept., New York City.

JOHN S. HAMILTON — May 31 - June 21, Cooperstown, N. D.

W. E. HARLOW—May 15-June 15, Winder, Ga.; Aug., Enfield, Ill.; Sept., Shreveport, La.; Oct., Ft. Morgan, Colo.; Nov., Chicago Heights, Ill.

C. R. HAUDENSCHIELD — May 13-June 7, Tacoma, Wash.

HENDRICK AND CARTER—May 23-June 13, Waggoner, Okla.; San Angelo, Tex.; Santa Anna, Tex.

E. R. HERMISTON—June, Nampa, Idaho.

R. W. JAMISON AND A. H CLARK—July, Bismarck, N. D., union meetings.

R. E. JOHNSON AND PARTY—May 30, Clark, S. D.

ROBERT L. JONES—Gilroy and Santa Maria, Calif.; Oct., Albany, N. Y.

MARION LAWRANCE — June 4, Vincennes, Ind.; June 10, Toledo, Ohio; June 11, Albany, N.Y.; June 18-23, Louisville, Ky.; June 30-July 2, Portage la Prairie, Man.

G. K. LITTLE AND WIFE—Greencastle, Pa.

LOVIC P. LAW AND PARTY—May 17, Newport, Ark.; June 14, Harrison, Ark.; July 5, Gallatin, Mo.; July 30, Brunswick, Mo.

OSCAR LOWRY AND GEO. MOODY—May 10-June 7, Amboy, Minn.; Sept. 13-Oct. 11, Huron, South Dakota; Oct. 18-Nov. 15, Rockwell City, Iowa; Nov. 22-Dec. 20, Watertown, So. Dakota.

M. H. LYON AND CLIFTON POWERS—June 7-July 5, Concordia, Kan.

H. L. MAXWELL—July 31-Aug. 9, Battle Ground (Ind.) Camp Meeting; Aug. 24-28, Greencastle, Ind.; Sept. 7-11, Crawfordsville, Ind.

FRANK MCCARTY AND WIFE—June, Sedro Wooley, Wash.

FRANK A. MILLER—June, Fredonia, Kan.

O. A. MILLER—June 8, Ritchie. Ill.

R. M. MONTGOMERY—June, Kokomo, Ind.

ABE MULKEY—June 5, Stillwater, Okla.; June 19, De Leon, Tex.; July 3, Matador, Tex.

FRENCH E. OLIVER--June, Ellsworth, Kan.

HENRY OSTROM AND JOHN P. HILLIS—May 28-June 14, Pittston, Pa.; Aug. 23-30, Ocean City, N. J.; (Mr. Hillis) June 29-July 5, Lake-

side, Ohio; July 6-12, Franklin, Ohio; July 13-19, Moundsville, W. Va.; July 20-26, Minneapolis, Minn.; July 27-Aug. 2 Lake Geneva, Wis.; Aug. 3-9, Winfield, Kan.

W. C. PEARCE—June 3-5, Little Rock, Ark.; June 9-11, Fremont, Neb.; June 18-23, Louisville, Ky.; June 29-July 1, Marshalltown, Ia.; July 2, 3, Pittsburg, Pa.; July 16-18, East Greenwich, R. I.; July 20-22, Ocean Park, Me.

J. R. PRATT—May 14-Aug. 14; Binghamton, N. Y.

E. B. PRATT—June, Abilene, Kans.; July, David City, Nebr.

C. F. REED AND C. C. GRANT—July, Laney, England; Aug., New Castle, England.

C. M. REEDER—June, Columbus Jct., Ia.

M. S. REES—Aug. 6-15, Evangelistic Institute and Camp Meeting, Lancaster, Ohio.

J. W. REYNOLDS—May 31-June 21, Collingswood, N. J.

H. H. ROTTMAN—April 1-July 30, Sturgeon Bay, Kewaunee, Green Bay, New London, Clintonville, Shawano, Weyauwega, Appleton, Neenah, all in Wisconsin; Aug. 4-21, Green Lake (Wis.) Bible Conference.

DAN SHANNON—June, Assumption, Ill.; July, Bourbon, Ill.

J. E. SHANNON—May 24-June 17, Jennings, La.; June 18-23, Louisville, Ky.; July, tent meetings at Marion, Ind.

E SMILEY—June-July, union tent meetings at Trinidad, Colo.; Hartley, Ia.; Winthrop, Ia.

C. C. SMITH AND R. H. ROPER — June, Wadena, Minn.

WM. SUNDAY—May-June 10, Sharon, Pa.; Sept., Boulder, Colo.; Oct., Jacksonville, Ill.

T. A. SWORD—May-Sept., Polo, Ill.

B. S. TAYLOR—June 1, Winona, Ill.; June 15, Depauville, N. Y.; July 18, Wilmington, N. Y.; July 31, Mooers, N. Y.; August 13, Wellsville, Ohio; Aug. 25, Georgetown, Pa.; Sept. 5, Cumberland, Md.

CAPT. J. D. TAYLOR—May 19-June 7, New Richmond, Wis.; June 9-30, Ubet, Wis.

R. A. TORREY—June 11, Chestnut Level, Pa. (ministers' retreat); July 5, 12, Fifth Ave. Pres. church, N. Y.; July 24-Aug. 2, Lake Orion, Mich.; Aug. 9, 16, Ruggles St. Bapt. church, Boston, Mass.; Aug. 10-15, Northfield, Mass.; Aug. 21-30, Montrose (Pa.) Bible conference.

MELVIN E. TROTTER—June 15-16, Lake Geneva, Wis.

G. H. WILLIAMS—July 5, Lacon, Ill. Union meetings.

W. H. WILLIAMS June 7-22, Carson, Iowa.

Forthcoming Conferences, Etc.

BETHANY PARK (Ind.) ASSEMBLY:
Bethany Park National Institute, July 28-August 6. L. L. Carpenter, Secretary, Wabash, Ind.

CHAUTAUQUA SUMMER ASSEMBLY, Chautauqua Lake, N. Y., July 2-August 30. Percy H. Boynton, Sec., Hyde Park, Chicago.

CONGREGATIONAL SUMMER ASSEMBLY, Frankfort, Mich., July 29-Aug. 19.

DESPLAINES (ILL.) CAMP MEETING, July 15-27. John S. Date, Sec., 525 Poplar Ave., Austin Sta., Chicago.

FIRST CONG. STATE BROTHERHOOD CONVENTION, Peoria, May 27, 28.

GREEN LAKE (Wis.) BIBLE INSTITUTE, Aug. 5-23. Rev. H.W. Kellogg, Sec., Delavan, Wis.

GROVE CITY (PA.) BIBLE CONFERENCE, July 30-Aug. 9. Rev. I. C. Ketler, D. D., Sec.

HIAWATHA LAKE (Ohio) ASSEMBLY, July 21-Aug. 2. Rev. C. J. Rose, Sec., Mt. Vernon, Ohio.

INTERNATIONAL CONVENTION OF BAPTIST YOUNG PEOPLE'S UNION, Cleveland, O., July 8-12. Rev. C. A. Brooks, Sec., Prospect Ave. and East 16th St., Cleveland, O.

INTL. S. S. CONVENTION, Louisville, Ky., June 18-23. Marion Lawrance, Sec., 140 Dearborn St., Chicago.

KESWICK (ENG.) CONVENTION, July 19-27.

LAKE GENEVA (WIS.) S. S. CONFERENCES:
For Officers and Teachers of Elementary Grades, Aug. 17-22. Intermediate Conference, Aug. 24-26. Adult Conference, Aug. 28-31. Teacher Training Conference, Sept. 1-5. Geo. F. Zaneis, Sec., 803, 140 Dearborn St., Chicago.

LAKE ORION (Mich.) BIBLE CONFERENCE, July 24-Aug. 2. Rev. P. V. Jenness, Sec., Kirkwood, Mo.

MILDMAY (London) CONFERENCE, June 23-25.

MONTROSE (PA.) BIBLE CONFERENCE, Aug. 21-30. Rev. J. M. McInnis, Sec., Montrose, Pa.

NORTHFIELD SUMMER CONFERENCES, East Northfield, Mass. A. G. Moody, Sec.
Student Conference, June 26-July 5. Young Women's Conference, July 7-15. Women's Home Missionary Summer School, July 16-20. Summer School for S. S. Workers, July 18-25. Summer School for Women's Foreign Missionary Societies, July 21-28. General Conference for Christian Workers. July 31-Aug. 16.

NORTHLAND BIBLE CONFERENCE, Mellen, Wis., July 8-Aug. 2. J. G. Buswell, Sec., 640 Lumber Exchange, Minneapolis, Minn.

OCEAN GROVE (N. J.) CAMP MEETING, Aug. 28-Sept. 7.

PENNSYLVANIA BIBLE CONFERENCE, Eagles Mere, Pa., July 2-11. E. B. Buckalew, Sec., Calder Bldg., Harrisburg, Penna.

SEA CLIFF (N. Y.) BIBLE CONFERENCE, June 27-July 5. Rev. A. C. Gaebelein, Sec., 80 Second St., N. Y. City.

SILVER BAY (Lake George) SUMMER CONFERENCES:
Y.W. C. A. (Student), June 20-30. Y.W. C. A. (City), July 2-13. Young People's Miss'y Movement (S.S.), July 15-24. Young People's Miss'y Movement (Regular), July 24-Aug. 3. Y. M. C. A. Vacation Institute, Aug. 4-31. Boys' Conference, Sept. 1-6.

(*Continued on page 799.*)

The Moody Bible Institute

Pressing Needs.

In 1889 the main building of the Institute was only three stories in height, and at that time all the rooms were not fully occupied, including the offices and the music studios. In 1892 two additional stories were added to the structure. With the development of the Music department the number of rooms required for this alone was sixteen. A four-story building at 229 LaSalle Avenue was rented in 1906, when all the music studios and practice rooms were moved to this building. Within the past year a building at 260 LaSalle Avenue was rented, and this has been full all winter and we were unable to house all the men students. With the growth along other lines the congested conditions of the offices has long been such that the most efficient work has not been accomplished. No one could enter the present offices without clearly recognizing that an Administration Building is a necessity.

We trust that the time will not be far distant when money will be forthcoming not only to meet the needs for a new Women's Building but also for an Administration Building and dormitory accommodation for the men.

Winter Term Graduates.

The graduates of the winter term, which closed April 30, are as follows:

Carl Ferdinand Bruhn, Sidney B. Pinney, Arthur Wilson Hoffman, Bertha A. Steinberg, Eva Roberta MacPhail, Lillian Eugenia Tench, Cbella Grace McSparron, D. Morris Weed.

There were brief graduating exercises at noon on May 12, when Dr. Evans made a short address and presented the diplomas. Mr. Pope offered prayer and Miss McSparron spoke on behalf of the women graduates and Mr. Pinney for the men.

Mr. Pope is scheduled to give a course on "How Jesus Dealt with Individuals" at the Eastern School of Methods for S. S. Workers at Pocono Pines, Pa., August 4-14.

From Our Donors.

From an Eastern merchant.

"I am pleased to hear that the good work is still going on, and often think of the reply my dear friend, Mr. Moody, made me at one time when I asked him what would become of his schools after he was taken away. His reply was that if it was God's work it would go on and prosper, but if it was the work of D. L. Moody it would be a failure. We can see it is God's work."

In spite of hard times.

"In spite of the hard times I send you the enclosed check in response to your appeal, with the wish that I could do much more."

The privilege of co-operation.

"I wish I could make my subscription more, but I consider it a privilege even to be allowed to subscribe this small amount. It is a privilege to add a little in supporting an institution which is engaged in teaching God's truth."

A Chicago appreciation.

"I am very glad to hear about the great and increasing success of the Moody Bible Institute. It is a great power for good in the city."

From a Chicago merchant.

"We take pleasure in handing you herewith a check to the Institute order, which we trust will be but one of many which will help you to what you may be needing for the conduct and further development of the work. Please accept our good wishes to this end."

From a Brooklyn pastor.

"I have pleasure in sending you my check to help on your good work. I believe in the Institute. I have always marked with much satisfaction and thanksgiving the sane and progressive policies on which you prosecute your work."

Mr. Fitt, while east on vacation, spoke several times at the Northfield Cong. Church, and at the Mt. Hermon Church.

Personalia—Men.

The Union Baptist Church, Burke, S. D., was dedicated May 3 last. W. C. Garberson is pastor.

Geo. W. Forman will be platform manager for the Texas State Chautauqua Ass'n this summer.

E. V. Andrews has had articles describing his early experiences in China in two recent numbers of *China's Millions*.

Ira D. Halvorsen has taken charge of Vernon Center (Minn.) Baptist Church, with an outstation at Good Thunder.

J. D. Stentz, who has been spending a year in musical study, will rejoin Rev. Milford H. Lyon next fall for evangelistic work.

A. W. Johnson was ordained to the Gospel ministry by the Loup Valley Association of Cong. churches at his church in Taylor, Nebr., on April 24.

Wade Pinckney, formerly of Pittsford, Mich., has accepted a call to the pastorate of the Cong. church at Hudson, S. D., and is already on the field.

H. McEwen, formerly of Osnabrook, N. D., has received an unanimous call to the Presb. church at Galesburg, N. D., and is now on the new field.

Edw. Bendon, Shichiro Kikuchi, and B. Frary, three B. I. boys are at present studying in Shurtcliff College, in Upper Alton, Ill. Kikuchi graduates this year.

A. V. Marsh, St. Anne, Ill., conducts a Bible class in synthetic study at the Baptist church of which he is pastor there. Already they have completed the Old Testament and Gospels and report "very refreshing times" as a result of their study.

Frank Dyer has resigned the pastorate of the Waveland Ave. Cong. Church, Chicago, where he has been so successful, to accept a call to the secretaryship of the Cong. Brotherhood. This new work will not take him away from Chicago, at least for the present, as a place of residence. He has our best wishes.

E. E. Test, pastor Mayflower Cong. Church, Englewood, Colo., requests the prayers of the Institute and other friends that a debt of $115 resting upon the church and other needed finances for enlarging the work may be raised this summer. The location seems to be a strategic one, and the attendance and interest are good.

Kameji Komuro has recently taken the pastorate of a church at Akashi, a large field, having an Agricultural school, a Normal school for females and many large factories, 13 miles west of Kobe. There is only one church and one mission in a population of about 25,000. Komuro asks for prayers on behalf of himself and Japan.

Jos. E. Kirkwood, an Am. S. S. Union missionary for Jefferson and Clearfield counties, Pa., reports for the year ending April 1, 1908, he has organized 11 schools; aided 25 others; formed 1 young people's society and 1 Bible class; started 3 prayer meetings; visited 600 homes and distributed 653 Bibles and testaments. He gave 160 evangelistic addresses and 85 persons professed conversion.

B. B. Sutcliffe, pastor Hyde Park Presb. Church, St. Joseph, Mo., has been elected moderator of Upper Missouri Presbytery for the present term. Three young men have come from his church to the Institute, and three more of his young people are expected to enter in September, one—a young woman—having already been accepted by the Presb. board for missionary service on an eastern field. A mission study class and personal workers' band, organized within the church, are doing well. An energetic open air campaign is proposed for the coming warm months.

Ben P. Harris is still located at Rosario, Argentine Republic, where he supports himself by teaching music and gives the most and best of his time to the Lord's work. Nearly every Saturday or Sunday he also goes to a country point where a Christian man erected a Union Hall, attached to his house, for the preaching of the Gospel. Frank Krieger is located at San Nicolas, a town of 15,000 inhabitants not far from Rosario, which is a town of 200,000 inhabitants, next in size to Buenos Ayres. Mr. Harris wonders if there are any other Institute students in the Argentine.

Live the "white life" today. It will assure you of no "blue" tomorrows, Mondays not excepted.—*M. W. G.*

Second Bible Reading Contest.

To promote intelligent and consistent public reading of the Scriptures (Ezra 8:1-8) a second contest will be held under the following conditions for money prizes again kindly contributed by Rev. Ralph Atkinson, a former student:

(1) The contest shall be open to all students, men and women, who shall have completed at least a year in the Institute.

(2) Selections shall be limited to not less than twenty and not more than thirty verses from any portion of the Scriptures.

(3) Contestants shall select their own passages, filing reference to the same with Dr. Gray at least two weeks before the contest.

(4) Three cash prizes shall be given, viz.: first, $10; second, $6; third, $4. In case of a tie, prizes are to be divided equally.

The contest will be held in August, on a date to be announced later.

Personalia—Women.

Miss Eleanor Stafford Millar is assisting in the work of the Y. W. C. A. at Lowell, Mass.

Miss Angie W. Taylor has been holding Bible classes at Littleton College, Littleton, N. C.

Miss Grace Saxe gave some Bible lectures at Hephzibah House, New York City, last month.

Miss Ellen M. Shanklin, who has been teaching school this past winter, expects to go out to Africa under the United Brethren Board in June.

Miss Helen Taylor has been accepted by the Presb. Board for Korea and expects to go out in September, first, however, attending the meeting for out-going missionaries in New York early in June.

Mr. Fitt spent Sunday, April 19, at Milwaukee, giving his stereopticon address on "Moody in Chicago," in the Y. M. C. A. in the afternoon and speaking at the City Rescue Mission (U. V. Sillaway, Supt.) in the evening.

Dr. Gray at Sheffield.

Dr. Gray had a fast passage to England on the *Lusitania*.

He reports his first meeting at Sheffield as not very well organized, and suffering in consequence. But he was much cheered by reports of blessing from his meetings there last year. One young man converted at that time has been conducting a mission on his own account almost ever since, and has been much used in winning souls. He is now awaiting guidance concerning the foreign field.

Another was so stirred as to the value of Bible study and introduced it with such success in his town, that the effect there has been described as a "new Acts of the Apostles."

Miss A. Helen Rose contributed to the interest of the meetings by Gospel Solos sung with spiritual unction.

Dr. Gray next held meetings in the large new Tabernacle at St. George's Cross, Glasgow.

Union Bible Class in Chicago Avenue Church.

The interest and attendance at the Union Bible Class, despite the spring weather and the problem of moving, has kept up well.

The 4 o'clock hour during the month of May was conducted by Mr. E. A. Marshall and the 5 o'clock hour by Mr. Harry Monroe, of the Pacific Garden Mission. A song service at 6:30 was conducted by Mr. C. H. Coultes, while at 7:00 o'clock Mr. Hunter conducted his exposition of the Sunday-school lesson. Dr. Elmore Harris, of Toronto, spoke on the first Saturday, Dr. Evans on the second, and Dr. Dixon on the remaining Saturdays.

The home prayer meetings held weekly in the different parts of the city now number twenty. The original hope that there might be some on each night of the week has been realized with the exception of Wednesday.

Through the courtesy of a friend a large number of tracts was given to the class. A special appeal was made to those who had never distributed tracts to take a hundred and give them out. Many did this, with encouraging results.

Miss Dorothy Evans.

Both students and faculty were saddened by the sudden bereavement that overtook Dr. and Mrs. Evans in the home-going of their eldest child and only daughter, Dorothy, on April 28. Spinal meningitis was the cause, resulting from a fall at roller skating a fortnight previous.

Dorothy was over 13 years old, bright, unselfish, lovable, because more mature than usual in Christian experience.

The funeral service was held in the College Church at Wheaton, Ill., of which Dr. Evans is pastor. President Blanchard of Wheaton College was in charge, with Mr. Fitt assisting. Mr. Gaylord and Mr. Hunter served as pall-bearers. A quartette composed of Mr. Marshall, Mr. Young, Mr. Miller and Mr. Lee, assisted with selections.

The students tendered to Dr. Evans the following resolution of sympathy:

"Having learned with deep sorrow that our Heavenly Father has in His all-wise love taken from you your cherished daughter, Dorothy, we, the student body of The Moody Bible Institute, feeling your loss is our loss, extend our deep and heart-felt sympathy in this time of great sorrow. What we have learned of her gentleness, sweetness and faith has been an inspiration to us and will make her memory a blessing, who being dead yet speaketh. Deep as our sorrow is, we fully realize the greater anguish of those whose lives were daily brightened by her sweet personality, and we commit you and your family to the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble by the comfort wherewith we ourselves are comforted of God."

The grief and sorrow of separation are relieved by acquiescence in God's will and the confidence of reunion when Lord Jesus comes again.

Mr. John R. Mott, associate general secretary of the Intl. (Y. M. C. A.) Committee addressed the students most helpfully at the 11 o'clock hour on May 7. His subject was "How to Make Jesus Christ Real in Life and Experience."

Born.

To Mr. and Mrs. E. L. Reiner, a daughter, at Chicago, March 5, 1908.

To Mr. and Mrs. W. S. Elliott, a daughter, Eleanor Ruth, at Indianapolis, Ind., May 1, 1908.

Died.

Thomas Wainwright, better known to Christian Endeavorers as "Uncle Tom," passed away in Washington, D. C., April 24, 1908.

Miss Mamie Haines, May 13, 1908, at the home of her mother, Stanford, Ill. Miss Haines was one of the secretaries of the Nebraska State S. S. Association and a most efficient primary department worker.

Rev. Dr. Morgan Dix, for more than 45 years the rector of Trinity Church, New York, died on April 29, aged 81 years. He preached for the last time on Easter Day in Trinity Church. Rev. William Thomas Manning, D. D., until now the assistant rector of Trinity Parish and vicar of St. Agnes' Chapel, succeeds Dr. Dix in the Trinity pulpit.

Briton Corlies, M. D., March 20, 1908, in Philadelphia, Pa. Dr. Corlies, a student here in '91-'92, and later a graduate of the Medico-chirurgical College of Philadelphia, served ten years in West China, under the American Bapt. Missionary Union. He had established an industrial school for boys on the field, which had begun to achieve splendid results; superintended the medical work at Yachow, and in 1906 secured the completion of a substantial new hospital. His efficient missionary work and consecrated life is highly commended.

Two Conferences at the Moody Church.

As the June TIE goes to press two special gatherings are in progress at the Chicago Ave. Church. The first (May 21 and 22) is the annual convention of the Natl. Christian Association; the second (May 26, 27), a Christian Workers' conference for open air and summer work. Further particulars will be given in the TIE and *Moody Church Herald.*

THE INSTITUTE TIE

A MONTHLY MAGAZINE

FOR THE PROMOTION OF BIBLE STUDY AND CHRISTIAN SERVICE

Published on the first of each month by The Moody Bible Institute

R. A. TORREY, JAMES M. GRAY, *Editors-in-chief*
A. P. FITT, *Managing Editor*
WM. NORTON, *Bus. Manager*

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Entered as Second-Class Matter, Nov. 15, 1900, at the Post Office at Chicago, Illinois, under Act of March 3, 1879.

Kindly watch the label on the wrapper of your TIE. It indicates the date of expiration of your subscription.

Subscribers knowing book stores or news agents in their vicinity to whom it might be advantageous to send a supply of the TIE each month for sale, are invited to advise this office. The management will be obliged.

Another suggestion! Kindly send us the name and address of some eligible person in your community likely to become an agent for the TIE, and *we* will write him, presenting particulars in detail.

Again! If you have room in your letters or other mail to slip in a TIE circular (prospectus) we will gladly send you a package of such printed matter for that sort of "missionary" work. Somebody may bless you for calling to their attention a magazine like this.

We desire to get an agent for our magazine in every church and community. Ladies and others who can give even a limited time to such work at their own convenience are invited to correspond with the business manager.

Most back numbers of the TIE are out of print. We are asked continually to supply them as separate copies, or to "date back" a subscription to include them. Don't miss the good things in current issues by delaying your subscription. Subscribe or renew *now!*

Pastors and Sunday school teachers, Bible teachers and others who will cooperate in getting subscribers will be sent free sample copies and subscription blanks on application to the business manager. Doubtless many will be adopting Dr. Gray's or Dr. Torrey's courses in Bible classes Since the magazine is no one's personal property but a branch of the Institute's activity, we feel free to seek the cordial cooperation of friends and assure them that it will be welcome.

A good friend in Baltimore, in renewing his subscription, writes as follows: "I enclose $1.00 for THE INSTITUTE TIE. *It has some of the fine gold veins running through it—the Moody mines.* His footprints I wish to follow whenever and wherever I see them. *It makes Mr. Moody's work come closer to me day by day.* I once heard him remark: 'Some morning you will pick up the paper and read that D. L. Moody is dead. Don't you believe it! D. L. Moody will then be more alive than ever!' How true that is!"

The circulation of this issue of THE INSTITUTE TIE is 7,000 copies.

WHERE TO GET WHAT YOU WANT

Three line mention under this heading, one year, $3.00; six months, $2.00—the minimum charge.

Blackboards, Cradle Rolls, Birthday Banks and Honor Rolls. W. H. Dietz, 95 Dearborn St., Chicago.

Choir Music. Lorenz Pub'g Co., Dayton, O.

Church and S. S. Goods. "Has 'em for less." American Blackboard Co., 1516 Locust St., St. Louis, Mo. Send for catalogue.

Half-Tone Engravings and Electrotypes. Jos. H. Barnett & Co., 334 Dearborn St., Chicago. Telephone Harrison 1389. Mail orders promptly filled.

Tracts and Wall Mottoes. Gospel Pub'g House, 54 West 22d St., New York City.

Mr. Moody's Book Funds.

The following contributions have been received from Apr. 14, 1908, to May 14, 1908. inclusive:

Prison Book Fund:

Mrs. O. H. B., Ill.	$ 1.00	J. H. P., Iowa	.25
P.W.C., Ohio	5.00	Preshy. C. E. of the 1st P.Ch., Ill.	1.00
D. T., Ohio	2.00	A. L., Can.	1.00
M. R. C., N. Y.	2.00	Mrs.C.J.R., Mass	1.00
W. E. B., N. Y.	1.00	Dr.W.T.M., Colo	2.00
Mrs.E.C.R., Conn	10.00	J. M. A., N.Y.	2.00
H. N. M., Pa.	10.00	Mr.&Mrs.J.D.B., Mass	5.00
C. R. N., Conn.	1.00	Mrs.M.E.W., Ca.	2.00
I. H. B., Mass.	2.00	S. E. H., N. Y.	1.00
Mrs. J. T., Ohio	2.00	N. W., S. Dak	2.50
Mrs. J. B. S., Ill.	1.00	Mrs.M.E.M., Md.	5.00
A. M., Cal.	1.00	E.S.M., N. Y.	2.50
R. R. R., Mass.	5.00	Mrs. Wm. R., Ill.	1.00
Mrs.L.C.A., Mass	5.00	J. D. L., Ind.	2.00
Mrs.F.A.A., Mass	2.00	J. L. K., N. Y.	5.00
E. A. W., D. C.	10.00	F. A. B., Wis	1.00
C. W. C., Wis.	1.00	L. A. H., Colo	5.00
L. G. F., Mich.	1.00	M. C., Mich	2.00
Mrs. M. R., Ill.	1.00	M. E., Ohio	1.00
Mrs. A. E. W., Ill.	.50	Mrs.M.D.E., Wis	2.00
T. R. F., Ky	1.00	V. A. F., Ohio	2.35
H. M. R., N. Y.	10.00	M. L. S., Ky.	1.00
R. H., N. Y.	5.00		
A. G.V., N. Y.	5.00		
C. R. W., Pa.	5.00		
Mrs.M.J.R., Ohio	3.00		$140.10

Army and Navy Book Fund:

Mrs. E. F. S., for the W. C. T. U. of F. R., Mass	3.50	
E. P. F., Mich	.50	
C. F., Ill.	9.90	
Mrs. G. C. Y., N. Y.	1.00	
Mrs. S., Ill.	1.00	
Mrs. M. F. W., Conn	2.56	
		18.46

Alaska Book Fund:

Mrs. R. H. A., N. J	10.00	
Mrs. E. P. M., Ga	1.00	
		11.00

Fire Station Book Fund:

A. D., N. Y.	3.00	
Mrs. C. E. S., N. Y.	5.00	
		8.00

Spanish "Way to God" Book Fund:

A. T. S., Ill.	2.50	
Mrs. M. F. W., Conn	3.10	
		5.60

Lodging House Book Fund:

Mrs. M. F. W., Conn 3.50

Miners' Book Fund:

Mrs. M. F. W., Conn 13.00

Mountain Book Fund:

Mrs. M. F. W., Conn 1.86

Seamen's Book Fund:

Mrs. M. F. W., Conn ..... .98

Africa Book Fund:

Mrs. E. P. M., Ga 1.00

Fifty Temperance Tales (COLPORTAGE LIBRARY, No. 22) will make an excellent gift book for Sunday-school teachers to present to scholars or read from on Temperance Sunday—June 28. 128 pages, neatly bound in paper, 15 cents.

International S. S. Lessons.

JUNE.

7. Jesus Appears to the Apostles. John 20:19-31 Commit vs. 19, 20. Golden Text: John 20:28.
14. The Risen Christ by the Sea of Galilee. John 21:1-25. (John 21:12-23). Commit v. 15. Golden Text: Matt. 28:20.
21. Review. Read 1 Cor. 15:1-20. Golden Text John 20:31.
28. Temperance Lesson. Ephesians 5:6-20. Commit vs. 15, 16. Golden Text: Ephesians 5:18.

JULY.

5. Israel asks for a King. 1 Sam. 8. Commit vs. 19, 20. Golden Text: Prov. 8:15.
12. Saul Chosen King. 1 Sam. 9, 10. Commit v. 24. Golden Text: 2 Sam. 23:3.
19. Samuel Warns Saul and the People. 1 Sam. 12. Commit vs. 23, 24. Golden Text: 1 Sam. 12:24.
26. Saul Rejected by the Lord. 1 Sam. 15. Commit v. 22. Golden Text: Josh. 24:24.

Christian Endeavor Topics.

JUNE.

7. Songs of the Heart. VI. What is true penitence? Ps. 51. (Consecration meeting.)
14. How to choose a life-work. 1 Kings 3:5-15.
21. How to get and keep a situation. Gen. 39:1-6; 41:38-44.
28. Foreign missions: Henry Martyn, and missions in India. 1 Cor. 2:1-16.

JULY.

5. Songs of the Heart. VII. Longings and satisfactions. Psalm 63. (Consecration meeting.)
12. Character and courtesy. 1 Pet. 3:8-12.
19. Temperance meeting. How to promote total abstinence. Gal. 5:16-24.
26. Home missions: The home-mission school-house. and what it does. 2 Chron. 17:1-9.

Forthcoming Conferences, Etc.

(*Concluded from page 793.*)

STUDENT (Y. M. C. A.) SUMMER CONFERENCES: East Northfield, Mass., June 26-July 5. John A. Addison, Sec., 3 W. 29th St., N. Y. City. Niagara-on-the-Lake, Ontario, June 19-28. Frank V. Slack, Sec., 3 W. 29th St., N.Y. City. Lake Geneva, Wis., June 12-21. A. J. Elliott, Sec., 1013 Association Bldg., Chicago. Montreat, N. C., June 12-21. W. D. Weatherford, Sec., 606 Highland Ave., Atlanta, Ga. Cascade, Colo., June 13-21. Neil McMillan, Sec., 1013 Association Bldg., Chicago.

SUNDAY SCHOOL SUMMER CONFERENCES AND SCHOOLS (not mentioned above):

June 29-July 3. Pittsburg, Pa.
July 6-11. Morgantown, W. Va.
July 6-13. Asbury Park, N. J.
July 8-15. Searcy, Ark.
July 11-18. East Greenwich, R. I.
July 13-21. Port Dover, Ont.
July 18-24. Clear Lake, Ia.
July 22-30. Barrie, Ont.
Aug. 2-16. Knowlton, Quebec.
Aug. 4-14. Pocono Pines, Pa.
Aug. 7-14. Winona Lake, Ind.
Indiana, Vincennes, June 2-4.
Ohio, Toledo, June 9-11.

WINONA BIBLE CONFERENCE, Winona Lake, Ind., Aug. 16-25. Rev. Parley E. Zartmann Sec., 518 Witherspoon Bldg., Phila., Pa.

Dr. Torrey's Studies.

(*Concluded from page 774.*)

right? Are *you* sure that Jesus is the Christ, the Son of the living God?

What did Jesus say of one of the twelve? What did He mean by saying that Judas Iscariot was a devil? (13:2; 8:44; 13:27; Acts 13:10; 1 John 3:8.) Did He ever call any one of the other disciples a devil? (Matt. 16:23.)

CLASSIFICATION OF TEACHINGS:

1. *The Father.*
   Living, source of all life, sent the Son, 57; gives to man to come unto the Son, 65.
2. *Jesus Christ.*
   (1) What He was:
   Divine, Son of the living Father, knew men's thoughts, pre-existent, 60-64, 69, 71; human—had flesh and blood, 54, 55, 56; Son of man, 54, 56, 62; subordinate to, lived by, sent by the Father, 57; the Christ, 69; the true bread that came down from heaven, 58.
   (2) His relation to man:
   No life can be had except through Him, 53; every one who eats His flesh and drinks His blood has eternal life, 54; His flesh true meat and His blood true drink, 55; He dwells in the one who eats His flesh and drinks His blood, 56.
   (3) What He did:
   Taught in the synagogues, 59; imparted eternal life to those who fed upon Him, 58; knew men's thoughts, 61, 64, 70, 71; chose the Twelve, chose a devil among the Twelve, 70; spoke words of eternal life, 68; ascended again to the Father, 62.
   (4) What He will do:
   He will raise up at the last day every one who eats His flesh and drinks His blood, 54.
   (5) How He was treated:
   Murmured at by many of His disciples, 60, 61; betrayed by one of the Twelve, 64, 70, 71; forsaken by many disciples, 66.
   (6) His words:
   Sometimes hard to understand, 60; are spirit and life, 63; sometimes led professed disciples to desert Him, 66; bring eternal life, 68.
3. *The Spirit.*
   He quickeneth, 63.
4. *The disciples.*
   (1) Professed but not real disciples:
   Did not understand His teachings, 52; murmured, 61; stumbled at, 60; did not really believe His teachings, 64; deserted, walked no more with Him, 66.
   (2) True disciples:
   Recognized that our Lord had the words of eternal life, had no one else to whom to go except to Jesus Christ Himself, 68; believed and knew that Jesus is the Christ, the Son of the living God, 69.

The summer term of the Practical Bible Training School, Lestershire, N. Y., began May 14 and ends August 14. Rev. J. R. Pratt will be the principal teacher. The two main courses are "Doctrinal Studies" and "Practical Lessons on Rightly Dividing the Word of Truth."

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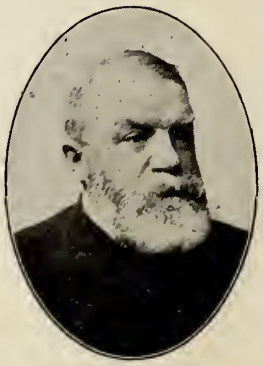
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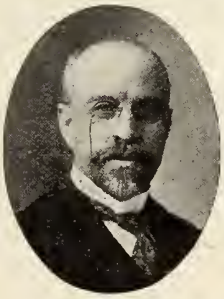
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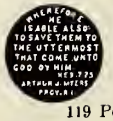
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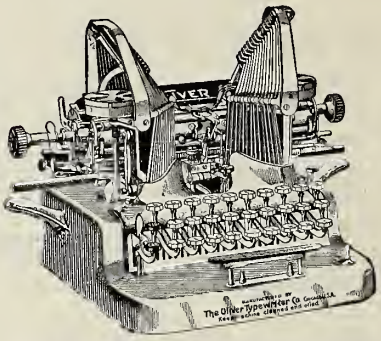
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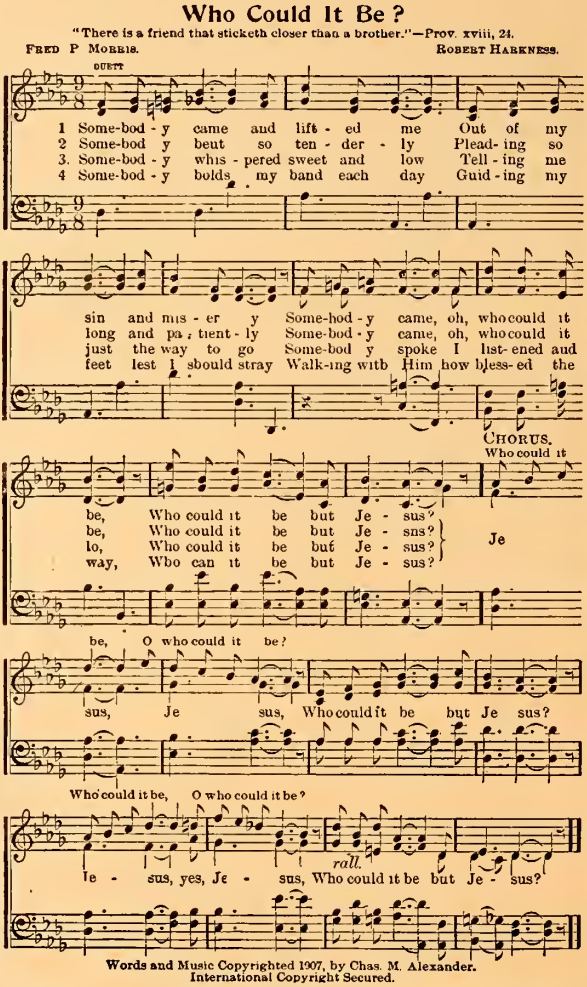
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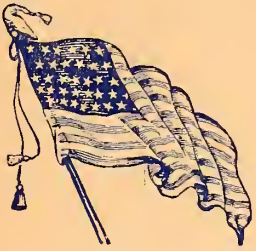
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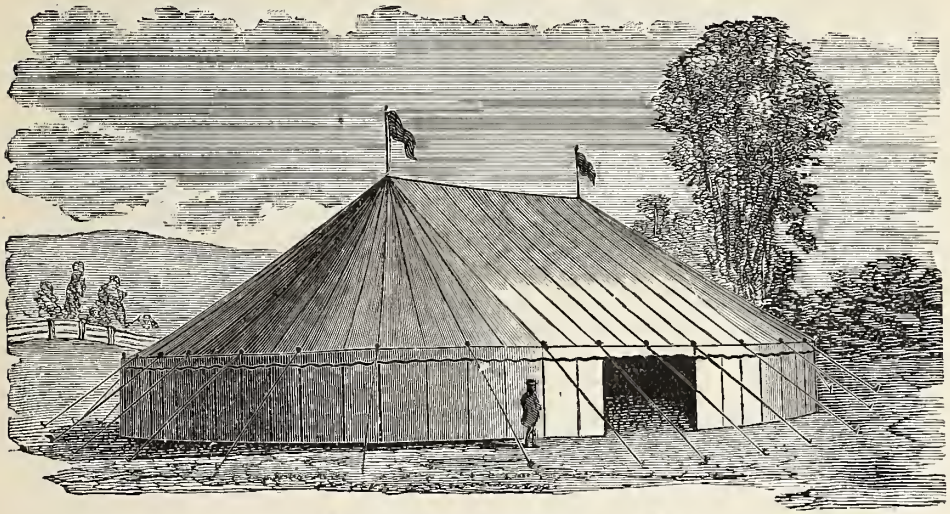
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Editors-in-chief: R. A. TORREY and JAMES M. GRAY.
Managing Editor: A. P. FITT.

Cut from the Loaf.

"Hitherto hath the Lord helped us," (1 Samuel 7:12). What grateful recollections become our hearts at the anniversary of our nation's birth! Have we ever thanked God enough for the breadth and fertility, the beauty and healthfulness of our blessed land; for the civil and religious liberty we enjoy; for the faith of the pilgrims; for the courage of the pioneers; for the wisdom of the framers of our constitution; for the patriotism of the defenders of our peace; for the noble men who have had rule over us; for the true and righteous prophets and reformers raised up in all the generations to teach of His ways and guide our feet in rectitude!

The past is Mizpah and the future Shen; let us set up our stone between them and call it "Ebenezer"! Let the Lord be praised in all our churches, and let family altars remember Him!

"Dear native land, rejoice!
Raise thou thy mighty voice
To God on high;
From all thy hills and bays,
From all thy homes and ways,
Let symphonies and praise
Ascend the sky!"

The Fourth of July.

Antiquarians say that the strongest evidence to historic fact is an institution or series of events growing out of it. The recurrence of the Fourth of July, for example, is testimony not to be controverted to the fact of the Declaration of Independence. Can we explain the one without the other?

But does not the principle apply to the weekly recurrence of Sunday as a day of rest and worship in its testimony to the resurrection of our Lord? Can you explain Sunday without the resurrection? No more than you can explain the Fourth of July without the story of the Continental Congress.

Nor is the relation between these two as remote as may appear. For as the Declaration of Independence is the source of our political liberty, so the declaration of Christ "to be the Son of God with power by the resurrection from the dead" is that of our spiritual liberty.

Oh that our national anniversary might be utilized, wherever the flag floats, for the proclamation of that liberty wherewith the Son doth make us free!

Varied Uses of Scripture.

The unusual interpretations and uses of which the Scriptures are legitimately capable were illustrated in a recent speech of Mr. Bryan's in which he was contrasting the democratic and republican views of government —government (as he said) from the standpoint of the whole people or from the standpoint of those who deny the right and capacity of the people to self-government. As reported in the papers Mr. Bryan said:

"When I want to ascertain a man's point of view, I tell him the story of Lazarus and Dives. If he is a democrat he regrets that there is any one who is compelled to live on crumbs, and begins to devise some remedy that will enable that one to have a table of

his own and not be dependent on the crumbs that fall from the table of another. If he is an aristocrat he says: 'What a lucky thing it was for Lazarus that there was a Dives near!'"

A Bible commentary written by one versed in politics would doubtless offer many striking applications and interpretations not found in the works of commentators who have been reared in the schools. The Bible would not suffer by being brought home more closely into the every-day life and occupation of the people.

Ere the close of the month the candidates of the great political parties will be placed before the people, and the campaign of education will have begun.

The Presidential Campaign.

Statesmen regard this campaign as one of the best arguments for a brief presidential term. The necessity it entails of frequently discussing public questions on the stump and in the newspapers keeps the people intelligently informed of the progress of events, moulds their opinions in right channels, and preserves the republic.

It costs something. The disturbance to business every four years is almost incalculable. But it pays.

The principle applies to religious controversy. Nothing is more deplorable than a dull indifference to truth and the progress of the Gospel in the world, than when the adversary stirs up a spirit of opposition, and tries to foist a false doctrine upon the church, the effort to repulse him and his methods is at once an evidence of and a contribution to spiritual health.

The citizen who fails to vote is a poor patriot and in the end an enemy to his country, and the Christian who takes no part in religious battles and bears no witness to the Gospel is a weak follower of Jesus Christ and only gives comfort to the enemy.

Let us meet the rationalism and the superstition of these days with a bold testimony to the Gospel. But let us be intelligent in that testimony.

Dr. Haweis, the musically-gifted English churchman, is advising his friend Simeon, of Cambridge, how to improve the singing in his church, and he says:

A Musical Tyler.

"An able leader who can teach and lead is far beyond any other help. I don't mean a professional singer, but such as I have at Aldwinkle—a tyler—who loves the truth and is naturally musical."

The advice of this great master still holds good after three-quarters of a century. There are great congregations abroad and also in our own country, where the singing, led by a tyler and a small reed organ, is most devotional and uplifting. We know a pastor of one of these, who, with plenty of good voices to draw upon, declines having a chorus on the platform, at least on Sunday mornings, lest it defeat the purpose of having the people sing.

Solos, quartets and choruses are fine in their place, and we believe in them; but a congregational "tyler who loves the truth and is naturally musical," to speak chastely and classically, "beats the band."

Try the scheme in your church, if you can, and prove the value of it.

I saw that the apostolic plan was not to raise ways and means. but to go and do the work, trusting in His sure Word who has said: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—*Hudson Taylor.*

Only a crucified man should preach a crucified Christ.—*Chas. L. Goodell.*

Coming ages will have nothing to learn in vice.—*Juvenal.*

From Persecution to Self-sacrifice.

FRED JANSEN.

I.

IN spite of the great persecution attending the open confession of Christ at Cebu, P. I., many were converted from the beginning and showed steadfastness that made us think that persecution was not the worst that could have happened.

A young man by the name of Ricardo Alunco, whose father was a Spaniard and mother a Filipino, was one of our first converts. He was brilliantly educated, a graduate of San Carlos University of Manila, and holding a good position under the government at Cebu at the time of our arrival. He soon became a great Bible student and a great helper in open air preaching, but he had a hard time at home. His old widowed mother, whose only child he was, lamented the fact that she should have lived to see the day when her precious son had joined the heretics, and sought in every conceivable way to have him return to the mother church, but in vain. She then set his young wife against him also, and after having used all the gentle persuasions they could think of they thought harsher methods might possibly bring about his return to the fold. They left him, the mother taking the younger son, a babe of two months, and leaving with him the other son; so he lived for some time with this elder child, a boy of eighteen months, getting along as best he could. But the mother did not cease her efforts to get him away from the heretics. She went finally to a priest, who is supposed to know more than anybody else how to reclaim heretics, and he gave her this advice. Said he:

"You say that he is always reading a book. Well, that book is undoubtedly the Bible. It is an infernal book, and unless you can get it away from him and destroy it to the very last page, you can never hope to see him change his mind. Get hold of it and burn it!"

She promised to do so, and the very next day she sought and found entrance into the house while her son was away, and hunted until she found the Bible. She was anxious to get it destroyed quickly, but the Holy Ghost no doubt prompted her to stop and think and reflect. Said she to herself:

"I wonder what there is in this Book that has changed my boy so wonderfully, for there is no use talking, he is a changed man, and whereas he was formerly so arrogant and hard and impatient with us at home that it was very difficult to please him at times and made us all so wretched, since he has been reading this Book he has been so kind, so affectionate and so patient, and when we abused him for not wanting to return to the fold he did not say an unkind word. How I wish that he might be the same without this Book! I think before I destroy it I will just sit down and see what it is that might have changed him."

And she sat down and commenced to read some place in the New Testament. What she read evidently interested her greatly. Tears were soon rolling down her cheeks, and so engrossed was she in reading that she kept on and on, and never heard her son come in. He stood and looked at her in amazement, but as she did not notice him he went quietly out into the kitchen to await developments. After a while he saw his mother shut the Bible and clasp it to her breast, and with broken voice exclaim:

"O God, I never knew You loved me! I never had anybody tell me, and it is what I longed for all my life! How I want to know that You will take me just as I am! Do show me

the way! I am only a poor, ignorant old woman, but I want You more than all that is in the world! Tell me how to come! Show me the way!"

Her prayer was effective, because the dear Lord received her then and there as she was, and from that day she was a changed woman, by the grace of God.

II.

She became a devout member of the church, abundant in good works. Her husband had left her some good property in Cebu, but like all native women who marry white men, she was looked down upon by him, and at his death he left his property in charge of his brother, who could do with it what he liked if she did not please him. She did not please him by becoming a Protestant, and he took the opportunity gladly to turn her out into the street, taking all the property away from her for himself. Although of gentle breeding, never having had to turn her hand to do anything in her life, she commenced to wash for a living.

At this time we were finding it impossible to get a place in which to worship, with the exception of our own house, which proved entirely inadequate, and so, though all poor, we decided that we must somehow or other try to build a humble little church where we could worship together. Two weeks were set aside for self-sacrifice and prayer, and the second Sunday after we all brought our offerings. The offerings were great according to the condition of the people, so that as we looked at it we knew that they had made sacrifices of actual necessities of life, not to speak of luxuries,—because they had none,—and we wondered how they had lived the two weeks, and how they would be able to live some time after. It was, however, the most happy day we had ever experienced.

Ricardo's mother came and brought one month's salary. We feared that in her enthusiasm and joy she was giving more than she ought, and calling her to one side after the service we said to her:

"Mother, we don't think that you ought to give quite so much. We do not believe that Jesus wants you to. How are you going to live the month to come if you give your whole month's salary?"

She said she had enough rice to live on economically through the month, and that she always had too much anyway, and that it was not good for old people to eat so much in a hot climate. She weighs about 75 pounds, and I told her that while she might think she ate too much, certainly other people would not think so, and begged her to take a little of the money to buy some meat and eggs to eat with her rice in order to keep up her strength.

"Oh no!" she said. "Please do not ask me to! Why, when I think we are going to build a house to the glory of God I am so happy I feel full clear up to here" (pointing to her throat); "how then could I swallow anyway?"

So we had to let her have her way, and God evidently made up to her for her loving sacrifice.

The Unseen Conflict.

NORMAN H. CAMP.

THAT there is a conflict among men over God's Word is well known. Some are true to the Word, contending for the faith once for all delivered unto the saints; others are denying its inspiration and authority, speaking evil against the Way. But it is important for the children of God, especially those who are called to labor as missionaries, evangelists, pastors and teachers, to remember that there is also a constant conflict between the unseen powers over God's Word.

The Holy Spirit, on the one hand,

is true to the Word, applying it to the hearts of those who hear, convicting of sin, righteousness and judgment, and causing it to bring forth fruit in the lives of those who receive it into good and honest hearts. On the other hand, Satan and the evil spirits seek to snatch away the Word as soon as it is sown, and succeed in doing so, we are told, in the case of the "wayside hearers" (Matthew 13:19).

This conflict between the invisible powers is revealed in the tenth chapter of Daniel, where he seeks to understand the vision. The angel was sent with the word of explanation when Daniel began to pray, but was withstood by the prince of the kingdom of Persia for twenty-one days, until Michael came to his help and the powers of darkness were overcome; then was the word delivered to Daniel. This not only shows the conflict between unseen powers over the Word of God, but it also discloses

THE WAY WHEREBY THE POWERS OF DARKNESS CAN BE DEFEATED

and the Word have free course as a message of light and life. During all the time this conflict was raging in the heavenly places there was a corresponding conflict in Daniel's soul. For "three full weeks" (twenty-one days) Daniel was mourning, fasting and praying. The conflict in Daniel was clearly seen, the conflict between the emissaries of God and of Satan was not seen. The relation of the one to the other is quite apparent. If Daniel had ceased to pray and wait in faith for the answer, certainly the prince of Persia would not have been overcome. Even so today victory is granted to those who believe, for greater is He that is in us than he that is in the world.

Jesus evidently refers to this unseen conflict in Luke 11:21-22, and indicates that Satan can be bound and his spoils divided. The people had accused him of casting out demons by the power of Satan, but He replied: "When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."

When man first disobeyed God the whole race fell under the power of sin and death, and the children of men were thereby held by Satan. But God did not leave man without hope. In the garden of Eden He declared that the Seed of the woman should bruise the serpent's head. In due time Christ, the Seed of the woman, was born. He met Satan, that old Serpent, in the wilderness, and overcame him by the Word of God, the sword of the Spirit. But this was not sufficient. The spoils of Satan must be divided, and so Jesus went to the cross that through death He might destroy—or bring to nought—him that hath the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. Satan has been defeated, his spoils are being divided. But God desires that His children shall be colaborers and conquerors with Christ in gathering up the spoils of the conquest.

Satan endeavors to keep the minds of men absorbed with the profits, politics and pleasures of this life, so that they will not meditate upon, understand, or believe the Word of God. But we need to learn this secret that

SATAN CAN BE BOUND,

so that the Word shall run and be glorified. How can this be done? Paul writes in 2 Thessalonians 3:1, 2: "Finally, brethren, *pray* for us, that the Word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men, for all men have not faith." Here then is the secret—PRAY! There is a close connection between prayer and the understanding of the Word.



LAKE VIEW AT MONTROSE, PA. (See page 857.)

If the Word is to be fruitful there must be those of God's servants who give themselves to earnest, persistent prayer. The early apostles, when tempted to serve tables, said: "We will give ouselves continually to *prayer* and the ministry of the *Word.*" By means of prayer the hosts of darkness who would hinder the Word are bound, and the spoils of Satan taken.

Paul wrote to Timothy that he was bound in prison, but that the Word of God was not bound (2 Timothy 2:9). Why? Was it not because Paul gave himself to prayer in that prison, thereby binding Satan that the Word should have free course? He wrote to the Philippians, while in that same prison, that because of his bonds many of the brethren were waxing bold to speak the Word without fear, some preaching the Word with love, others with envy and strife. But he added: "It will all mean salvation through your prayers and the supply of the Spirit." To the Colossians Paul wrote: "Withal praying also for us that God may open unto us a door for the Word, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." He undoubtedly knew the mystery of Christ, and that it was God's will that he should preach it, but he also knew that Satan had power to close doors and hinder the truth. On the other hand he recognized that

IN ANSWER TO THE PRAYERS OF GOD'S CHILDREN

the One who knows where Satan's seat is would open doors for the Word that no one could shut, and make them effective in spite of the many adversaries.

In view of all this, how important prayer becomes! Without prayer the Word becomes unfruitful. The need today is not so much more preachers as more pray-ers,—those who will pray in the Spirit as well as those who will preach in the Spirit; those who will prevail with God over the powers of darkness, that the Word may become effective in the lives of those who hear. The Word is being multiplied and scattered broadcast by the daily press, Bibles, tracts, books and publications of various kinds. Pastors, teachers, evangelists and missionaries are going everywhere preaching the Word. Oh for men and women who will be just as faithful, just as untiring, just as fully occupied in *prayer!* Oh for men and women who will give themselves to this ministry of intercession, thereby binding the power of Satan, that the Word unhindered may find lodgment and bear fruit in many hearts!

David, the Saint.

A. C. Dixon.

Texts: "The Lord had sought him a man after his own heart," 1 Samuel 13:14. "But the thing that David had done displeased the Lord," 2 Samuel 11:27.

The first text gives us David at his best, the second at his worst. In the first he is a man after God's own heart, in the second he has displeased the Lord by a grievous sin. There is an immense distance between a great man at his best and at his worst. Men of great virtues are apt to have great faults. They are made on a big scale.

Let us in the first place view

David at His Best,

and we will see the qualities that please God.

1. He was Youthful and Healthful. There was a ruddy glow on his cheek and elasticity in his movement. Youth is not an offence to God. The hoary head is a crown of glory if found in the way of righteousness, but the head untouched by gray may find special favor in God's sight. Indeed, the young men of the Bible, like Daniel and David, were God's favorites. And good health is no hindrance to piety. Emaciation is not consecration; paleness is no sign of holiness. A vigorous body is a good adjunct to robust piety.

2. His Industry. He kept sheep well, and God knew that a faithful shepherd would make a good king. The man who does well the smaller duties of life may be entrusted with graver responsibilities. And while David kept the sheep, we read between the lines that he was busy perfecting his skill with sling and harp. Many a passerby was doubtless charmed by the music which filled the open air of the pasture, and many a time he doubtless brought down with his sling the topmost leaf from the highest tree. Even after he had been anointed king he went back without complaining to the work of keeping sheep. It is not so much the kind of work we do which brings honor, as the faithfulness with which we do it.

3. His Consecration. The skill which he had acquired by constant practice with his sling and harp was at God's disposal. When invited to the palace, he went and charmed away the evil spirit from the mind of Saul. His skill with the sling he used in slaying Goliath. All our gifts, natural and acquired, should be laid upon the altar of God. We cannot tell which one He may use most. John Clough little thought when he sailed for India that his knowledge of engineering would be more useful to him as a missionary than his knowledge of philosophy. He was given the contract to cut a big canal during the famine because he was known to be a practical engineer, and while cutting the canal he preached the Gospel every day to five thousand natives. The result was that after the famine more than ten thousand converts were baptized in a single year.

4. His Faith. David believed in God. He went against Goliath not trusting in his skill, but relying solely upon Jehovah, and I believe that John McNeill is right when he says that if Goliath had ducked his head the stone would have followed him to his death, for God was fighting David's battles through him. It was faith against force. Goliath with his great stature, large shield and heavy spear represented material force, while David the stripling by implicit faith represented God. This conflict between faith and force is forever raging. When faith fails force prevails, but while faith in God

is firm all the forces in the world cannot overcome it.

5. His Courage. When the bear took the lamb from the flock, David bravely followed, slew the bear and rescued the lamb. When a lion with frightful roar leaped among the flock and carried away another lamb, David was courageous enough to pursue and bring back the prey. Now fighting a lion is very different from fighting a bear. The lion comes at you with tooth and claw, the bear would overcome by a too affectionate embrace. And meeting Goliath with his shield and spear required still another kind of tactics. But faith in God made David courageous against all forms of attack, and it is only faith in God that can enable us to bravely meet and overcome all the forms of danger that threaten us.

6. His Magnanimity. David was a true friend. There was between him and Jonathan the friendship of character. They knew, admired and loved each other because of what they were. Jonathan saw in David a noble unselfishness and heroic bravery that won his heart, while David saw in Jonathan the same qualities. One truly noble man is apt to be drawn to another, and the friendship based upon nobility of character is sure to be lasting.

In the Cave of Adullam there came to David many who were in distress, and he became their friend. There is a friendship of mutual need and sorrow which is born in the darkness of trial, and it welds many hearts into one heart in the furnace of affliction. The friend in need becomes the friend indeed, because mutual need makes us all akin. Those who suffer together are apt to stand together against mutual foes.

David was great-hearted enough to be the friend of the man who rebuked him for his sins. He did not become the enemy of Nathan because of the prophet's faithfulness. On the other hand he honored him. We are apt to regard as an enemy the friend who lovingly tells us our faults.

David always drew a distinction between his enemies and his rivals. Saul, his rival for the throne, he treated with great magnanimity. On more than one occasion he might have killed him, but he spared his life and tried to win his regard by a course of mercy. In his treatment of Absalom we see the father rise above the king. He is more anxious for the safety of Absalom than for the victory of his army, and when Absalom is slain he is prostrated with grief. He showed favor to Ishbosheth the son of Saul, and treated as murderers the men who killed him. There is constant danger of treating our rivals as if they were enemies. A successful rival may stir our hatred when he ought to stir our admiration. It is a good sign of a great-hearted spirit when a man can treat his rivals with friendly consideration.

7. His Patience. David was willing to wait God's time. He knew that he had been anointed king, and that God's promises would sooner or later be fulfilled. He could afford to wait, and he refused to take any short cut to the throne. He left Saul in the hands of God, and was willing to be chased like a partridge on the mountains rather than take things in his own hands.

"He that believeth shall not make haste." If God has given us a promise, He will certainly fulfill it. God's promise is always equal to His fulfillment. David could live upon the promise as if the fulfillment were in hand, and suffer with patience all the inconvenience which the postponement of the fulfillment for the time brought upon him. Such patience will always bring a scepter and a crown.

David at His Worst.

This man after God's own heart fell into sin, and brought everlasting reproach upon his name. "The

thing that David had done displeased the Lord," which shows that he ceased to be the man after God's own heart. Sin can defile and deform a saint, and God does not excuse our sin because we have made a record of holiness. David's sin was inexcusable. He ought to have protected the wife of Uriah, who was in the front fighting the battles of his country. Every man should treat every other man's wife as he wishes every other man to treat his wife. If David had acted on that golden rule he would have been saved humiliation and shame. If David had been at the post of duty he would not have fallen. He was idling and lounging at home when he ought to have been in the field with his army.

God sent the prophet to rebuke David to his face, and the prophet did it with unswerving faithfulness. Now appears the difference between David and Saul. David at once confesses his sin, makes no apology for it, and prays for forgiveness. He takes God's side against his sin, and though he knows that God has forgiven him he never forgives himself. When Shimei curses him and Absalom turns against him, he feels that he justly deserves it.

David is not without his faults at other times and places. We do not admire his dealings with Nabal when he lost his temper, and we cannot help feeling that if he had been stricter with Absalom when he was a boy, he might have grown up a more obedient son. His feigning mad, his cultivating the pagan king and fighting with the Philistines against Israel are not to his credit. When his wife rebuked him for dancing in an undignified way before the ark, he did not reply with a gentleness and sweetness that a husband ought to have in his home when he has been so intensely religious before the ark. He numbered Israel contrary to the command of God. After you have said all that you can against David, you must pronounce him a saint, for he was set apart unto God, and as soon as he discovered his sin he began to battle against it on the side of God.

For the time David was down in the mire, but he cried to God who delivered him and put his feet on the rock. He made past failures stepping stones to future success. Out of his broken heart came the penitential Psalms which have comforted struggling saints all through the ages. I have read of a musician whose favorite violin, by some mishap, was smashed to pieces. With great patience he put the pieces together again, cemented them, and from this reconstructed violin he brought forth sweeter music than ever came from it at the first. The grace of God can take a shattered life, wash it, cement it with the blood of Christ, and out of it bring the music of penitence, hope and joy. Jesus Christ died and rose again that humanity, shattered by sin, might be reconstructed to God's greater glory.

Christ's Coming with His Saints.

J. F. Anderson.

1. WHAT THIS COMING IS NOT.

IT is *not the coming of the Holy Spirit on the day of Pentecost.* In this connection our Lord distinguishes between Himself and the Spirit. Again, all the Epistles and the Book of Revelation, in which the coming is spoken of as still future, were written after Pentecost. (John 14:3-26; 16:14; Acts 3:20).

It is *not the fall of Jerusalem.* That was a great act of judgment, and as

such was a visitation by the Son of Man, to whom all judgment has been given (John 5:22). On that occasion He Himself was not seen (Matthew 24:30; 26:64).

It is *not the progress of the Gospel,* for the conditions in Luke 17:26-29 are not fulfilled in this.

It is *not His spiritual presence now,* for more than this is meant (Acts 3:20, 21).

Neither is it the death of believers, because death is always the "enemy," and at least one generation of believers shall see Him and be transfigured without dying. (1 Cor. 15:26-51; John 21:21; 1 Thess. 4:17).

Nor is it His coming to the air for the church. Then the dead in Christ are raised, the living believers changed, and both taken to and made like Himself. (1 Thess. 4:15-17; 1 John 3:2; Phil. 3:20, 21).

2. WHAT IT IS.

After the rapture of the church there is an interval, and then we shall appear with Him in glory (Col. 3:4; Zech. 14:5; Jude 14; 1 Thess. 3:13). During the above interval, and before this coming, Satan becomes incarnate in the Man of Sin, Anti-Christ, the lawless one, whose activity leads to the great apostasy. He opposes God, claims the incommunicable attributes of God, and demands worship as God (2 Thess. 2:1-9; 1 Tim. 4:1-3; 2 Tim. 3:1-5).

This coming *is the Day of the Lord,* an expression first used in Isaiah 2:11-21; 13:6-1. It is *the day of the world's judgment,* when all the tribes of the earth shall mourn (John 22; 2 Pet. 3:8; Jude 14; Matt. 24:30). It is also *the day of Jacob's trouble,* the time of tribulation through which Israel shall enter into the blessedness of the kingdom (Dan. 12:1; Luke 21:25-28).

When Christ comes with His saints His feet shall stand on the Mount of Olives. He shall be seen by the Jews, who will recognize and receive Him as Messiah. Thus the day of Christ will begin. He shall take to Himself His great power and reign. The armies gathered against Jerusalem will be destroyed, the city restored, and Israel brought back into covenant relationship (Acts 1:11; Zech. 12:10; 14:3; Acts 15:16). Satan will be bound for a thousand years. This will pave the way for the millennium, during which Christ reigns personally and visibly in Jerusalem. All Israel shall be saved, and through their testimony the nations shall be converted to God (Luke 1:32; Zech. 14:9; Isa. 50:1-4). Then loud voices in heaven shall declare: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." —*The Reaper.*



A Group of Conference Delegates on Round Top, Northfield, Mass.

PRACTICAL AND PERPLEXING QUESTIONS*

Answered by **R. A. TORREY**

"What is meant by the expression, 'the keys of the kingdom of heaven,' used in Matthew 16:19?"

In Christ's time when one graduated in the schools of the rabbis he was given a key to indicate that he was now competent to unlock the secrets of the kingdom. Jesus refers to this custom in His words to His disciples. He gives "the keys of the kingdom of heaven," that is, He imparts to them that spiritual wisdom that makes them competent to open the kingdom of heaven to men. Peter used "the keys of the kingdom of heaven" when he unlocked the kingdom to the Jews on the day of Pentecost and 3,000 entered in (Acts 2:14-47). He again used "the keys of the kingdom" in the household of Cornelius when by his sermon there he unlocked the kingdom to Cornelius and his household, and the household of Cornelius entered in (Acts 10:28-48). Every one who understands the Gospel and how to tell it to others possesses "the keys of the kingdom,"

Through whom does your greatest opposition come in evangelistic work?

Through worldly Christians and unbelieving preachers. When we begin to expose the perils in certain forms of worldly amusement and to declare the whole counsel of God regarding future punishment, immediately bitter opposition is aroused on the part of people who want to bear the name of Christian but do not lead separated lives, and on the part of those preachers who in their desire to be considered "broad" and "original" are seeking to undermine the faith of the people in the Bible as the Word of God.

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If the Lord did not answer your prayers, what would you think was the matter? Would you think it was yourself?

I most assuredly would. I would go alone with God and ask Him to search me by His Spirit and His Word. If He brought anything to light that was displeasing to Him, I would confess it as a sin and put it away. If He did not bring anything to light, I would go right along praying, for I have learned that God does not always give us the best things the first time we ask for them, but that He tries and develops our faith and teaches us persistence by keeping us waiting. The longer I live the more I feel that the teaching of Luke 18:1 ("That men ought always to pray, and not to faint") is of the highest importance, and should sink deeply into our hearts.

There was a time when God did not answer my prayers. I was living by faith. Everything I got came in answer to my prayer, but the supplies stopped. I cried to God but got no answer. Then I looked up to God and asked Him to search my heart and bring to light anything in my life that displeased Him. He brought to light something that had often troubled me before, but which I would not admit was sin. That night I said: "O God, if this is wrong, I will give it up"; but I got no answer. In the bottom of my heart I knew it was wrong all the time. Then I said: "O God, this is wrong, it is sin, I will give it up," and the answer came. The fault was in me, not in God. There is nothing that God more delights to do than to answer prayer.

The heart has its reasons which the reason does not know.—*Pascal.*

THE LAYMAN'S COMMENTARY*

On the Old and New Testaments

Conducted by **JAMES M. GRAY**

EXODUS—LESSON 10.

Provision in the Wilderness. Exodus 15:22-16.

As we have now entered upon a new and distinct sphere of Israel's history it may be well again to briefly call attention to the way in which archaeological data corroborate it. These data are already so numerous, and every decade is bringing so many more to the front, that one hardly knows what to quote.

The flight of the Hebrews is not mentioned on any of the monuments of Egypt, but there is a reason for that, since this escape of slaves meant a defeat of Pharaoh's purposes, and monarchs are not in the habit of recording their defeats. And again, such migrations are not infrequent in lands of shepherds and nomads. The route of the Exodus, however, is now known beyond all reasonable doubt, and seems to have followed very closely "in its earlier stages, though in reverse order, the course taken by Lord Wolsley in his famous march in 1882 from Ismailia towards Tel-el-Kebir." The Pharaoh of the Exodus was Menephtah II, whose mummy has been discovered with those of Rameses II and Seti I, all of whom were connected with the history of the Hebrews in Egypt.

The real character of the Wilderness through which they journeyed is now known as never before, and is described as a rolling plain dotted with ridges, low terraces and knolls, and containing sufficient shrubs and herbs to give pasturage to the camels of the Bedouin. Water courses, dry in summer, and called by the Arabs wadys, cross the plain and in some cases are as much as a mile wide. The traveler occasionally discovers charming spots like the Elim of this lesson. All these things help us to understand how the Israelites found sustenance through the Wilderness during their years of wandering.

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1. Healing and Refreshing in the Wilderness of Shur, 15:22-27.

By what general name was the section of the country known which is now entered (22)? What is their first stopping-place (23)? What discomfort was met with here?

How was the people's instability displayed at this crisis (24)? How was the difficulty remedied (25)? "It is not known whether this was owing to some inherent curative properties in the tree itself, or whether this selection was entirely arbitrary and the effect purely miraculous." Some one may ask the difference between a "statute" and an "ordinance" as named in v. 25. The first is described as a fixed decree, and the second an authoritative injunction accompanied with an intimation of the good and evil consequences of obedience and disobedience. When it is said that God "proved them" it means that this experience tested the qualities of their hearts and whether they had faith and patience or not.

THE LORD OUR HEALER.

What comforting words are these: "I am the Lord that healeth thee"! How shall they be taken? Do they mean that as He had healed the waters of Marah so would He heal them? Or have they a significance in the past tense, that is, had the bitter waters sickened them, and in healing the waters does the Lord mean that He had really healed them? There cannot be any doubt, however, in either case that physical or bodily healing is referred to, and that God declares Himself the healer.

But observe that the bitter waters being the illustration, God uses *means* in healing. This is not to say that He never heals otherwise, but only that it is going too far to say that the use of means necessarily excludes the thought of God as the healer.

Nor should we omit another lesson, namely, the relation of sin and disease. If they hearkened unto God and kept His commandments and did right, He would put none of these diseases on them. The converse therefore would seem to be true, that either directly or indirectly God puts diseases upon men who disobey Him.

The word "heal" is of course often used also in Scripture in a spiritual sense, implying the forgiveness of sins (Ps. 41:4; compare also Matt. 13:15 with Mark 4:12).

What location is next reached, and what distinguishes it (27)? Elim is identified with a place now called Wady Ghurendel, a few miles from Marah, a place fringed with trees and shrubbery, forming a charming oasis. Here the people seem to have remained, judging by the next chapter, for the space of three weeks, resting and preparing themselves for the journey to follow.

2. Bread From Heaven in the Wilderness of Sin, 16.

Where did they now come, and how long after leaving Egypt (1)? The word "Sin" here is supposed to mean "clay," although some give it the meaning of "bush" or "thorn."

What new ground of complaint now arises (2, 3)? How does the Lord propose to meet it (4, 5)? Where did we find the word "prove" in this same connection before?

What warning is given the people in v. 7? What further intimation of God's provision for their immediate need in v. 8? How is the warning realized in v. 10? (See the preceding lesson on "The Pillar of Cloud.")

What was the provision in v. 13? It was natural for quails to be found in the region of Arabia at certain seasons of the year, but the miracle in this case consisted in bringing them there at this particular time and in sufficient numbers for the supply of so many people, and also in announcing their arrival beforehand.

How is the deposit of the dew described (14)? What name was given it (15)? Did the people clearly know its nature? It would appear then that they simply gave it the first name which suggested itself to them, for there is a certain scanty product of nature called "manna" to which this seemed to bear a resemblance. Does Moses reject the name? How does he explain the nature and origin of the substance, however? "The natural manna is gathered early in June, a month later than the present time, and in small quantities, but this supernatural manna was gathered every day, Sabbaths excepted, throughout the whole year, and in quantities sufficient for the main support of a nation and during a period of forty years."

How were the people to gather it (16)? How was their covetousness in the matter curtailed (18)? How was their pride leveled (19)?

Had Moses revealed all the details to them at first (22)? What provision is made for the Sabbath (23-26)? What rebuke is necessary concerning this (27-30)? What further description of the manna is given (31)? What arrangement is made for a perpetual memorial of this miracle (32-36)? How does Hebrews 9:4 interpret the character of the vessel in which the omerful of manna was laid up? The phrase "before the Lord" is how explained in v. 34? And how is this in turn explained in the verse just referred to in Hebrews? Must not then the act of Aaron in v. 35 have been performed at a later time, although recorded here?

THE SABBATH GOD'S GIFT TO MAN.

The Sabbath, according to v. 29, was a gift of God to man: how precious the thought! And think of Jesus' comment upon it: "The Sabbath was made for man, not man for the Sabbath." Man is doomed to labor in his fallen state, but how could his weariness have been endured without a periodical recurrence of relief from it? How much he needs this leisure for himself, and for fellowship with God and with his fellowmen!

It is interesting to know that the Israelite was at liberty to go abroad for any purpose accordant with the Sabbath (Lev. 23:3; Acts 15:21), and that works of necessity or mercy that could not be put off until the next day were not regarded as a breach thereof (Matt. 12:1-13; Mark 2:23-28). There seems to have been no

limit to the distance to be walked on the Sabbath beyond that of convenience, the Rabbinical rule of later times being an addition of man rather than a command of God (Murphy).

What a happy world this would be compared with what is is if men would only obey God, and the land be permitted to keep her Sabbaths! The preservation of the Sabbath day to this nation is worth the cost of the Civil War.

QUESTIONS ON THE LESSON.

1. How does archaeology contribute to the interest of this lesson?

2. What three things about physical healing are here taught?

3. State the miraculous feature in the incident of the quails.

4. Do the same concerning the manna.

5. What have we here learned about the Sabbath?

BOOKS OF REFERENCE.

To the works on archaeology of the more popular character hitherto recommended, we would now add the more critical volumes of Dr. A. H. Sayce. His *Monument Facts and Higher Critical Fancies* is excellent, as indeed everything obtainable from his pen.

EXODUS—LESSON 11.

Events at Rephidim. Exodus 17 and 18.

1. Water Out of the Rock, 17:1-7.

What is the next stopping place (1)? If Numbers 33 be compared it will be seen that two other stopping places are omitted here which doubtless were not scenes of much importance. What do you suppose is meant by "the commandment of the Lord" in this verse? Is the pillar of cloud referred to? Compare Numbers 9:18, 19.

Rephidim is described as a wide-spreading plain at the northern base of the cluster of mountains to which the general name of Horeb was given. What made it unfit, however, for an encampment? How does this show that God sometimes guides His people into trouble? Are distress and difficulty an indication that believers are not in the will of God? Give an illustration from the New Testament when the disciples found themselves in bodily peril through obeying a request of Christ.

How did the people here express impatience and lack of faith (2, 3)? How does Moses act in comparison (4)? What does God command him to do (5, 6)? Were the elders to go with him as *witnesses?* Did the Lord stand on the rock in the pillar of cloud? How must the people have felt when the water came rushing down the valley towards them? Which prevailed, gratitude or shame? What names were given this place, and why (7)? Bush remarks that the people may not have uttered the very words here ascribed to them, but that such was the language of their conduct, and he applies the circumstance to Matthew 12:37, saying that Christ will judge men by the actions which have the force of words. Look this reference up.

2. Amalek Conquered and Cursed, 17:8-16.

The Amalekites were a nomadic people living in the north of this peninsula, and to the south of the Philistine country (Gen. 14:7), who thus came out of their way to attack Israel, approaching them in the rear where doubtless they were the more defenseless. (Compare Deut. 25:18.)

As the Amalekites were descendants of Esau, hereditary hate may have prompted this attack. Then also the thought of loot is to be considered, for they probably knew of the wealth Israel brought out of Egypt. But doubtless their strongest hostility was aroused by the fact that Israel was on the way to take possession of Canaan, into which their territory penetrated (Judges 5:14; 12:15). At all events, it is with them that Gentile antagonism to God's peculiar nation is seen to begin as soon as the latter's political independence is established. Their action therefore was a virtual defiance of Him who had so lately destroyed the Egyptians, a fact which explains His resentment as shown in the sequel.

Who now comes into the forefront, and

what is he directed of Moses to do (9)? The word "Joshua" means "saviour," the Greek of which is "Jesus"; and it will be found that twice the latter is called Joshua in the New Testament (Acts 7:45; Heb. 4:8).

What new personage is prominently brought before us in v. 10? For a little of his genealogy see 1 Chronicles 2:9-20. What do you think was the significance of the transaction in v. 11? Do you suppose Moses held the rod of God in his hand? And if he did, was it not merely as an indication and accompaniment of prayer? Where in the incident do we find an emblem of the value of united and common prayer? What lesson is taught by the combination of the rod in the hand of Moses and the sword in the hand of Joshua? Which, however, assumes the more importance, Moses' prayer or Joshua's effort?

How does God emphasize the significance of this battle (14)? We have not met with the word "write" before, but where with the word "book" (Gen. 5:1)? There is the definite article before "book" in the original indicating that a book, and doubtless this particular book, was well known. Can you imagine a reason for this matter being rehearsed to Joshua? For the subsequent fate of Amalek read Deut. 25:19; 1 Samuel 15:30; 2 Samuel 1:1; 8:12.

How is this victory commemorated on the spot (15)? Have we met with any other "altar" since we ended the history of Jacob? Does not this then mark a new epoch in the affairs of Israel? "Jehovah-nissi" means "Jehovah my banner" (compare Ps. 20:5-7), and expresses thanks to God for the past and confidence in Him for the future. Perhaps it was suggested by the lifting up the rod of God as a banner or standard in this action.

The last verse of the chapter is too obscure for definite explanation.

3. A Visit from Jethro, 18.

It is generally felt that the visit here recorded, with the events immediately growing out of it, really took place at a later time, and after Israel had arrived at Sinai, but that it is related here either not to interfere with the main current of the narrative to follow, or for some other unexplained cause.

It is a beautiful and suggestive story of mutual affection and esteem, but one is not more impressed by it than by the importance God attaches to such chapters in our lives by causing it to be recorded for our learning and example.

Note in passing that Jethro was one of those outside of Israel by whom the tradition of the true God was retained, and who gave glory to Him for His mighty works.

The incident that follows (13-26) is very simple and needs little comment, but there are a few things well worth noticing. One is the exceedingly practical wisdom in it (18); another, the qualification for the choice of these sub-rulers, ability, godly fear, truthfulness, incorruptness (21); a third, the circumstance that this advice is given in submission to God (23); and a fourth, that the selection was by the people and the appointment by Moses (Deut. 1:9, 13); a fifth, that God did not disdain to permit Moses to be taught through another man, and he one not of the commonwealth of Israel. It is remarkable, as another says, that the rudiments of the Jewish polity were thus suggested by a stranger and a Midianite. There is food for reflection here in the ways of God in teaching His own people wisdom.

EXODUS—LESSON 12.

Preparation for Receiving the Law. Exodus 19.

The Exodus from Egypt, now past, includes two concurring elements in the moral history of the people—their redemption and their renovation. It is worthy of notice, however, that God did not give Israel the law first and then say: "I will redeem you if you will obey it," but that He redeemed them first and gave them the law afterwards.

1. The Arrival at Sinai, 19:1, 2.

"In the third month—the same day." These words lead to the belief that the first day of the third (lunar) month is meant, just 45 days (as we can easily recall) from their departure out of Egypt. To these, quoting Dr. Bush, let us add the day on which Moses went up to God (3), the day after when he returned the answer of the people to God (7, 8), and the three days more named (10, 11), and we have just fifty days from the passover to the giving of the law. Hence the feast kept in later times to celebrate this event was called Pentecost, which means the fiftieth day. And it is interesting to note that it was at this very feast that the Holy Spirit was given to the disciples of Christ (Acts 2:1-4) to enable them to communicate to all men the new covenant of the Gospel.

It will be observed that the text of v. 2 in the King James version makes a distinction between the "desert" and the "wilderness" of Sinai, but there seems to be no good reason for this. "Sinai" itself denotes a particular mountain of that name, while "Horeb," often mentioned in the same connection, denotes the range of which Sinai is a part. The wilderness of Sinai would seem to be the plains and wadys in its immediate neighborhood, including the mountain itself, and perhaps coextensive with the term Horeb.

2. The Divine Exordium, 19:3-9.

When it is said "Moses went up unto God," remember the pillar of cloud in which in a sense the divine Presence abode, and which now rested doubtless on the summit of the mountain. Evidently Moses did not ascend the mountain at this time, but simply approached it.

By what two names are the people designated in v. 3? Which points to their natural and which their spiritual derivation (Gen. 32:23-33)?

With what three words in v. 4 does God call them as witnesses to the fidelity of His promises? What beautiful figure of speech does He use expressive of His care for them? Compare v. 4 with Deut. 32:11, 12. Also examine Rev. 12:14, where His care for them in their coming tribulation at the end of this age is spoken of in similar terms. The parent eagle, it is said, in teaching its nestlings to fly "sweeps gently past them perched on the ledge of a rock, and when one, venturing to follow, begins to sink with drooping wing, she glides underneath it and bears it aloft again."

Notice the evangelical comfort in the closing words of the verse. Delivered from the cruel bondage of Egypt and about to be graciously received into covenant with God, they had been brought unto Him where they could enjoy His favor. This, it should be observed, is the ultimate aim of all God's grace to His people.

But what is expected of them as the result of this grace? And what promise is bestowed upon them in this contingency (5)? And how will their preciousness to God find expression in their service (6)?

Note (1) that while all the inhabitants of the earth belong to God by right of creation and general benefaction, Israel belonged to Him by special grace and covenant; (2) that while they themselves were to be objects of priestly intercession and kingly protection they were also to be elevated into the dignity and authority of performing priestly functions and dispensing royal favors to others; (3) that as a qualification for all this they were to be a holy nation.

Dr. Murphy calls attention to the beautiful unity in this ideal when we regard Israel as the son, the first-born of God (4:22). But of course collective or national Israel contains within its bosom the individual and actual Son of God, of whom in its priestly and kingly aspect it is the type. And now add to this that the Christian church is one with Christ the Son of God, as the body is one with the head, and we get some faint conception of what the true mission of the church is to all peoples not only in this age but the ages upon ages that are to come (Eph. 2).

3. The People's Pledge, 19:7-9.

By "the elders of the people" (v. 7) is meant the leaders and principal men of the different tribes. How is the Lord's command received by them (8)? While this is commendable surely, yet in the light

of the sequel how much better if they had asked God's help to enable them to obey and to appreciate His goodness! How little they knew themselves, and how well they represent us in the earlier stages of our new spiritual experiences in Christ!

What does God now promise to Moses personally (9)? To what end? And why was it necessary? Had not God given evidence of His divine commission in the sign of the rod and the serpent? Yes, but this was only before the elders of the people, you remember. And had He not given evidence in the miracles of judgment upon Egypt? Yes, but many of these were not before all the people. So now they are to have a general and personal attestation which should last forever. Observe our Saviour's recognition of this authority of Moses in Luke 16:31, and compare a similar recognition of His own authority in 2 Peter 1:16-18.

4. The People's Purification, 19:10-14.

We can see the propriety of this command, but should remember that there is no intrinsic virtue in external washings and other abstinences, except as they symbolize and impress us with the obligation of inner or spiritual holiness and separation on the part of those who are to hold intercourse with God.

What was the Lord now about to do (11)? And with reference thereto what warning is promulgated (12)? What should happen to the man or beast overstepping these bounds (13)? The word "it" in the first clause of the verse refers to the man or beast. That is, no one should cross the bounds, even to go after it (the man or beast) to drag it back or punish it, but from a distance it should be stoned or shot. What a commentary on presumptuous sin!

By the "trumpet" in this verse is meant a supernatural one to be heard from the mountain. The people were to "come up to the mount" in the sense that they were to draw nigh to it, but no nearer than the bounds already prescribed.

5. The Phenomena on the Mount, 19:16-25.

Describe the impressive phenomena of vv. 16 and 18, and their effects on the people. Never until the close of this age and the coming of our Lord will anything like this be seen or heard again. Compare 2 Thess. 1:6-10, and also the language of the Apocalypse in many places, for example, cc. 4 and 5.

How did God speak to Moses (19)? Doubtless this means by "an audible and articulate form of word." What seems to have been impending on the part of the people, judging by v. 21? How is God's attention to details (if one may so say), and how is His mercy manifested here?

Who can be meant by "priests" in v. 22, since the Aaronic priesthood was not yet instituted? The common answer is the first-born or eldest son in every household. This seems to be suggested by the patriarchal history as one of the privileges connected with the birthright. Compare also 24:5.

Who was to come up into the mountain with Moses when the latter returned (24)? We shall see the reason for this later when Aaron is invested with the priesthood, for it was fitting that there should be put upon him that distinction which would inspire respect for him on the part of the people.

QUESTIONS ON THE LESSON.

1. What have we learned about the day, or feast, of Pentecost?
2. What have we learned of the priestly character of Israel and its symbolic relation to Christ and His church?
3. Can you quote Luke 16:31?
4. Name one or two illustrations here of God's grace to us in Christ.
5. Have you faithfully examined the Scripture references in this lesson?

A Prison Mission was begun over forty years ago in London by Mrs. Meredith, to help discharged female prisoners by giving them daily employment in the Mission's work rooms and laundry as well as spiritual instruction. In addition, the Mission sends Christmas letters in many languages to prisoners of both sexes inside prison walls all over the world. Last Christmas over 30,000 letters were sent.

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by **R. A. TORREY**

LESSON 53.

Our Lord Exposes the Traditions of the Scribes and Pharisees. Mark 7:1-23. (Compare Matthew 15:1-20.)

DISCOVERY OF THE FACTS.

1. The Word of God and the traditions of men contrasted, vv. 1-13.

Who were gathered together unto our Lord? How far did they come? For what purpose? Did they display their hostility to Him on any other occasion? (2:6; 3:6, 22; 8:11; Luke 5:17-22; 11:53, 54; Matt. 19:3.)

Of what did the Pharisees and scribes take a special note (v. 2)? What did they think of that? Why did it appear to them so outrageous that His disciples should eat with unwashen hands (v. 3)? Why were they so scrupulous about the washing of their hands before eating? Was it ordinary dirt of which they were afraid? Was the washing for hygienic purposes? For what purpose then was it? What did the Pharisees do before they ate every time they came in from contact with ordinary people? (Note the Greek word used in v. 4 for "wash," R. V. margin.) What did they "baptize" beside themselves?

What question did the Pharisees and scribes put to our Lord? Was that a proper question? With what question did He reply? (Matt. 15:3.) When ought we to walk according to the tradition of the elders? According to our Lord's question, when ought we to transgress the traditions of the elders? Had the scribes and Pharisees ever complained before of the conduct of His disciples? (2:16-18.) What did He call His questioners (v. 6)? Did He on any other occasion call them hypocrites? (Matt. 23:13-15; Luke 11:39-44.) What does "hypocrite" mean? Who had already described these Pharisees and scribes? (Is. 29:13.) With what did they honor God? With what ought they to have honored him? What did He through the prophet Isaiah say concerning their hearts? (Compare Ezek. 33:31; 2 Tim. 3:5; Titus 1:16; Jas. 2:14-17.) What does God demand that we give Him? (Prov. 23:26; 4:23.) Which is more important —that we honor God with our heart or with our lips? If our heart is full of love to God, will we also honor Him with our lips? Was their worship acceptable to God? (v. 7; James 1:26.) Why was it vain? How many times in this lesson do we find essentially this same charge brought by our Lord against the Pharisees (vv. 8, 9, 13)? What had they left (v. 8, R. V.)? For what purpose? Are there any Pharisees and scribes in our churches today? What has superior authority to human tradition, no matter how venerable that tradition may be? What three phrases does our Lord use in describing their treatment of the Word of God (vv. 8, 9, 13)? Are there any who treat the Word of God in that way today? Was it a customary thing in Israel to reject the commandment of God? (2 Kings 16:10-16; Is. 24:5; Jer. 44:16, 17; Ps. 119:126.)

What teaching of the law did our Lord contrast with the teaching of the Pharisees? How had God especially emphasized this law? (Ex. 20:12; Eph. 6:1, 2.) What did the law of Moses require should be done with those who spoke evil of father or mother? (v. 10; Ex. 21:17; Lev. 20:9; Deut. 27:16; Prov. 20:20; 30:17.)

What does our Lord here call "the Word of God" (v. 13)? Had He quoted from any other part of the Pentateuch beside the Ten Commandments? What does He then call the law of Moses? Did He ever teach on any other occasion that the law of Moses was the inerrant Word of God? (Matt. 5:18.) Are there any who today

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say it is not the Word of God? Between whom then must we make our choice? If any one speaks not according to the law and the testimony why is it? (Is. 8:20; Jer. 8:8, 9.)

2. Inward and outward defilement contrasted, vv. 14-23.

After having answered the question of the Pharisees, whom did our Lord call to Himself? What did He bid them do? To whom does that command come today? What will be the result if we do not hear Him? (Deut. 18:15-19; Acts 3:22, 23.) Is it enough to hear? How alone can we understand? (1 Cor. 2:14; John 16:12, 13; 1 John 2:20, 27.)

What cannot defile a man? What does defile a man? Why does the food which enters into him not defile him? Why does that which proceeds from him defile him? What law had taught that some kinds of food did defile the one who ate them? (Lev. 11:42-47.) What lesson had God intended to teach by this Levitical law? Why was it no longer binding? (Col. 2:16, 17; Ro. 10:4; Eph. 2:14, 15.) What may a Christian eat without defilement? (1 Cor. 10:25; 1 Tim. 4:3-5; Titus 1:15; Heb. 13:9.) Which is more important—what a man puts into his mouth or what comes out of his heart? (Prov. 4:23; Matt. 12:34.) What is it important that we keep pure? (Gal. 5:22, 23.) If the heart is filled with the Spirit, will we be in bondage to the ordinances and prescriptions of men? (Ro. 8:14, 15.)

Did the disciples at first understand our Lord's teaching (v. 17)? What effect had their ignorance upon Him? Has He any similar reason to be surprised at us? What significant change does the Revised Version make in the closing words of v. 19? Who had to be taught this same lesson by a vision from heaven? (Acts 10:9-17.)

What are the things that come out of the human heart (vv. 21-23)? What does this teach us about the unregenerate heart? Have we similar teaching regarding the human heart elsewhere in the Bible? (Gen. 6:5; 8:21; Ps. 14:1, 3; 58:2, 3; Jer. 4:14; 17:9; Matt. 23:25-28; Luke 16:15; Acts 8:22; Ro. 8:7, 8; Gal. 5:19-21.) In what way is the exceeding wickedness of covetousness brought out? What is meant by "evil eye"? (Deut. 15:9; 28-54, 56; 1 Sam. 8:8, 9; Prov. 23:6; 28:22; Jer. 20:15.)

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*
   (1) Characteristics:
   His wisdom as a teacher, 6-13, 14-23; contempt for ecclesiastical traditions, 7-13; disregard for mere outward ceremonials, 15-23; high estimation of O. T. Scriptures—called the Law of Moses "the commandment of God," "the word of God," 8, 9, 13; supreme authority—demanded that men should hearken to Him, 14.
   (2) His method of judgment:
   Judged men by what was in their hearts, 15-23.
   (3) How He was treated:
   Followed by the multitude, 14, R. V.; misunderstood by His disciples, 17; watched and criticized by scribes and Pharisees, 1, 2.
2. *Pharisees and scribes.*
   Their regard for the tradition of the elders, 5; for external ceremonies, 3, 4; hypocrites—honored God with their lips, but their hearts were far from Him, 6; left the commandment of God in order to hold fast the traditions of men, 8; rejected the commandment of God that they might keep their own traditions, 9; made the Word of God void by their own traditions, 13; their worship vain, 7; their hatred for our Lord, 1-5.
3. *The Law of Moses.*
   The Word of God, 13; the commandment of God, 8, 9; its ceremonial precepts for a temporary purpose and now done away, 15-19.
4. *The human heart.*
   All-important in the sight of Christ, 6, 15, 18-20; the unregenerate heart thoroughly corrupt, 21-23.
5. *Worship.*
   The worship that honors God with the lips while the heart is far from Him is hypocritical, 6; worship built upon the precepts of men is vain, 7; worship that comes from the heart is alone acceptable, 6.

LESSON 54.

The Syrophoenician Woman. Matthew 15:21-28. (Compare Mark 7:24-30.)

DISCOVERY OF THE FACTS.

1. Faith seeking a blessing, vv. 21, 22.

Where is the scene of this miracle laid? For what purpose did our Lord depart to those parts? (12:15; 14:3; 15:12.) Did He desire to have His presence in those parts known? (Mark 7:24.) Why did it become known? Can it ever be hid when He is present in a house?

Who came to Him there? What brought her? What made her think that He could help her? How did she show that she was in earnest? ("Cried," v. 22; "crieth" vv. 23, 25, 27.) What was her prayer? Did He often hear that cry? (9:27; 17:15; Luke 17:13; 18:13.) Did He ever let it pass unheeded? Why did she cry: "Have mercy on *me*"? Why didn't she cry: "Have mercy on my daughter"? How did she address Him? What did the title "Son of David" mean? (1:1; 20:30, 31; 22:42-45.)

2. Faith tested, vv. 23-26.

What was Christ's reply? Why did He not answer? Did He answer her by anything if not *by a word?* What prayer did the disciples make to Him? Why? Did they want Him to heal her child and thus send her away, or simply send her away without the blessing? (Matt. 19:13; Luke 18:39.) What did He reply? What did His answer imply under the circumstances? What did He mean by saying that He was sent only to the lost sheep of the house of Israel? (John 10:16; Eph. 2:16, 17.) When was the barrier that stood between Christ and the Gentiles removed? (Eph. 2:15, 16.)

Did she give up? Suppose she had? Did her persistence do any good? What is meant by "she worshipped Him"? What was her prayer? What were its characteristics? What did our Lord reply? What sentence is added in Mark's account? (Mark 7:27.) What is implied by "Let the children *first* be fed"? What did He mean by "the children's bread"? (Ro. 9:4.) Was the word He used as harsh as "dogs" sounds to us? Was the Gentiles' position like that of a little dog under the table compared with Israel's as a child at the table?

3. Faith overcoming difficulties and obtaining the blessing, vv. 27, 28.

What did the woman reply? What does the answer reveal? Is one who is willing to take a lowly place likely to get a blessing from Christ? (8:8; Ps. 51:4, 5; Luke 15:18, 19; 23:40-42.) Is one who does not? (Luke 18:13.) What is the force of her reasoning: "The dogs eat of the crumbs which fall from their master's table"? In what sense was what she asked crumbs that fell from the Master's table?

What reward did she get? What was it overcame the real obstacle that lay in the way of His granting her request? What word of Christ is illustrated by that? (Matt. 21:21.) What did this woman's faith make her? (Gal. 3:7.) Whose else faith did our Lord commend as great? (8:8-10.) Where do we find the greatest faith today, in Christian or heathen nations? What does faith usually get? (8:13; 9:29; Mark 5:34; 9:23; Luke 7:50; 18:42, 43; John 4:50-53.) When was her daughter healed? Where can any one find deliverance from Satan's power? How can he get it?

CLASSIFICATION OF TEACHINGS.

1. Our Lord Jesus.

His nature—divine, 25; human, 27.

His office—Messiah, 22; sent of God, 24.

His desire for solitude; could not be hid, 21, 22.

His mission—first to the Jew, 23, 24, 26; then to the Gentile, 26.

His fidelity to His mission, 24.

His compassion—could not send the needy away unhelped, 23, 24; healed the sufferer, 28.

His justice—demanded that the woman take her right place before He granted the desired blessing, 26.

What He does—tries faith, 23, 24; answers prayer; gives faith all it asks; commends faith; heals the sick, 28; delivers from Satan's power

those who are grievously vexed by him, 22, 28.

2. *The Syrophoenician woman.*

(1) Her position:

Outside the covenant promises and blessings, 22, 24, 27; in sore distress, 22; no helper, 25.

(2) What she did:

Believed in Jesus as the Messiah, came to Him, at first on wrong grounds, prayed, believed, 22, 28; worshipped, persisted, 25-27; humbled herself and took her rightful place, 27.

(3) What she got:

Testing, instruction, 23-26; commendation, blessing, 28.

Another arrangement:

(1) Her trouble, 22.

(2) Her hindrances:

Her position as a heathen, 22, 24; the unsympathetic disciples, the seemingly unheeding Saviour, 23.

(3) Her mistake:

Came as one within the covenant, 22-24.

(4) Her faith:

Great, 28; prayerful, persistent, 22, 25; prevailing, 24, 28.

(5) Her prayer:

Earnest, 22, 23; direct, brief, personal, 25; definite, 22, 25; humble, persistent, 22, 25, 27; believing, prevailing, 28.

(6) Her humility:

Took the dog's place, 27.

(7) Her victory:

Immediate, complete, 28.

3. *The daughter.*

What she was—in Satan's power, grievously tormented, 22.

What she had—a believing, praying mother, 22.

What was done for her—taken in prayer to Jesus, 22, 25, 27.

What she got—immediate and complete deliverance, 28.

4. *Faith.*

Where found—often where least expected, 22, 28.

In whom rooted—Jesus, 22.

How manifested—in coming to, praying to, holding on to, expecting much from Jesus, 22, 25, 27.

What it accomplishes—overcomes seemingly insurmountable obstacles, 24; obtains all it asks, pleases Christ, wins commendation, 28.

LESSON 55.

Our Lord in Decapolis: Healing the Sick, Opening the Ears of the Deaf, Giving Speech to the Dumb, Feeding the Hungry. Matthew 15:29-31; Mark 7:31 to 8:10. (Compare Matthew 15:32-39.)

DISCOVERY OF THE FACTS.

1. The lame walking, the blind seeing, the deaf hearing, the dumb speaking, Matt. 15:29-31; Mark 7:31-37.

After healing the Syrophoenician woman's daughter, what did our Lord do? Why so soon? Where did He go? What does the Revised Version say instead of "*a* mountain"? Is there any significance in the change? What did He do in the mountain? What happened then? Why did they come to *Him?* Whom did they bring with them? Had they any right to do that? Have we any warrant for doing the same today? (Heb. 13:8; Jas. 5:14.) What did they do with the lame, blind, dumb, maimed? What is the thought suggested by the word "cast"? What did our Lord do? What was the effect upon the multitude? Why was it the God *of Israel* whom they glorified? (Ex. 15:26.)

What special case of healing does Mark select from them all for a full description? Is this the only case of a dumb man healed recorded in the Gospels? (Matt. 9:32, 33; Luke 11:14.) What did our Lord do first with this dumb man? What was His purpose? Did He seek notoriety? How did He differ radically in this respect from many modern healers? What other miracle does this resemble in some of the details? (John 9:6, 7; Mark 8:23.) What was His purpose in touching his tongue? Why did He look up to heaven? (6:41; John 11:41; 17:1.) Why did He sigh? (8:12; Luke 19:41; John 11:33, 35, 38; Heb. 4:15.) Did He know that this man's misfortune was soon to be completely relieved? Why then was

He burdened over it? Is He burdened over our sorrows even though He knows that they are of short duration and in part imaginary? Did His sigh express anything beside sympathy? Did it cost Him anything to perform this miracle? Is there any peculiar power in prayers so earnest that they are accompanied by sighs and groans? (Ro. 8:26, 27; 15:30; Col. 4:12, 13, R. V.) Did our Lord's miracles cost Him any suffering or pain? Had the connection between sin and sickness anything to do with His sigh on this and similar occasions? What did He say? What was the result? How was His unstopping the ears of the deaf and giving speech to the dumb proof that He was the Messiah? (Is. 32:1-4; 35:4, 5; Matt. 11:3-5.)

What strict injunction did our Lord lay upon them? What was His purpose? (1:44, 45; 3:10-12; 5:43; 8:25, 26.) Did He ever tell any one to witness to what God had done for him? (Luke 8:39.) Ought we today to keep to ourselves or to tell out what Christ has done for us? (Acts 1:8.) What was the effect of the miracle upon those who saw it? (1:27; 2:12; 4:41; 5:42; 6:51.) Were they converted? What did they say He did? Who alone can make the dead to hear and the dumb to speak? (Ex. 4:10, 11.)

2. The feeding of the four thousand, Mark 8:1-9.

What proof have we here of our Lord's popularity with the people? For what purpose did they come together? Had they any real appreciation of Him? (John 6:26, 27.) How did they prove that they were deeply interested? What was His feeling toward this hungry multitude? What was He unwilling to do? Is there any lesson here for us? With what were the disciples filled at His suggestion that they should feed them? Who else had been similarly perplexed under like circumstances? (Num. 11:21-23; 2 Kings 4:42-44; 7:2.) Why was their perplexity and anxiety inexcusable? (6:35-44.)

What question did our Lord ask of the disciples? What was its purpose? What command did He give to the multitude? (Matt. 14:18, 19.) Why did that seem like a foolish command? What did He do when the multitude were seated? What did He take? Was that naturally enough to go around? How much of what the disciples had did He take? How much that we have must we put in His hands if we wish Him to bless, multiply and use it? Having taken the loaves, what did He do? Ought we to return thanks every time we eat? (Ro. 14:6; 1 Cor. 10:30, 31; Col. 3:17; 1 Tim. 4:3-5; Acts 27:35.) How do we know that there was something deeply significant in the manner in which our Lord returned thanks? (John 6:11, 23; Luke 24:30, 31, 35.) Did He return thanks for anything beside the seven loaves? Did the few small fishes seem of much account? Was it necessary that they too be brought? Is there any lesson here for us?

How bountiful did that repast prove? Does any one ever go away hungry from the Lord's table?

How was this feeding of the four thousand a proof of the deity of Christ? What proof have we that this was a separate miracle from the feeding of the five thousand, and not merely another account of the same miracle?

CLASSIFICATION OF TEACHINGS.

1. *Jesus Christ.*

(1) His nature:
Divine (Matt. 15:30; Mk. 7:37, 34, 35; Mark 8:1-9); human, 34.

(2) His characteristics:
Shunned notoriety, 33; full of sympathy, intensely earnest, 34; compassionate—on the sick, 30; on the deaf and dumb, 32; on the hungry, 2, 3.

(3) What He did:
Opened the ears of the deaf, unstopped the mouth of the dumb, Mark 7:32-35; healed the lame, maimed and many others, Matt. 15:30, 31; fed the hungry, Mark 8:1-9; fully satisfied those who sat at His table, 8; multiplied the possessions and power of His disciples when they put all that they had in His hands, 5-7; returned thanks before meals, for even the smallest things, 6, 7.

LESSON 56.

Our Lord in the Parts of Dalmanutha and in Bethsaida: Answering the Pharisees and Sadducees, and Healing a Blind Man. Matthew 16:1-12 (compare Mark 8:10-21); Mark 8:22-26.

DISCOVERY OF THE FACTS.

1. An evil and adulterous generation seeketh for a sign, Matt. 16:1-4.

What was the attitude of the Pharisees and Sadducees toward one another? (Acts 23:6-8.) In this lesson what do we see them combining to do? What led two parties so hostile to one another to combine their forces? What was the constant attitude of the Pharisees toward our Lord? (9:11; 12:14; 15:1, 2; 22:15, 34; 27:62, 63.) What was the attitude of the Sadducees toward Him? (22:23.) With what other hostile party did the Pharisees combine on another occasion to entangle Him? (22:15, 16.) What was now their purpose in asking Him to show them a sign from heaven? What did they mean? Did they ask a sign from Him on any other occasion? (12:38, 39; Mark 8:11-13; Luke 11:16, 29, 30.) Had He already given them any sign that He was the Messiah? Why then did they ask a further sign? Have we any sign from heaven today that Jesus is the Messiah, the Son of God? (Acts 2:33; 5:32.) How did this demand of the Pharisees affect our Lord? (Mark 8:12.) Why did He sigh deeply?

How did He answer their demand? How was this an answer? Are there any today who can read the signs in the physical world but who are blind to the signs in the spiritual world? Who can never understand spiritual things? (1 Cor. 2:14.) What were the signs of the times to which He referred? What abundant signs of the times had He given them? (Matt. 4:23; 11:5.) What did He say that their demanding a sign showed them to be? Are there any today who demand a sign? (1 Cor. 1:22.) What is sign enough to a real seeker after truth? Had He ever told them on any other occasion that seeking after a sign was itself a sign of an evil and adulterous heart? (12:39.) What was the only sign that they should be given? What did He mean by the sign of Jonah? (12:39, 40.) Is the resurrection of Jesus Christ a sufficient sign from heaven to prove His claims? What does it prove? (1 Peter 1:21, R. V.; Acts 2:24-36; 17:31; Ro. 1:4; 4:25; 1 Cor. 4:14; Eph. 1:18-20.)

Having refused their demand for a sign, what did He do? Why? (Matt. 7:6, compare Gen. 6:3; Hos. 4:17; Acts 18:6.) Does He ever leave men today? (Heb. 13:8; 2 Thess. 2:10-12; Ro. 1:24, 26, 28.) What is the worst misfortune that can befall any man? (Hos. 9:12.)

2. Beware of the leaven of the Pharisees and Sadducees, vv. 5-12.

Where did our Lord and His disciples go? (Mark 8:13.) What did the disciples forget? What did He say to them? What did He mean (vv. 11, 12)? Is leaven ever used in the Scriptures of anything good? (Ex. 12:15-19; Lev. 2:11; Mark 8:15; Luke 12:1; 1 Cor. 5:6-8; Gal. 5:9.) In what way is leaven an expressive figure to describe false doctrine? What was the leaven of the Pharisees? (Luke 12:1; Matt. 15:1-9, 11-18; 23:13-26.) What was the leaven of the Sadducees? (22:23; Acts 23:8.) Are formalism on the one hand, and rationalism on the other hand, things against which the church and the individual believer need to be on their guard today?

Did the disciples understand His words? What did they think He meant? Did they often misunderstand His words? When at last did they come to understand? (John 16:12-14.) How alone can we understand? (1 John 2:20, 27.) How did He know that they said among themselves: "We took no bread"? (John 2:24, 25; 6:64; 16:30.) How much that we reason in our hearts does He know? (Heb. 4:13; Rev. 2:23.) What does this prove Him to be? (2 Chron. 6:30; Jer. 17:9, 10.)

What did He call His disciples? (Compare 6:30; 8:26; 14:31; Mark 16:14.) Of whom might He well say it today? What

memory might have relieved them from all anxiety about their having no bread? What memories might relieve us from all anxiety in apparent need? By thus rebuking them what did our Lord show? (Rev. 3:19.) What does He show when He rebukes us? What searching question did He put to them? (See first eight words of v. 11, R. V.; Mark 4:40; John 8:43.) Has He ever occasion to put that same searching question to us?

3. The healing of the blind man near Bethsaida, Mark 8:22-26.

What other instance in the life of our Lord occurred near Bethsaida? (6:45; Luke 9:10; John 1:43, 44; Matt. 11:21.) Did the blind man come to Him of His own accord? Why not? How did those that brought him show their earnestness? What did they ask our Lord to do? What was their thought in asking Him to touch him? Did His first touch heal this man? Did His mere touch ever heal? (5:27-29; Matt. 8:3, 15; 9:29.) Why did not His mere touch heal in this instance? What did He do more than merely touch him? Can we dictate to our Lord just how He will exercise His healing power? What did He do with the blind man? Why? (7:33-36.) Did He use spittle on any other occasion in healing? (7:33; John 9:6, 7.) Would the mere spittle have opened the eyes of the blind man? How did the healing of this man differ from most of the cases recorded in the Gospels? Of what is the gradual opening of his eyes an illustration? (Prov. 4:18; 2 Peter 3:18; 1 Cor. 13:9-12.) Of what was the opening of his eyes a proof? (Is. 29:18; 32:1-3; Matt. 11:3-5.) How did he see at last?

What did our Lord forbid him to do? (See R. V.) Why?

CLASSIFICATION OF TEACHINGS.

1. Jesus Christ.

(1) His nature:
Divine, 8; human, 23.

(2) His office:
The Messiah, 23-25.

(3) Characteristics:
Compassionate—even upon the Pharisees and Sadducees (Mark 8:12); on the blind, 22-25.

(4) How He was treated:
Hated by the Pharisees and Sadducees, 1; sought out by those in trouble, besought to help when all human help failed, 22.

(5) What He did:
Refused a sign to those who shut their eyes to the signs already given, 3, 4; sighed deeply over the spiritual blindness of men, Mark 8:12; finally gave up those who persistently refused to see the truth, 4; read men's thoughts, 8; warned the disciples to take heed and beware of the leaven of the Pharisees and Sadducees—formalism on the one hand and skepticism on the other, 6; rebuked the spiritual dullness and little faith of His disciples, 8-11; avoided notoriety, took by the hand, laid His hands upon the blind man, 23; laid His hands upon the blind man's eyes, 25; restored his sight gradually, 23-25; did not perform all His miracles by the same method, 22, 23.

2. Pharisees and Sadducees.
Hated Jesus Christ so bitterly that they forgot their hatred of one another in their hatred toward Him, demanded a sign from heaven when already there had been abundant signs, 1; could discern the face of the sky but could not discern the signs of the times, 3; a wicked and adulterous generation, given up by the Saviour, 4; their doctrine corrupt, 6, 12.

3. The disciples.
Their forgetfulness, 5; dullness of apprehension, 7, 9, 10, 11; little faith, 8.

4. The blind man at Bethsaida.
Blind, could not come of himself to our Lord, brought by others, his friends besought our Lord for him, 22; taken by the hand by our Lord, had His hands laid upon him, 23; at first saw dimly after He laid His hands on him, 24; completely restored and saw every man clearly when He laid His hands upon his eyes, 25.



FOR SERMON AND SCRAP BOOK



Humility and Contentment.

He that is down needs fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it, or much;
And, Lord, contentment still I crave,
Because Thou savest such!

Fulness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age!

—*John Bunyan.*

An Angel in the Mud.

A lad was making mud pies by the roadside, and a lady coming along said to him:

"My little man, wouldn't you like to be an angel in heaven?"

"No," he answered, "I want to be an angel here in the mud."

A New One on Christian Science.

While Cardinal Logue, archbishop of Armagh, Ireland, was walking in Central Park, New York, during his recent visit to this country, he saw a small boy bandaging the leg of a dog.

"What's the matter with the dog, son?" asked the cardinal.

"Leg broke, father," answered the boy.

"Have you seen a dog doctor?"

"Nope, he's getting all right. But there was a Christian Science woman told me she could cure him," the boy added as an afterthought.

"Did you let her try?"

"Aw, say, father," the youngster replied, with a grin, "Y' don't think I'd try that on the dog, do you?"

Power in a Person.

Sometimes I could almost wish that that word "power" could be banished from our vocabulary, and from our use of it ofttimes it stands a terrible barrier between us and God. There is no power, absolutely speaking, not even in natural things, far less in supernatural. But one may ask: "How about that verse in Acts 1:8—Ye shall receive power, after that the Holy Ghost is come upon you? Why, evidently power is one thing and the Holy Spirit another." But pardon me, that is not the reading—"Ye shall receive power, the Holy Ghost coming upon you." Power is not an it, but a person. Get rid of the idea that God has something that He calls power that He will turn over to us to use. Never, never! We will have power in having Him, and if we have Him we shall have all the power that He has.—*H. W. Frost.*

Mike and His Bible.

He was defending himself against a Catholic priest, who was taking him severely to task for his Bible reading.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! sir," answered Mike, "I was reading in my Bible: 'You shall read it to your children'; and sure the priests have got no children."

"But, Michael," continued the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Very well, your riverence," said Mike, "if I cannot understand it it will do me no harm, and what I can understand does me a heap o' good."

"Well, then, Mike," said the priest, "you must go to church, and the church will teach you. The church will give you the milk of the Word."

With the ready wit of an Irishman Mike said: "And where does the church get the milk from, but out of the Bible? Ah! your riverence, I would rather milk the cow myself once in a while."

Where the Sweet Apples Grow.

Spurgeon tells how when he was a boy he used to go down past an orchard and pick up the apples that fell over the fence, and they were very bitter. He found it out once or twice, and then he stopped.

One day he was going by the orchard when the owner called out and said:

"Charlie, come on in and have some apples."

"No, thank you," he replied.

"Well," said the owner, "come on in. I am perfectly willing you should have all these apples you want."

"No, thank you," he said again.

"What is the matter?"

He said: "I have tried your apples, I have eaten them lots of times, those that fell over the fence, and they are bitter."

"Ah," said the man, "I planted a row of bitter apples around the outside on purpose! Come over on the inside where they are sweet."

There is many a man that is playing around the fringes of religious life. It is bitter business. You never get any real comfort out of the fringes of religion. But come over on the inside; it is sweet in there.—*Selected.*

Confessing Christ.

A test.....1 John 2:23
Necessary.....Ro. 10:9, 10
Rewarded.....Matt. 10:32, 33

Following Christ.

When to follow.....Matt. 4:22
Where to follow.....1 Peter 2:21
How to follow.....Luke 9:23

Christ our Life.

The Water of Life.....John 4:14
The Bread of Life.....John 6:35
The Light of Life.....John 8:12

The Weeping Penitent. Luke 7:37, 38.

1. *Love* for the Saviour brought her into His *presence.*

2. *Humility* for her sin brought her to His *feet.*

3. *Sorrow* for her sin made her *weep at His feet.*

4. *Gratitude* for sin forgiven led her to *wash and annoint His feet.—J. Dobie.*

Gold Rings. Song 5:14.

The ring of atonement—Ps. 22:16.
Ths ring of power—Is. 41:10.
The ring of love—Song 2:6.
The ring of remembrance—Is. 49:16.
The ring of healing—Luke 4:40.
The ring of blessing—Luke 24:50.
The ring of comfort—Rev. 1:17.

—Mrs. Geo. C. Needham.

Christ's Conception of the Christian Life.

Ye are My friends.
Ye are My disciples.
Ye are the light of the world.
Ye are My witnesses.
Ye shall receive power.

—J. Stuart Holden.

The Walk to Emmaus. Luke 24.

1. The Darkness of Night.

a. Their eyes were holden—Darkened Vision, v. 16.

b. Their speech was sad—Darkened Hope, v. 17.

c. They were slow to understand—Darkened Intellect, v. 25.

2. The Dawn of Morning.

a. Angels said He was alive—Dawn of Hope, v. 23.

b. He interpreted the Scriptures—Dawn of Faith, v. 27.

c. "Abide with us"—Dawn of Interest, v. 29.

3. The Mid-day Glory.

a. Their eyes were opened—Renewed Vision, v. 31.

b. The Scriptures were opened—Rich experience, v. 45.

c. "And they knew Him"—The Risen Lord, v. 34.—*D. W. Barclay.*

Past Feeling. Ephesians 4:19.

1. By reason of the vanity of the mind, v. 17.

2. The understanding being darkened, v. 18.

3. Separation from the life of God, v. 18.

4. By reason of human ignorance, v. 18.

5. By reason of blindness of heart, v. 18.

6. Repeated transgressions, v. 19.

7. The words of the text are expressive of indifference in reference to religion. "Seared," says the apostle elsewhere.

8. Being forsaken of God, they give themselves over to work all manner of sin, vv. 18, 19.—*John Tesseyman.*

WORLD NEWS AT A GLANCE

A Presbyterian church in Ataru, Japan, celebrated its fiftieth anniversary recently by becoming self-supporting. The Lebanon Church in Tokyo has taken a similar step.

In the last ten years alone, 3,000,000 Africans, according to the statement of an English consul, have directly, or indirectly, lost their lives in procuring or failing to procure, rubber.

General William Booth has organized his fifth motor tour of England and Scotland, which commenced at Dundee on June 20, and will finish at the Crystal Palace (London) on July 25.

The Baptists of Russia have started an interdenominational Bible school at Lodz. Twelve students are already enrolled, representing many of the nations of which Russia is composed.

The National Bible Society of Scotland put into circulation during the year 1907, 1,637,889 copies of Scriptures; and these were carried through the lands (home and foreign) by an army of no less than 805 colporters.

There are nearly 3,800,000 inhabitants in Ceylon, of whom less than 400,000 are Christians. Of these Christians it is estimated that from 85 to 90 per cent are the direct result of the religious education given in mission schools.

Any good, intelligent craftsman, mechanic, engineer or practical farmer can make a good living and find endless opportunities for serving his Master in Chile. Colportage work does not pay, because of the illiteracy of the people.

It is stated that, up to the end of last year, 65,116 boys and girls have been saved by the Barnardo Homes, London,—saved from death, or worse than death, placed in healthy and happy conditions, and given a good start in life. Of this number 20,000 have been sent abroad.

"If some great catastrophe tomorrow made it necessary for all the missionaries to withdraw from Asia, Christianity is so securely planted in the lives of the Orientals that it would spread from them to all parts of the east."—JOHN R. MOTT.

With one exception, twenty-six of the leading men of eighteen missions at work in South India, Bombay presidency and Bengal are against withdrawal from the higher classes and concentration of forces on the outcastes, but favor redoubled efforts to reach the higher castes.

The African Training Institute at Colwyn Bay, North Wales, teaches every student a trade or profession in addition to school training; and he ultimately returns home to support himself and to preach the Gospel to his people in their own tongue, and that without costing a penny to any missionary society.—*Life of Faith.*

The Society for the Relief of Persecuted Jews was enabled last winter to send relief in the form of food and clothes to many Jews in Jerusalem, who suffered greatly from the violent storms, wind, rain and snow which prevailed. In some cases the prices for the necessaries of life were doubled by action of the Moslem dealers.

The Christian Colportage Association of England held its thirty-fourth annual meeting in London a few weeks ago. The report showed that the association had a staff of 124 colporters, and that these had sold during the past year, chiefly by house-to-house visitation, no less than 54,687 Bibles and testaments, 403,970 books, 297,325 magazines and 401,411 Scripture text cards.

Within twenty miles of New York's City Hall there is a population of a million Jews, more than in all America besides. It is the greatest aggregation of Jews in any one spot on earth, being one-eleventh of the entire Jewish population of the globe. Here are one-fifth as many Jews as in

Russia, one-half as many as in Austria-Hungary, four times as many as in the British Isles, ten times as many as in the Holy Land, and twenty times as many as dwell in Jerusalem.

The Rev. A. A. Ramsey, a native pastor in Jamaica, a Christian worker since the age of sixteen, and for nine years past a minister in his present capacity, seeks financial aid for the erection of a place of worship (independent) in Seaton, an extremely poor and deserving district in the parish of St. Mary's. Mr. Ramsey is carrying on a growing work by the sole support of his needy parishioners. A sum of from $200 to $400 is needed for the building of the above-mentioned chapel. All who wish to respond to this appeal are requested to communicate with the Rev. A. A. Ramsey, Middlesex, Guy's Hill, St. Ann, Jamaica.

English Methodists are deploring the shrinkage of Methodism in the land of Wesley. Of Protestant bodies this denomination ranks second to the Established Church in point of members, the national Church numbering over 2,000,000 communicants, the Roman Catholics 1,500,000 and the Methodists of all branches somewhat over a million. American Methodism was reported at the General Conference in Baltimore to have gained 278,357 communicants during the past four years, the greatest gain during any similar period for sixteen years. By the annual census of British Methodism it is ascertained, according to the *Methodist Recorder* (London), that there is a connectional decrease of 4,392, the largest for fifty-four years. This decrease is found in each grade of membership.

The Zenana Bible and Medical Mission reports that at the present time there are thirty-eight centers in India from which the mission is working. It employs no fewer than 150 missionaries and assistants, 163 Indian Christian teachers, nurses, etc., 93 Biblewomen, making a total of 406 workers in the field. The society has 49 schools and institutions, in which there are 2,475 pupils, as well as 155 women and girls in orphanages. The missionaries and Biblewomen have access to 8,209 zenanas, and the pupils under regular Christian instruction number 3,342. At the mission's hospitals and dispensaries there were recorded in 1907 over 1,800 in-patients, 29,702 out-patients, and 429 patients were attended in their own homes. The lady doctors paid 5,557 visits, and there were 82,971 attendances at the dispensaries.

The first gymnasium to be opened by the Y. M. C. A. in Russia, and at the same time the first school of scientifically directed physical training using the methods developed by the Y. M. C. A. and colleges of America, was opened in St. Petersburg in May. The gymnasium was erected and equipped at the expense of James Stokes of New York, who established the Association and purchased the main building several years ago. The Association already has a membership exceeding 1,500, and the minister of finance has notified its treasurer that a gift of 5,000 rubles would be forthcoming annually from the government for its support. Business houses have contributed to its maintenance, so that 35,000 rubles each year are at its disposal. The Czar has made personal acknowledgment of his appreciation to Mr. Stokes.

The Pan-Anglican Congress will convene in London on the 15th inst., and many of the clergy of the Protestant Episcopal Church of the United States will attend. Six lay and clerical delegates from every diocese in the world allied to the Anglican Church are asked to be present, and it will no doubt be one of the largest and perhaps one of the most important of ecclesiastical gatherings ever held. The Lambeth conference of bishops will be held July 4 to August 5. The chief proposition before this conference will be the project for the establishment of a permanent executive body of bishops, with headquarters probably at Lambeth, which will have dominion over the Anglican Church throughout the world. The English church favors this, but the American bishops don't want it. It is impossible that Americans should agree to start a foreign papacy under the archbishop of Canterbury, which is the logical outcome of the scheme.



NOTES AND SUGGESTIONS



Dates Worth Remembering.

July 1, 1643—Westminster Assembly convoked.
July 1-3, 1863—Battle of Gettysburg.
July 4, 1776—Birthday of American Independence.
July 5, 1843—Mrs. D. L. Moody born.
July 5, 1865—Salvation Army organized.
July 6, 1369—John Huss born.
July 7, 1854—Rev. John McNeill born.
July 7, 1415—John Huss martyred.
July 8, 1907—James McGranahan died.
July 10, 1447—Christopher Columbus born.
July 17, 1674—Isaac Watts born.
July 21, 1899—Robert G. Ingersoll died.

Notes.

A commission appointed by the Pope is at work upon a revision of the Vulgate.

The Presbyterian General Assembly voted $35,000 to continue the work of its Temperance Committee another year.

A church in East Orange, N. J., is holding the Sunday evening service on the church lawn during the warm weather, and men are permitted to smoke.

The Y. M. C. A. organizations along the route are arranging for a relay race to be run this month with a message from the Mayor of New York to the Mayor of Chicago.

The Chinese of New York are planning to erect a $100,000 Confucian temple in Chinatown. The Y. M. C. A. is planning to open a Chinese branch in the same neighborhood.

Jeremiah J. Crowley, the former Roman Catholic priest whose criticisms of church affairs and his fellow churchmen in the Chicago diocese brought him under the ban of an ecclesiastical interdict, married his stenographer recently in Ellenburgh, near Seattle, Wash., where "Father" Crowley is now in the real estate business.

The Presbyterian General Assembly will devote May 21, 1909, to the celebration of the 400th anniversary of John Calvin's birth. The Assembly will meet at Denver next year.

Dr. Henry S. Mabie, secretary since 1890 of the Baptist Missionary Union, will teach theology at Rochester (N. Y.) Theological Seminary next year during President Strong's leave of absence.

Dr. Wilfred Grenfell, of Labrador, had a hairbreadth escape from death recently while adrift for 24 hours on an ice floe with a pack of hungry dogs, the temperature 10° below zero and a gale blowing.

Each of the sixteen battle ships which made the trip around the Horn was donated a folding organ by Bilhorn Brothers. The organs were gratefully accepted by Admiral Thomas and by Secretary of the Navy Metcalf.

The words, "The Union Must Be Preserved," which were chiselled off the monument of Andrew Jackson in Memphis during the Civil War, are to be restored to it after forty-three years. Another sign that we are one people, now and forever.

The text-books that are to be edited for the Young People's Missionary Movement for 1908-09 are: *The Foreign Missionary Enterprise,* by Dr. A. J. Brown; *Islam,* by Dr. S. M. Zwemer; *The Frontier,* by Dr. E. T. Tomlinson. Last year 143,592 text-books were sold.

Dr. Willis Judson Beecher, professor of Old Testament Literature at Auburn (N. Y.) Theological Seminary since 1871, has resigned this position and will now give his time to writing and editing. Dr. Beecher entered the Seminary in 1861, and graduated in 1864.

The Commissioner of Education for the United States reports 26,949 students of medicine, 14,306 students of law, 7,392

students of theology in all denominations. Percentage of increase since 1880: Law, 256 per cent; pharmacy, 231 per cent; medicine, 126 per cent; theology, 41 per cent.

Massachusetts boasts of one town which expelled the saloon by high license. Through a mistake in the local option election the town voted wet, and in order to keep saloons from coming in through this technical error the town council placed the license fee at $1,000,000. No one took out a license.

The American Issue has recently published a list of 80 cities in the United States in which the sale of liquor is prohibited, 33 of them entering prohibition ranks within a year, with an average population of over 25,000, and an aggregate population of more than 2,200,000. Twenty-seven are located in New England, and 24 in the South.

The missionary bishops of the Protestant Episcopal Church are said to be paid $3.000 a year and traveling expenses. Diocesan bishops are said to be paid what each diocese can afford, varying from $2,000 upwards, with the probable average of $4,000 and traveling expenses. The highest salary of $12,000 and house is paid to the bishop of New York.

A Cabmen's Mission has been carried on for over 36 years in London, England. In addition to visiting the numerous cabstands scattered throughout the metropolis a mission hall is operated, where meetings are held. Gospel services are also held in the open air, while visiting the sick, temperance work, Sabbath observance and kindness towards animals are also promoted.

Admirers of Tolstoy are puzzled to know how to celebrate his eightieth birthday anniversary next September. Tolstoy detests congratulation, repudiates art as useless, denounces patriotism, does not believe in church, law or state. He defies the Russian government, has been excommunicated by the Greek Orthodox Church, though he has his own ideas and methods of living a holy life and doing good.

Mr. John H. Converse, of Philadelphia, recently sent out several hundred letters to laymen asking what kind of sermons they most wish to hear. Of 102 replies, in some cases entertaining more than one choice, the result was:

Guidance in Christian Life, 93.
Evangelistic, 63.
Expository, 51.
Doctrinal, 22.
Current Topics, 16.
Critical, 5.

Dr. G. Campbell Morgan, of London, has cabled his acceptance of the invitation of the Bible Teachers' Training School to conduct a ten days' Institute in New York City during the Lenten season of 1909, March 20-31. He is to be assisted by prominent religious and social educators of this country. The commencement exercises of this school which closed the eighth year, witnessed the graduation of thirteen students who completed the two-year course.

The bishops' recommendation of the repeal of the discipline clause concerning prohibited amusements was opposed by the committee to which it was referred by the General Conference of the M. E. Church at Baltimore last month, and the Conference adjourned without reaching final action upon it. "Presiding elders" will hereafter be termed "district superintendents." The rule requiring six months' probation for applicants for church membership was modified, so that now they may be admitted to full communion at once.

The creation of an Executive Commission was embodied in the report of the Committee on Administrative Agencies, adopted by the recent Presbyterian General Assembly. It is the direct result of the ever-recurring cry that certain men in the church were acquiring too much power. From this time forth new men will be in charge of the government of the church. All the Boards will report to the Executive Commission of fifteen members, to which no paid agents or permanent officers except the moderator of the General Assembly are eligible.

Last year the gratuitous distribution of the American Tract Society amounted to $21,807.07, which is the equivalent of 43,654,000 pages of 32mo tracts. A very large part of this circulation was made through voluntary and unpaid personal workers for souls, or by colporters, and was accompanied by words of exhortation and counsel. A fair proportion went as words of comfort to hospitals, and to prisoners, soldiers and sailors. Libraries of schools and colleges in the south and West and at foreign mission stations were also aided. A total staff of 163 colporters was maintained.

The Christian workers on the coast kept pace with other citizens in their efforts on behalf of the sailors of the fleet on their recent visit. At Los Angeles good, live meetings were held on board and ashore, and at most of these there were conversions, sometimes as many as 50, 75 or even 100 at a single meeting. Coffee and refreshments, rest and correspondence rooms, and entertainments of different kinds were afforded the men. The Bible House of Los Angeles made a grant of 20,000 *Underscored Gospels of John* and 26,000 underscored tracts for distribution, which the Y. M. C. A. and Laymen's Evangelistic Council bound in souvenir covers. At San Francisco and other points similar earnest and hearty efforts were made, the Bible Institute Colportage Association and other societies furnishing readable tracts, etc.

One of the most encouraging signs of the times to temperance people is the pronounced stand that is being taken by labor organizations, both in Great Britain and in this country. At a meeting of the Trades and Labor Council of Montreal a letter was read from the president of the Montreal Bartenders' Association, asking permission for the members of the Association to take part in the Labor Day parade. The request was quietly refused. The excuse given was that the admission of bartenders to the Labor Day parade would damage the cause of labor, and the fear was expressed that the liquor trade would probably try in the end to secure control of the whole labor organization, and use it to further its own interests. This, the labor party realizes, would be suicidal. Labor and liquor are enemies, and can never be friends.



WAGON OF THE UTAH GOSPEL MISSION IN CAMP, AFTER A JOURNEY.

It is asserted that services are conducted by the Roman Catholic Church in Chicago each Lord's day in fourteen languages. The evangelical churches through the missionaries of the Chicago Tract Society have the opportunity every day of preaching the Gospel orally in twenty-three languages, and this preaching is very much the same as the preaching in New Testament times. Twenty-five missionaries were regularly employed during 1907, giving to the work a total of 174 months of service, equivalent to 14½ years for one missionary. They visited over 81,000 homes, where 40,500 volumes of Bibles, Testaments and Christian literature in thirty-three languages were distributed. New departments of work were organized for Finlanders, Greeks, Bulgarians and Ruthenians. All the principal Slavic settlements in the Central Western States were visited frequently by the missionaries, and in several of them the work has taken permanent form.

The Bible Rescue Mission and Home, Chicago.

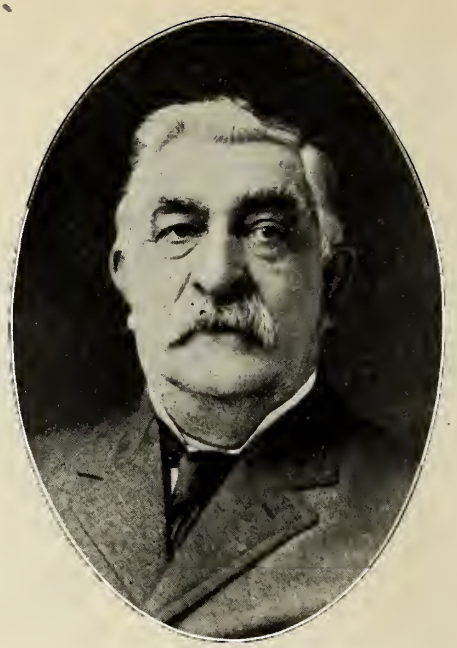
The Bible Rescue Mission at 89 West Madison Street, Chicago, is in the midst of the barrel-house saloon and cheap lodging-house district of the west side, surrounded with a seething population of thousands of men. The Gospel light has been shining from the Mission night and day, and the doors have been open during the winter to the unemployed.

Attendance—Services	32,330
Reading Room...	6,605
	38,935
Food served to the hungry.....	24,015
Sheltered in the Mission over night..	5,987
Men at the altar.....	983
New Testaments and Gospels given..	900
Meetings held	250

Gospel meetings were held morning, noon and night for the unemployed, and the men served with bread, coffee and soup.

Mr. John Stewart, superintendent of the Mission, was born in Ireland August 1, 1840, came to the United States in 1871, and located in the state of Iowa. A few years later he moved with his family to Chicago, where he has resided for twenty-two years. He was "born again" January 2, 1887. Mr. Stewart prospered until the curse of drink ruined his health, home and business. For twenty-five years he was a slave to liquor, until the Lord Jesus Christ graciously set him free from sin. He has been kept by the power of God for more than twenty-one years. He has many happy recollections of a precious friendship with Mr. Moody. The assistant superintendent is William F. Schultz, a former Institute student.

Mr. Stewart entered the service in rescue missions on the west side twelve years ago, and has continued ever since. The Mission was incorporated in 1905. About five years ago Mr. Stewart established a Home in connection with the Mission, to give men a better opportunity to start the Christian life. These men are given a bath, clean clothing, lodging and food in exchange for work. Three meetings a day are held for Bible study and prayer. Under these favorable conditions many have grown in grace and become established. The Home has lately been under the direction of Mrs. J. B. McCracken, a godly, motherly woman. As many as twenty a day have been sheltered there. A much larger place is needed. A friend has offered $5,000 toward the purchase of a Home, if a like amount can be raised. One of the great needs of rescue mission work in Chicago today is a Christian Home for Intemperate Men.



MR. JOHN STEWART.

In addition to the regular mission work, Gospel wagon meetings are held during the summer, as well as other open air services, and a weekly noon-day meeting for factory employes. Jail meetings are held every Sunday. The extra meetings during the year number 200.

AN ENLARGED MINISTRY.

The Lord greatly enlarged the work of the Mission during the first four months of 1908. The usual monthly attendance in the past has been about 2,000. This number has been increased four-fold. There has been a good response to the preaching of the Gospel. In some meetings as many as twenty or thirty have crowded the altar.



MEN OF THE NINTH AND GREEN STREETS MACHINE SHOP AND ROUND HOUSE, PHILADELPHIA, ASSEMBLED FOR MIDNIGHT BIBLE STUDY. (See below.)

Religion at Midnight.

The Reading Railway Dept. of the Y. M. C. A., Philadelphia, has been presenting a novel and striking departure in religious work. Once a week since last September, when the clock struck midnight, the men on the night shift in the machine shop and roundhouse have gathered for an enthusiastic service of song, prayer and Bible study. As many as seventy men have assembled at this solemn midnight hour to engage in the worship of God.

Mr. Benjamin A. Jenkins, a business man of Philadelphia, conducts these meetings at a great sacrifice of his own rest and comfort. His devotion is richly repaid, however, by the gratitude and appreciation of the men.

He says: "I thank God for the opportunity that He has given me in doing this midnight work among men who have no opportunity, as other men do, in the regular services of the church."

Once a month the men go in a body to attend a meeting of the Brotherhood of Andrew and Philip in the various churches, losing their much-needed rest on Sunday morning after working all night. Last month about 75 responded to an invitation to meet in Mr. Jenkins' home at 9 a. m. one Sunday for testimony, prayer and songs. They have raised small purses of money to aid the poor, needy and sick, and are doing a noble Christian work in general.

The foreman of the shop recently gave a good, practical testimonial of the effect of the effort in these words: "You are a much better lot of men in the character of your lives and in the work that you are doing for the railroad company in these shops. These meetings have helped me very much, just the same as they have helped you."

For Leaders of Open Air Bands

AT THE SECOND OPEN AIR CONFERENCE, CHICAGO.

The leaders and their bands, and any others desiring to help, will meet at 6 o'c. in the vestry, where they will take lunch,

this to be followed by a short prayer meeting. Then the different bands will go to their respective assignments. The organs, books and tracts will be ready at this time.

A certain location will be assigned to each organization, where they will hold a regular open air meeting, at the close of which a strong invitation will be given to accept Christ, and also to come to the church. The tracts will also be handed out at this time.

Your band will have one organ and twenty hymn books. You are responsible for these.

Your band will be furnished with sufficient tracts. Use these judiciously. Any you do not use return to the secretary.

Know your hymn book. Have the next hymn ready before the speaker has finished. Don't make it necessary for your organist to have to ask for the hymn. Have at least one soloist for your meeting. Ask your helpers to sing their loudest, but not to strain.

Have your speakers ready at the close of songs. Tell them to speak their loudest; they have a good many noises to compete with. Two or three minutes are enough for each testimony. Give the speaker some signal which you will use if he forgets the time.

Prayer. Let the one who prays raise his voice; this serves as a testimony. Ask the gentlemen in the audience to please remove their hats.

Appoint some man to act as lookout—that is, to keep watch of the street; to warn in the event of the approach of the fire department, etc.; to speak kindly to any boys who may be disturbing, and (if necessary) to lead them quietly away. Impress upon him the fact that he must use tact in performing any of these duties.

How to be a Foreign Missionary, And Yet Stay at Home.

Here is a genuine opportunity to preach Christ to a foreign people without leaving home. The attention of our readers is directed to the following letters, which speak to the point of a need and an opportunity to supply it.

Let it first be stated, however, that the book referred to—*El Camino Hacia Dios* (*The Way to God* in Spanish) by D. L. Moody—has been put into helpful circulation chiefly by the SPANISH WAY TO GOD BOOK FUND, instituted some years ago by Mr. Moody, and now administered by the Bible Institute Colportage Association.

Maracaibo, Venezuela.

We are thankful for the kind offer of getting the always-and-everywhere-appreciated book, *El Camino Hacia Dios*. I had a few copies with me down here, but they didn't last very long, and **all who have read it have been convinced of the truth.** As there is very little good literature among these people, any of D. L. Moody's books would surely fall in good soil here.—*T. J. B.*

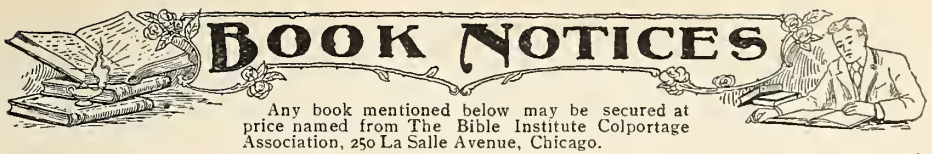
San Salvador, C. A.

On one of my late trips **I learned of the conversion of a man through the reading of** *El Camino Hacia Dios*. This man had read the Bible, and had it four years and assented to its teaching, but not until he had read *El Camino Hacia Dios* did he have a definite experience of salvation, so it really was the means to help him to decide for Christ. God is greatly using and blessing the printed pages for the extension of His kingdom in Salvador. **Mrs. B. and myself are the only missionaries to over a million of souls.**—*R. H. B.*

The activity of this book fund work depends entirely upon the voluntary contributions of interested friends. Just now the treasury is empty, while unfilled applications are on hand for about 1,500 copies of *El Camino Hacia Dios*.

Some friends can pray only, but others, as in the past, can doubtless co-operate further by sending gifts or raising money to send supplies. Any sum will be gratefully received and immediately put to use. Ten dollars will put a hundred or more books in the hands of a missionary in any part of the Spanish-speaking world; smaller sums will do a proportionate work.

Contributions in any bankable form may be directed to A. P. Fitt, supt., 250 La Salle Avenue, Chicago, who will make prompt acknowledgment.



Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

THE FULL BLESSING OF PENTECOST, by Andrew Murray.

Anything from the pen of this ripe saint of God comes laden with unction and blessing. Here he deals in a fresh way with the old subject of the filling with the Holy Spirit—how it is to be taught, how glorious it is, how it was bestowed from heaven, how little it is enjoyed, how the blessing is hindered, how it is obtained, how kept, how increased, how it comes to its full manifestation, how fully it is assured to us by God, how it is to be found by all, how everything must be given up for it.

The heart yearns to have time to meditate thoroughly upon this book, with a view to receiving the full blessing of Pentecost.

158 pages, 7½x5 inches. F. H. Revell Co., New York. 75 cents net.

IN DEFENSE, by Robert Anderson.

The author is an old defender of the faith, but he defends by pointed, vigorous, unsparing attacks upon its enemies. The present volume touches upon all the great problems "from the standpoint of scepticism—the true scepticism which tests everything, not the sham sort which credulously accepts anything that tends to discredit the Bible." Chapters are devoted to such topics as Darwin's and Herbert Spencer's theories of evolution, "Have We A Revelation?" "The Cosmogony of Genesis," "The Higher Criticism." Sir Robert is a careful fighter, so that one may usually depend upon his facts and arguments.

186 pages, 9x6 inches. Gospel Publishing House, New York. $1.50 net.

THE STORY OF THE REVISED NEW TESTAMENT, AMERICAN STANDARD EDITION, by Matthew Brown Riddle.

Dr. Riddle is, we believe, the only surviving member of the American Revision Committee. What he tells of the work of revision is therefore of historic value. A generation has passed by since the work began, and much new information is now given. Every student and lover of the Bible will find this book both fascinating and profitable.

89 pages, 7x4½ inches, with frontispiece of author. S. S. Times Co., Philadelphia. 75 cents net.

WHAT MANNER OF MAN IS THIS? by W. D. Murray.

A course on the life of Christ for boys' Bible classes. It includes daily Bible readings (a few verses only), Bible marking, things such as models and maps to make, subjects for prayer, etc. Those scenes in our Lord's life are especially dwelt upon that reveal *action*, thus appealing strongly to the boy's love of motion. Altogether a practical and useful course.

82 pages, 7x4½ inches. Y. M. C. A. Press, New York. Cloth covers, 40 cents net; paper, 25 cents net.

Notes.

The supremacy of the Bible as literature, in its influence on art, music and civilization, as to its authority, doctrines, etc., is set forth in a 16-page pamphlet by C. C. Cook, New York. 5 cents.

Moral Difficulties in the Old Testament Scriptures, by Eustace R. Conder, is a very helpful pamphlet of 62 pages. Preachers and teachers will find it especially useful. 10 cents. Order of the Colportage Association.

Notes for Bible Study, a monthly magazine formerly published by William Henderson and L. S. Haynes, Toronto, has passed into the hands of Pastor A. W. Roffe, publisher of *The Christian Worker*, in the same city.

When Dr. Torrey's two courses—"Studies in the Life and Teachings of Our Lord" and "Answers to Practical and Perplexing Questions"—are completed, they will be published in permanent book form by the Colportage Association.

THE EVANGELISTIC FIELD

Recent Meetings.

Hay Bell at Keswick, Ia.
Chester Birch at St. Louis.
O. A. Miller at Ritchie, Ill.
W. C. Ross at Ivesdale, Ill.
L. E. Coad at Atlanta, Ill.
L. D. Lamkin at Pontiac, Ill.
B. S. Taylor at Winona, Ill.
W. C. Veazie at Kinder, La.
J. W. Osborn at Bancroft, Ia.
W. E. Harlow at Winder, Ia.
Mrs. Nash at El Dorado, Ill.
Jas. R. Smith at St. Louis.
E. B. Pratt at Abilene, Kans.
W. H. Williams at Carson, Ia.
Henry Ostrom at Canton, Ill.
Arthur Brooks at Olean, Mo.
E. M. Jones at Carbondale, Ill.
Geo. C. Cates at Oshkosh, Wis.
Abe Mulkey at Stillwater, Okla.
E. R. Hermiston at Nampa, Ida.
Geo. M. Lehigh at Muncie, Ind.
Frank A. Miller at Avoca, Neb.
L. B. Greenwood at Pittston, Pa.
Dan Shannon at Assumption, Ill.
W. W. Hamilton at Atlanta, Ga.
Major Cole at East Liverpool, O.
Fred Berry at New Hartford, Ia.
C. W. Reeder at Columbus Jct., Ia.
Frank A. Miller at Doniphan, Neb.
B. S. Morris at Atchinson, Kansas.
Geo. H. Thomson at Du Quoin, Ill.
R. M. Montgomery at Kokomo, Ind.
M. L. Branham at Worthington, Ind.
J. W. Reynolds at Collinswood, N. J.
French E. Oliver at Ellsworth, Kans.
C. W. B. Ellis at Zimmerman, Minn.
M. B. Williams at Heron Lake, Minn.
P. M. Fitzgerald at Smithville, Texas.
John H. Daniels at Little Falls, Minn.
C. R. Haudenschild at Tacoma, Wash.
Brown and Curry at Portsmouth, Va.
B. S. Morris and wife at Atchison, Kans.
Hendrick and Carter at Waggoner, Okla.
Hamilton and Bursk at Hannaford, N. D.
F. A. Reisner at Aledo and Oquawka, Ill.
Miss Fanny Simpson at Cornwall, Conn.
Reed and Bernard at Grand Rapids, Mich.
Lockett Adair at Clarksville and Quanah, Texas.
Robt. L. Layfield at Hannibal and Kirksville, Mo.
E. R. Dow and J. W. Erskine at Traverse City, Mich.
Annie Gleason and Elizabeth Merritt at Vincent, Ia.
E. H. Rasmussen at Minneapolis and Eden, Minn.
John Schurman at Birchwood and Pardeeville, Wis.
E. E. Davidson and Lewis E. Smith at Montvale, Mass.
Frank McCarty and wife at Sedro Wooley, Wash.
Norman H. Camp and Harry Richardson at Wallaceburg, Ont.
Robert L. Jones and Carl E. Burch at St. Helena and Calistoga, Cal.
R. H. Whiteside and Edwin L. Bowyer at Rupert and Wakefield, Quebec.
J. V. Langstaff and wife at Corcoran, Waukeena, Nasco and Dospalos, Cal.

Brief Mention.

E. G. Crabill is supplying Montrose (Pa.) Baptist Church during the summer.

L. L. Pickett will do prohibition and college work in Kentucky for the next few weeks.

W. H. Pike is teaching Union Bible Classes in Altoona, Pa., every Monday and Tuesday.

Chas. H. Harrington will supply churches in New York and Brooklyn during July and August.

The Evangelization Society of Liverpool, England (J. Louis Fenn, secretary), will conduct upwards of forty tent missions during the present summer.

Ralph Atkinson sailed for England on the "Adriatic" May 27 to visit his family. He will return in September for another season of evangelistic work.

Frank A. Miller says: "I put the *Emphasized Gospel of John* in the hands of all the converts, and consider it the best thing I have ever used. They begin eagerly reading it at once."

Dr. Geo. F. Pentecost will be in England from the middle of July till the middle of August, and is to preach two Sundays at Christ Church, Westminster Bridge Road, London.

A double number of *Echoes* contains news and illustrations of the union meetings in Altoona, Pa., conducted by Davis and Mills. A tabernacle seating 3,000 was erected for the occasion.

Principal Edwards, of the Baptist College at Cardiff, Wales, states that the Welsh revival resulted in a net increase to the churches over usual annual increase of 74,438 members.

Those in charge of the music at the Winona Bible Conference will be C. F. Allen, Chas. M. Alexander and E. O. Excell. An evangelistic male octette is also announced as a special feature.

A working plan of exchanges was proposed at the recent annual meeting of the National Federation of Gospel Missions in New York, so that fresh voices may be heard frequently in the missions.

"The hymn, 'O Lord, Send a Revival, and Let It Begin in Me,' is one of the most valuable hymns we have had in years in bringing the power of God in a meeting. The people get in the habit of praying it, and God answers their prayers."—*R. E. Johnson.*

Miss Grace Saxe expects to supply the pulpit of Plymouth M. E. Church, Buffalo, in August during the pastor's vacation, and will conduct another six-months' course of Bible readings, beginning Oct. 1, under the auspices of the Torrey Mission committee.

Bethany Pres. Church, Philadelphia, Pa., received, on a recent Sunday at a special communion, 140 additions to its membership —127 upon confession of faith. Others are expected at the next regular communion. This is regarded as one result of the Chapman-Alexander evangelistic campaign.

Revival Times, a weekly paper that was started in London on the wave of interest created by the Welsh Revival and the Torrey-Alexander meetings, and to which Mr. Charles M. Alexander contributed regularly, has been amalgamated with Mr. George Clarke's monthly magazine, *Ours.*

Evangelistic Travelogues.

J. W. Erskine and Frank Showers report a good 16-days' meeting at Plymouth, Wis. There were 88 conversions.

W. R. Newell, assisted by I. R. Dean, H. Isaac and local workers, conducted union meetings in a circus tent in East St. Louis last month.

L. W. Munhall delivered the chief address at a men's mass meeting held May 17 in Ford's Opera House, Baltimore. Gov. Hoch, of Kansas, presided.

Geo. R. Stuart recently closed a successful meeting at Fort Worth, Texas. There were about 500 conversions, and four young men consecrated their lives to the ministry.

F. E. Smiley conducted union tent meetings in Trinidad, Colo., during May. The services increased in power and interest as the series went on, and more than 200 conversions resulted.

J. S. Burke and W. B. Hobbs recently led in three-weeks union revival at Flora, Ill. All the churches received large accessions, the Presbyterian church adding 66 persons to its roll.

The Rev. Thomas Edgar, the prison evangelist, has been visiting the jails and chaingangs in Ga., N. C., and Florida. In St. Augustine he assisted F. D. Stanley, sec. of the R. R. Y. M. C. A., in shop meetings.

Hart and Magann recently concluded a successful union revival meeting in the Opera House, Greenville, Mich. They are home resting until July 12, when they conduct the Huntington Beach Assembly near Los Angeles, Calif.

Miss Elizabeth S. Tobey recently closed a course of six Bible readings in Allston, Mass., in a union work of Cong., Bapt. and M. E. churches, and has since given Bible readings at the Malden District S. S. Association convention in Wakefield, Mass.

J. E. Wolfe held a week's service in the old Dwight Indian Mission, near Tallequah, Okla., recently, and 28 persons confessed Christ. Writing from Vinita, Mr. Wolfe says: "The revival spirit is badly needed here in this section of Oklahoma. May we ask TIE readers to pray for this country?"

The ministers of Pittsburg invited Mr. Sunday to address them at the close of his meeting in Sharon, Pa. Among his alleged remarks as printed in the papers is a reference to persons in the congregations "who lie back and sing 'Throw Out the Life Line,' when they couldn't throw out a clothes line."

R. A. Walton and his associates, Robt. Jolly, G. Preston Smith and Vern Works, recently closed a month's Union Campaign in Orange, Texas, followed by a union meeting in Waxehachie, Texas. A great Union Simultaneous Campaign for the whole state of Texas is to begin November 5, to last throughout the month. About twenty-five evangelists are to be brought into the state.

The campaign on the Pacific coast conducted by H. Wyse Jones and Eugene A. Spear for the past year has been eminently successful. Beginning with October next they will conduct a series of exclusively union meetings which will be unique in that they will be educational as well as evangelistic. A "Bureau of Information for Business Men," a "Training Class in the School of Christ," and a "Ten Days' Series of Instruction in Song and Chalk-talks for the Young" will combine to make an exceedingly strong campaign for righteousness in any community. Their headquarters will be at McMinnville, Ore.

An evangelistic meeting conducted by Dr. Chapman and Mr. Alexander during the Presbyterian General Assembly at Kansas City, Mo., was a notable occasion. In the audience were over 800 ministers and elders from all parts of the Union and foreign lands. There was a choir of 1,000 voices. Dr. Chapman's text was: "And we came to Kadesh-barnea." Their plans at the close of the summer conferences are said to embrace a Welcome Meeting in London, England, in October, to be followed by missions in England during November and December. They will spend January and February, 1909, in this country in simultaneous campaigns, and leave for Australia in March for the evangelistic season there, returning to America in the fall of 1909.

Presbyterian Evangelistic Committee.

Our Committee during the past year carried on the usual work along the lines of correspondence, the preparation and distribution of literature, the holding of conferences, special work in the South and Southwest, work in the lumber camps, and co-operation in the simultaneous campaigns.

At the meeting of the General Assembly the Committee was re-appointed for another year without much change in its plans. The same officers and secretaries were re-elected, namely: John H. Converse, chairman; J. Wilbur Chapman, vice-chairman and cor. sec.; Parley E. Zartmann, assistant sec. and treas.; Joseph P. Calhoun, evang. supt. for the South and Southwest; J. Beveridge Lee, sec. for colleges and young people's work; E. G. Chapman, sec. and treas. for simultaneous campaigns.

Dr. Chapman and I recently visited Winnipeg, Man., where the work of our Committee was presented at the request of the Canadian Assembly. The report was received with enthusiasm, and a similar Committee has been appointed by the Canadian Pres. Church.

Dr. Chapman will spend his summer at Winona Lake, and beginning with the first of July will speak there each Wednesday and Sunday evening. The first week in August he will be at Chautauqua, N. Y., preaching once each day. The Bible Conference will be held at Winona Lake, August 16-25.—*Parley E. Zartman.*

W. D. Wakefield at Greensboro, N. C.

I closed my first meeting of three weeks last Sunday at Greensboro, N. C. In spite of bad weather and bad tent we had good singing, large crowds, and best of all —"God with us." There were 80 conversions—persons who came forward to kneel and pray to God to forgive them, and then definitely accept and confess Jesus with their mouth as Lord and Saviour. I have never seen a little church so revived and so on fire for the salvation of the lost. The sweetest feature of our meeting was an all-night of prayer when we experienced such a baptism of power from Him as I have never before known.

Another was the conversion of a S. S. teacher who had never known the way of life. I have tried a new feature in this meeting. I brought 100 of the Colportage books and loaned them out, taking the names of the people and their promise to read them and return them. Nearly everybody brought back the money instead of the book, and I soon took orders for another hundred. They especially liked *The Way to God, How to Pray, First Words to Young Christians, Power of Pentecost* and *Second Coming.* People down here so much need and are so hungry to hear God's simple teaching on the Second Coming and the Holy Spirit. Please pray for me as I continue in the work here.—*W. D. Wakefield.*

Dr. Gray in Scotland.

Pastor Findlay speaks of Dr. Gray's mission in Glasgow, May 3-15, as the most notable in the thirty years' history of the Tabernacle. The new auditorium, with a comfortable capacity of 1,500, was crowded in every part during the evenings of the second week. Platform, lobbies, stairways and siderooms were all levied upon to accommodate the eager hearers, many of whom were content to stand for over two hours at a time.

Both New and Old Testament books were treated, the series culminating in a number of addresses on "The Hidden Things of Darkness," dealing with current phases of occultism, covering Christian Science, Spiritualism, Divination, Palmistry,



A Class in Session under the Pines at Pocono Pines, Pa.

Speaking with Tongues, and other phases of superstition manifesting a kind of revival in Scotland. After-meetings followed some of the services, when backsliders were reclaimed and decisions made for Christ.

Miss A. Helen Rose assisted as Gospel soloist, and also addressed some of the meetings and conducted one or two classes for the synthetic study of the Bible. Her work was so appreciated as to secure for her an invitation to remain and prolong the mission another week.

The following ten days which Dr. Gray gave to Edinburgh witnessed a repetition of the interest at Glasgow, though limited by the circumscribed quarters of Charlotte Chapel. The faith and enterprise of the pastor (Rev. Joseph W. Kemp) and his board of deacons, however, secured the great Synod Hall for the Sunday evenings, which was crowded in every part. The second of these evenings was marked by a gracious breath of salvation sweeping over the audience, and men and women came down from the galleries and from every part of the spacious floor to the front of the platform for the public confession of the Saviour.

Rev. F. H. Jacobs, of the Fulton Street Prayer Meeting, New York, rendered splendid services during the latter half of the mission as choir leader and soloist, as well as by preaching at some of the meetings.

The Montrose (Pa.) Bible Conference.

Plans for the Bible Conference to be conducted by Dr. Torrey at Montrose, Pa., August 21-30, are well under way. John

R. Clements, Rev. R. F. Y. Pierce, Dr. E. F. Hallenbeck, John A. Davis, E. B. Buckalew, Howard Kelly and other substantial pastors, Christian workers and laymen are among the officers and directors. Among the speakers already announced are W. J. Erdman, A. C. Dixon, Harris H. Gregg, H. W. Frost, Louis Meyer. D. B. Towner will be in charge of the singing.

Montrose is an ideal mountain village located in the northeastern part of Pennsylvania, about 25 miles from Binghamton, N. Y., and 40 miles from Scranton, Pa. It is reached by branches of the Lackawanna and Lehigh Valley Railways. It was settled a little over a hundred years ago by descendants of the old New England Puritans. From these homes have gone out into the world men like Rev. Henry Jessup, D. D., and Rev. Samuel Jessup, D. D., who are among the most distinguished servants in the church of Christ in our day. The village is about 2,000 feet above sea level, and its climate rivals the best to be found in the Adirondacks.

This magazine will contain a conference supplement in the October issue, giving reports of leading addresses. Rev. John M. MacInnis, (Montrose, Pa.,) is secretary.

Dr. Torrey at Fort Smith, Ark.

Dear Friends: The ministers and Christian people of this place are thanking God for what He has done. On the one hand there was much to encourage in the work, and on the other hand there were great difficulties. Possibly the greatest of all difficulties was the weather. The tabernacle had been built for ordinary May weather, with no provision for heating and with a great many openings. When we had the kind of weather that is usual at this season of the year in Arkansas, it was warm enough—indeed, too warm—but when the wet days came, and the cold days that followed rain, the people suffered great discomforts. It has rained, rained, rained! On one occasion it rained nearly six inches in 26 hours. Between torn-up streets, bad sidewalks and rains many streets were practically impassable. On two occasions it was so cold it was deemed absolutely necessary to forsake the tabernacle for a church building. On other occasions it was suggested that we do so, but the crowds were so large we could not get into any church building, so the people stayed and suffered the discomforts. Fort Smith people are sensitive about storms, because the city some years ago was devastated with a cyclone and 35 lives were lost. I was told beforehand if I ever saw a storm coming up it would be useless to try to hold a meeting, that the people would run, but they did not.

But while there were difficulties,

THE ENCOURAGEMENTS

were far greater. The first was that all the evangelical English-speaking churches in the city were united in the movement, except the Episcopalian and the Baptist. I doubt if we have ever met ministers or church members who were more appreciative than here, or who were more ready to do anything they were asked to do. They had not hitherto been trained to do personal work, and it was somewhat difficult on that account to get them to do it, but they were willing to do what they felt they could do.

For once we had a tabernacle that actually seated the number it was said to seat. There was actual seating capacity for about 4,100 people on the floor and on the platform. In addition to the chairs, at the back end and on the sides there were bleachers. It was a fine sight to see this tabernacle filled.

There was an unusually

DEEP SOLEMNITY

in the meetings. Sometimes it seemed quite overwhelming, and the conversions appear to have been of a very thoroughgoing character. One of the first to come to the front was a man who for twenty years conducted a gambling house in the city. He had given up his gambling before the meetings began. One man had said in contributing to the work that if this man were saved he would give $10 more, and converted he was among the very first, and the man paid his $10. About the same time another man who has had a gambling house here for twenty years was converted. It was well he was converted so early in the meetings, for it was about the last meeting he was able to at-

tend. His boy was taken with smallpox, and he nursed him in order that others might not be exposed, and took the smallpox himself. He sent me word that he was to be taken to the pest house, but he thought he would get through all right, but in any event he was happily trusting in the Lord Jesus Christ. The last person converted (as far as we know) in the tabernacle was a saloon-keeper's wife. After I had given instruction to the converts and offered any one else who would accept Christ a chance to confess Him, she arose in the back part of the building and said in a clear, ringing voice: "I accept Jesus Christ as my Saviour, my Lord and my King." Her husband is proprietor of one of the best-known saloons in the city.

THE MIDNIGHT SWEEP

was a great success. It occurred on Saturday evening, May 9. The people who were to join the parade gathered at the tabernacle a little before 11 o'clock. When we left the tabernacle there were 1,012 people in line. Garrison Avenue, a wide brick-paved street, is the principal business street of the city—almost all the saloons are located on this street. Down this the procession marched, headed by a band. The street was lined with people, and printed invitations were handed out and personal invitations extended to the people on the street and in the saloons. When we got back to the tabernacle we had about 2,500 people, many of them of the very class we aimed to reach. Mr. Jacoby told the story of his life with unusual power and pathos. When the invitation was given, quite a number of men, mostly of the drinking class, came to the front, and three women—one of them one of the most notorious women in town. The meeting was a great triumph and aroused the interest of a class of people who before had not attended the meetings in any great number.

Meetings held in shops and factories were well attended by very attentive audiences of working men, and there were a number of conversions. A meeting was also held

FOR WHOLESALE MEN

in one of the largest wholesale establishments in the city. It was held at 11 o'clock in the morning, and these wholesale houses suspended business and invited in their neighbors. The Spirit of God was present.

A word might be said about the finances. The money came very easily. A small guarantee fund was raised beforehand, of which I am told that no person gave over $25.00. Very little was said about the collections, but when the meeting closed it was found they had plenty of money to meet all expenses. A freewill offering was taken for me, about which very little was said, but it was very generous.

The day of fasting and prayer was a day of great blessing. Neighborhood prayer meetings were held all over the city at 9 a. m., many being attended by 20 or 30 people, and in a number of them were conversions. So much were these enjoyed that quite a number have been held since, and it is said they are going to continue.

Another feature was an

AFTERNOON WOMEN'S PRAYER MEETING

at 2 o'clock, conducted by Miss Parker. This was greatly appreciated by the women, and there were several conversions, though the principal object was to pray for God's blessing on the work throughout the city. This meeting may be continued.

Mr. Jacoby as usual held his training class every night at 7. This was largely attended, and hundreds of men and women have been taught how to use their Bibles and go back into their churches to bring souls to Christ.

The way the work has gotten into the families has been one of the most cheering things. In one family there was only one Christian person (the grandmother) when the meetings began, but now the whole family are united in Christ, son and son's wife and son's daughter, and I believe one or two younger children.

The ministers' meeting was one of the best we have ever held. Some came from as far as 200 miles. The Spirit of God was present in very great power. Some of the older ministers said they would have given anything if they could only have attended such a meeting as this earlier in their ministry.

(*Concluded on page 872.*)

JULY						
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Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

LOCKETT ADAIR—July 26, Mesquite, Texas.

CHAS. M. ALEXANDER—July 31-August 16, Northfield, Mass.

HAY BELL—Aug. 1, Holliday and Marshall, Mo.; Sept., Otterville, Mo.; Oct., Gunnison, Colo.

CHESTER BIRCH—July 24-27, Lake Orion, Mich.; Aug. 1-10, Winona Lake, Ind.

ARTHUR BROOKS—July, New Castle, Pa.

MRS. M. F. BRYNER—June 29-July 3, Morganton, W. Va.; July 8-15, Searcy, Ark.; July 18-21, Clear Lake, Iowa; July 21-31, Monteagle, Tenn.

A. E. CAMERON—July-Aug., Winona Lake, Ind.

C. C. CASE—July. Chautauqua Assembly, near Cincinnati, O.

MAJOR COLE — During Bible conference time: Lake Galilee, Wis ; Lake Orion, Mich.; Winona Lake, Ind.; Montrose, Pa.

E. G. CRABILL—July and August, Montrose, Pa.

JOHN M. CURRIE— June 21-July 5, Milton, N. H.

JOHN A. DAVIS - July 1-14, New York, N. Y.

EDW. R. DOW—July 21-Aug. 2, Hawatha Lake, Ohio; Sept., Bellefontaine, O.

G. A. DEFLONE AND A. J. FITT—June, July and August, tent meetings in Kansas.

E. S. DUNHAM—July 15-26, Des Plaines, Ill.; July 31-Aug. 7, Marion, O.; Aug. 7-16 (Epworth Heights), Loveland, O.; Aug. 21-31, Maywood, Ill.

W. J. ERDMAN—Aug., Montrose, Pa.

JOHN W. ERSKINE—July, Traverse City, Mich.

P. M. FITZGERALD—June 21-July 5, Stamford, Texas; July 12-28, Cameron, Texas.

A. C. GAEBELEIN—June 27-July 5, Sea Cliff (L. I.) Bible Conference; July, Mich. and Ill.; Aug. 2, Stamford, Conn.; Aug. 16-21, Council Bluffs, Ia.; Aug. 23-30, Bible Conference, Denver, Colo.

E. S. GALLOWAY AND BROS.—July, Watseka, Ill.

O. S. GRAY—May 10-July 15, Amherst, Mass.

L. B. GREENWOOD—June-Sept., New York City.

W. W. HAMILTON—June 21-July 5, Tuscaloosa, Ala.; July 9, Asheville, N. C.; July 12, Cleveland, Ohio.

W. E. HARLOW—Aug., Enfield, Ill.; Sept., Shreveport, La.; Oct., Ft. Morgan, Colo.; Nov., Chicago Heights, Ill.

HART AND MAGANN — July, Huntington Beach (Cal.) Assembly, (near Los Angeles, Cal.); Aug., (first part), Big Rapids Camp Meeting, Reed City, Mich.; August 16-25 Winona Lake, Ind.

R. W. JAMISON AND A. H. CLARK—July, Bismarck, N. D.; Aug , Harvey, N. D.; Sept., Carrington, N. D.; Oct., Minot, N. D.

ROBERT L JONES—Gilroy and Santa Maria, Calif.; Oct., Albany, N. Y.

LOVIC P. LAW AND PARTY—July 5, Gallatin, Mo.; July 30, Brunswick, Mo.

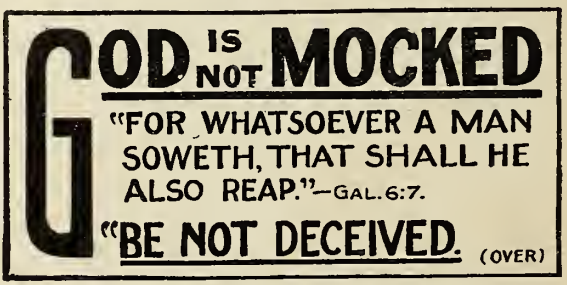
OSCAR LOWRY AND GEO. MOODY—Sept. 13-Oct. 11, Huron, South Dakota; Oct. 18-Nov. 15, Rockwell City, Iowa ; Nov. 22-Dec. 20, Watertown, So. Dakota.

M. H. LYON AND CLIFTON POWERS—June 7-July 5, Concordia, Kan.

H. L. MAXWELL—July 31-Aug. 9, Battle Ground (Ind.) Camp Meeting ; Aug. 24-28, Greencastle, Ind.; Sept. 7-11, Crawfordsville, Ind.

FRANK A. MILLER—Doniphan, Neb.

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O. A. Miller—Aug. 30, Ellwood, Ill.

Abe Mulkey—July 3, Matador, Tex.

French E. Oliver—Sept. 20, Phillipsburg, Kansas; October 18, Courtland, Kan.; November 8, Burlington, Kan.; December 6, Overbrook, Kansas; January (1909), Oberlin, Kansas; April (1909), Marysville, Kan.

Henry Ostrom and John P. Hillis—Aug. 23-30, Ocean City, N. J.; (Mr. Hillis) June 29-July 5, Lakeside, Ohio; July 6-12, Franklin, O.; July 13-19, Moundsville, W. Va.; July 20-26, Minneapolis, Minn.; July 27-Aug. 2. Lake Geneva, Wis.; August 3-9, Winfield, Kan.

L. L. Pickett — July 15-16, Columbus, Ohio; July 18 28, Zwolle, La.; July 31-Aug. 9, Biyins, Tex.; Aug. 13-23, Ft. Jesup, La.; Sept. 3-13, Louisville, Tenn.

W. H. Pike—Altoona, Pa.

J. R. Pratt—May 14-Aug. 14, Binghamton, N. Y.

E. B. Pratt—July, David City, Nebr.

Paul Price—July 5-17, Cochran, Ga.; July 19-31, Hawkinsville, Ga.

W. J. Ramsay—June 27-July 12, Abilene, Tex.; July 13-27, Anson, Tex.; Aug. 2-16, Tazewell, Va.; Aug. 18-30, Bluefield, W. Va.

E. H. Rasmussen—July, Tenney, Minn.; Aug., Lake City, Minn.; Sept., Duluth, Minn.

C. F. Reed and C. C. Grant—July, Laney, England; Aug., New Castle, England.

Reed and Bennard—July 7-Sept. 6, Milwaukee, Wis.; June 26-July 5 (Mr. Bennard), Nunda, N. Y.; June 22-July 5 (Mr. Reed), Reading, Mich.

M. S. Rees—Aug. 6-15, Evangelistic Institute and Camp Meeting, Lancaster, Ohio.

H. H. Rottman—April 1-July 30, Sturgeon Bay, Kewaunee, Green Bay, New London, Clintonville, Shawano, Weyauwega, Appleton, Neenah, all in Wisconsin; Aug. 4-21, Green Lake (Wis.) Bible Conference.

Dan Shannon—July, Bourbon, Ill.

J. E. Shannon—July, tent meetings at Marion, Ind.

F. E. Smiley—July-Aug., New York, N. Y.

C. C. Smith and R. H. Roper — Oct., Centerville, Ia.

Geo. R. Stuart—July and Aug., Chautauqua work.

Wm. Sunday—Sept., Boulder, Colo.; Oct., Jacksonville, Ill.

T. A. Sword—May-Sept., Polo, Ill.

B. S. Taylor—July 18, Wilmington, N. Y.; July 31, Mooers, N. Y.; August 13, Wellsville, Ohio; August 25, Georgetown, Pa.; Sept. 5, Cumberland, Md.

R. A. Torrey — July 5, 12, Fifth Avenue Pres. church, N. Y.; July 24-Aug. 2, Lake Orion, Mich.; Aug. 9, 16, Ruggles St. Bapt. church, Boston, Mass.; Aug. 10-15, Northfield, Mass.; Aug. 21-30, Montrose (Pa.) Bible conference.

D. B. Towner—July 11-27, Mt. Hermon, Cal.; Aug. 20-31, Montrose, Pa.

G. H. Williams—July 5, Lacon, Ill. Union meetings.



Chinese Delegation at the Northfield (Mass.) Student Conference.

Forthcoming Conferences, Etc.

Bethany Park (Ind.) Assembly:
Bethany Park National Institute, July 28-August 6. L. L. Carpenter, Secretary, Wabash, Ind.

Chautauqua Summer Assembly, Chautauqua Lake, N. Y., July 2-August 30. Percy H. Boynton, Sec., Hyde Park, Chicago.

Congregational Summer Assembly, Frankfort, Mich., July 29-Aug. 19.

Desplaines (Ill.) Camp Meeting, July 15-27. John S. Date, Sec., 525 Poplar Ave., Austin Sta., Chicago.

"Gideons" Christian Traveling Men's Ass'n of Amer., Louisville, Ky., July 24-26. F. A. Gaylick, Sec., 17 Sidney St., Chicago.

Green Lake (Wis.) Bible Institute, Aug. 5-23. Rev. H.W. Kellogg, Sec., Delavan, Wis.

Grove City (Pa.) Bible Conference, July 30-Aug. 9. Rev. I. C. Ketler, D. D., Sec.

Hiawatha Lake (Ohio) Assembly, July 21-Aug. 2. Rev. C. J. Rose, Sec., Mt. Vernon, Ohio.

International Convention of Baptist Young People's Union, Cleveland, O., July 8-12. Rev. C. A. Brooks, Sec., Prospect Ave. and East 16th St., Cleveland, O.

Keswick (Eng.) Convention, July 19-27.

Lake Geneva (Wis.) S. S. Conferences:
For Officers and Teachers of Elementary Grades, Aug. 17-22. Intermediate Confer-

ence, Aug. 24-26. Adult Conference, Aug. 28-31. Teacher Training Conference, Sept. 1-5. Geo. F. Zaneis, Sec., 803, 140 Dearborn St., Chicago.

LAKE ORION (MICH.) BIBLE CONFERENCE, July 24-Aug. 2. Rev. P. V. Jenness, Sec., Kirkwood, Mo.

MONTROSE (PA.) BIBLE CONFERENCE, Aug. 21-30. Rev. J. M. McInnis, Sec., Montrose, Pa.

MT. GRETNA (PA.) CAMP MEETING, Aug. 4-13, Maj. H. P. Moyer, Sec., Lebanon, Pa.

NORTHFIELD SUMMER CONFERENCES, East Northfield, Mass. A. G. Moody, Sec.

Student Conference, June 26 - July 5. Young Women's Conference, July 7 – 15. Women's Home Missionary Summer School, July 16-20. Summer School for S. S. Workers, July 18-25. Summer School for Women's Foreign Missionary Societies, July 21-28. General Conference for Christian Workers. July 31-Aug. 16.

NORTHLAND BIBLE CONFERENCE, Mellen, Wis. July 8-Aug. 2. J. G. Buswell, Sec , 640 Lumber Exchange, Minneapolis, Minn.

OAKDALE CAMP MEETING, Freeport, Ill., Aug. 13-23. Amos Yordy, Sec., Shannon, Ill.

OCEAN GROVE (N. J.) CAMP MEETING, Aug. 28-Sept. 7.

PENNSYLVANIA BIBLE CONFERENCE, Eagles Mere, Pa., July 2-11. E. B. Buckalew, Sec., Calder Bldg., Harrisburg, Penna.

SAGAMORE BEACH (Mass.) MEETINGS:

Second Annual Sociological Conference, June 30-July 2. Sunday School Institute, July 5-10. Massachusetts C. E. Institute, July 11-19. New England Summer School of Friends, July 28-Aug. 3. Daily Scripture Studies by Rev. Jas. A. Francis, Aug. 4-31.

SEA CLIFF (N. Y.) BIBLE CONFERENCE, June 27-July 5. Rev. A. C. Gaebelein, Sec., 80 Second St., N. Y. City.

SEA GROVE CAMP MEETING, Cape May Point, N. J., Aug. 18-27. Mark Rigor, Sec.

SILVER BAY (Lake George) SUMMER CONFERENCES:

Y. W. C. A. (City), July 2-13. Young People's Miss'y Movement (S.S.), July 15-24. Young People's Miss'y Movement (Regular), July 24-Aug. 3. Y. M. C. A. Vacation Institute, Aug. 4-31. Boys' Conference, Sept. 1-6.

STUDENT (Y. M. C. A.) SUMMER CONFERENCES:

East Northfield, Mass., June 26-July 5. John A. Addison, Sec., 3 W. 29th St., N. Y. City. Niagara-on-the-Lake, Ontario, June 19-28. Frank V. Slack, Sec., 3 W. 29th St., N.Y. City. Lake Geneva, Wis., June 12-21. A. J. Elliott, Sec., 1013 Association Bldg., Chicago. Montreat, N. C., June 12-21. W. D. Weatherford, Sec., 606 Highland Ave., Atlanta, Ga. Cascade, Colo., June 13-21. Neil McMillan, Sec., 1013 Association Bldg., Chicago.

SUNDAY SCHOOL SUMMER CONFERENCES AND SCHOOLS (not mentioned above):

June 29-July 3. Pittsburg, Pa.
July 6-11. Morgantown, W. Va.
July 6-13. Asbury Park, N. J.
July 8-15. Searcy, Ark.
July 11-18. East Greenwich, R. I.
July 13-21. Port Dover, Ont.
July 18-24. Clear Lake, Ia.
July 22-30. Barrie, Ont.
Aug. 2-16. Knowlton, Quebec.
Aug. 4-14. Pocono Pines, Pa.
Aug. 7-14. Winona Lake, Ind.
Indiana, Vincennes, June 2-4.
Ohio, Toledo, June 9-11.

WINONA BIBLE CONFERENCE, Winona Lake, Ind , Aug. 16-25. Rev. Parley E. Zartmann, Sec., 518 Witherspoon Bldg., Phila., Pa

YOUNG PEOPLE'S CHRISTIAN UNION OF UNITED PRESB. CHURCH OF AMER., Buffalo, N. Y., July 29 J. R. Logue, Sec., Sumner St., Buffalo, N. Y.

Conference Notes.

In his invitation to the Third Mundesley Bible Conference, to be conducted by Dr. G. Campbell Morgan on Northfield lines at his seaside summer home in England, July 6-17, he says: "Our platform is the authority of Scripture. Our plan is to study its teaching in itself, and in its application to life and service. Our purpose is the perfecting of the children of God in order to service."

Montreat, the model religious assembly village in the North Carolina mountains, twenty-five miles from Asheville, has been made over to the Presbyterian Synod, and its character and service will be much enlarged, so that it is planned to make it the meeting place of various conferences and societies of the denomination. In view of this increase of importance, dedication ceremonies will be held July 15. Among the speakers invited are Mr. Bryan and Chancellor Alderman of the University of Virginia. An auditorium, yet to be erected, will be a memorial to John Calvin.

The Second Christian Workers' Conference for Open Air and Summer Work, held in the Moody Church, Chicago, on May 26 and 27, passed off with blessing and success. Among the speakers and leaders were Charles N. Crittenton, Egerton R. Young, Hugh Cork, James H. Cole, Harry Monroe, Abel M. White, William Evans, D. B. Towner, Andrew Stevenson, John Balcom Shaw, W. B. Riley and A. C. Dixon. Twenty bands of open air workers were organized by H. W. Pope and E. Y. Woolley, and held street meetings from 6:45 to 7:30 each evening.

The Moody Bible Institute

Notes.

George S. Schuler has joined the teaching staff of the Extension Dept. and gives lessons on the organ, piano and pipe organ.

The Campbell Park Pres. Church choir, of which Mr. Trowbridge is director, took an outing on June 27, going by boat to Michigan City.

Dr. Gray had the pleasure of meeting several former students of the Institute while abroad, and the friends and relatives of some now in the Institute. He reports also a lively interest on the part of others to enter the Institute as soon as circumstances permit.

The Superintendents of the two departments are discussing the question of a Fire Drill among the students as a preparation for emergencies. The Fire Commissioners recently examined the exits and fire escapes of the men's department and pronounced them admirable and abundant.

Dr. Gray gave two or three days to the Sea Cliff (N. Y.) Conference at the close of June. During July, he will be at Eagles Mere, Pa. (2-10), and at Lake Orion, Mich. (24-27). He will also occupy the pulpit of the Second Pres. Church, Pittsburgh, Pa., on one or two Sundays.

Of the eight students who graduated at the close of the Winter Term, in response to the query as to how and by whom they were attracted to the Institute, four said they were interested through former students, one through reading a Colportage book, one through the Evening Department, another through a pastor, and the eighth because he wanted to enter Christian work and did not know of any other place.

The report of the first trip made by the Institute's Gospel wagon was as follows: Attendance, 600 (500 adults and 100 children); workers, 14; speakers, 11; persons dealt with, 58; persons professing conversion, 8; tracts distributed, 300; *Emphasized Gospels of John* given out, 130.

The students have been divided into 12 bands for open air work, each headed by an experienced leader, and it is expected that each man in the school will assist in at least one open air meeting a week.

The following figures concerning the enrollment of men students will be of interest. Usually the summer enrollment has been the smallest of the year, but the summer of 1907 showed an enrollment of 210, more than for any term in the Institute's history. The fall term was larger still—266, while the winter enrollment was yet greater—277. Thus far 232 have entered this term, besides a number more who have been accepted but who have not yet arrived. The total enrollment of men and women for last (spring) term was 421.

The eighth conference at Lake Orion, Mich., will be of special interest to all Bible Institute friends in view of the names that appear on the program. Dr. Torrey is to be present throughout, presenting a series of studies on "The Real Christ," preaching twice, conducting one Pastor's Conference and one Bible Question Hour. Dr. Gray will give four addresses during the opening days, and Dr. Dixon has promised four lectures for the closing days. Major Cole has the devotional meeting each day. Two mission study classes will kindle missionary fires. In addition the following are also engaged: Rev. M. G. Kyle of Philadelphia, Pa., four lectures; Rev. F. D. Leete, two addresses; Rev. Wm. J. Williamson, D. D., four addresses; Chester Birch, W. C. Pearce, U. V. Sillaway, two addresses each. The music will be led by Clifton Powers. For detailed program or information concerning accommodations and rates, address Orion Bible Conference, Harry H. Burr, Sec'y, 75 Larned St. West, Detroit, Mich.

Personalia Women.

Miss Cary, who spent several weeks in the Passavant Hospital recently, is improving rapidly, and expects to spend the summer quietly in Wisconsin.

Miss Sevasti D. Kyrias is working in a school at Kortcha, Albania, among her own people.

Miss M. Myrtle Foote is doing field secretary work for the W. B. M. I. in North Dakota.

Miss Carrie Handley has taken up the work of matron in an orphans' home at Talladega, Ala.

Miss Florence M. Bath has finished her engagement at Erie, Pa., and sailed for England on June 17.

Miss Mary E. Copeland has accepted a position as music teacher in the Lincoln School at Meridian, Miss.

Miss C. E. Waite reached England the end of April on a furlough, and expects to come to this country later.

Miss Angy Taylor is acting as assistant to Miss Strong, and in charge of the Annex during Miss Cary's absence.

Miss Lydia Linington has safely reached her home in Little Hampton, Sussex, Eng., and is attending her father who is very ill.

Miss E. S. Haines, of Madison Square Church House, New York, is on a furlough in England. She has also visited Switzerland.

Friday evening, May 22, Miss Carolina Chittenden and Dr. Emily Smith of Soo-Chow, China, spoke to the students on missionary work in their station.

On June 10, Miss Caroline E. Babcock of Neenah, Wis., who has just returned from seven months' visit to Korea, gave an informal talk to the students of the Women's Dept. on the wonderful growth of the church in Korea, showing many interesting articles illustrating the dress and customs of the people.

☞Those receiving a sample copy of THE INSTITUTE TIE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Personalia—Men.

J. T. Hartman was recently ordained in the Pres. Church.

C. W. Hendrickson is preaching for a country church at Beecher, Ill.

J. W. Fifield, now of Kansas City, preached May 10 at Ottawa, Kans.

H. H. Appelman has a call to the Congregational Church at Marseilles, Ill.

R. S. Gault is physical director for a boys' club on the West Side of the city.

J. W. Coakley is supt. of the school in the boys' department of the Cook Co. (Ill.) jail.

Norman Curtis was assisted in special meetings last month in Pueblo, Colo., by A. J. Fitt.

Mr. and Mrs. Emil Sywulka have about 30 boys under their care at Matara, British East Africa.

F. A. Atkinson, while on vacation, has been assisting in evangelistic meetings at Comfrey, Minn.

W. D. Wakefield is holding meetings in the South at present, but hopes to return about August 15.

E. B. Cunningham and wife have been assisting in evangelistic meetings at various points during the past few weeks.

C. H. Stevens, pastor Congregational Church, San Rafael, Cal., received 13 persons into membership in early May.

R. H. Stone, who spent the past year at Taylor University, is engaged for the summer months in evangelistic work in the New England states.

R. Jaudon assisted for three weeks in evangelistic meetings in his home church (First Baptist) at Kansas City recently. About 60 additions to the church resulted.

A. W. Johnson, pastor at Taylor, Neb., has had 100 accessions to the church during his first year. Considerable evangelistic work has also been done. Mr. Johnson has a power organ, and sings and plays himself.

The *Christian Endeavor World* of June 11 contained pictures of Mr. and Mrs. E. E. Strother, and an article telling of their call to a joint secretaryship of the Christian Endeavor Union of China.

Thos. Harper writes of a month spent at Paramatta, N. S. W., in revival meetings, where great blessing was enjoyed. Open air meetings were organized, the C. E. Society re-started, the church refreshed and over 16 persons converted.

David Hughes, who left the Institute some months ago to assist by singing in Baron Uxkull's meetings in the east, has lately been speaking and singing himself at various points in New York State with good success. He hopes to return in September.

D. F. Barrett, a present student, owes his start in the direction of a Christian life to a tract left by a guest on the table of a hotel where he served as waiter. It was the first time in 14 years service as waiter that anyone had exhibited any interest in his soul's welfare.

Norman Liddy recently accepted a call to become pastor of the Johnsburg (Pa.) Baptist church. He reports: "Membership increasing steadily; church filled every Sunday evening for the past five weeks—last night some had to be turned away, more than 300 being present."

A long letter from J. H. McLean, of Concepcion, Chile, contains notes of praise for excellent health, for notable progress in the Spanish language, and for the confidence and affection of those who live with him and his wife. He superintends four preaching stations under the Presbyterian Board.

"I constantly remember the dear Institute, and pray that they may always find the full sufficiency and indeed abundance there is in the kind of training for Christian work given there, that is, in the Bible and Gospel singing. Here I find more and more that training in these lines, using the Bible wisely, is the thing I pre-eminently need."—*Allen N. Cameron, Changsha, Hunan, China.*

H. Edwin V. Andrews is located in the C. I. M. station at Paoning, Sz Ch'uan, West China. There is a large church of over 500 members, seven out-stations, a hospital, a boys' school with 54 enrolled and a girls' school with 39 enrolled. A Bible Institute was opened last summer, with accommodations for 15 students. The Institute men go out daily preaching in the streets, neighboring markets and villages. The native Christians also hold a weekly meeting in different homes, at which no foreigners are present.

Colportage Department.

Singing evangelists who have used the Colportage Association's Solo Blank Books appreciate them greatly for their convenience, appearance and serviceableness. See "ad" on a later page of this issue.

Some Suggested Bible Courses is the title of an 8-page circular just issued (free) by the Colportage Association. It is intended to help those planning to form or teach a general class for Bible study.

The Colportage Association was represented at the Louisville S. S. Convention by the United Brethren Publishing House, of Dayton, O., which carried a representative line of their publications in the Exhibit Room.

Do you need a pointed, brief, yet effective tract which deals with the principal errors of Christian Science? Dr. A. C. Dixon's *How Christian Science Contradicts the Bible* (4 pages) is most helpful. 10c a dozen. Sample for the asking.

School teachers and others having an extended summer vacation are asked to consider spending at least a portion of their time in colportage or "book missionary" work. They may do this with spiritual, physical and financial profit. Address the Colportage Association for particulars.

PLAINVIEW, MINN, MAY 8, 1908.

Perhaps you may be glad to learn that I am taking my people through Dr. Torrey's book, *Difficulties in the Bible,* on prayer meeting nights, and the people are very much interested thus far.

W. E. GRIFFITH, Pres. Pastor.

Churches, Sunday schools and missions seeking a further supply of hymn books, new or second-hand, are urged to make

their wants known to the Bible Institute Colportage Association which is frequently able to offer especially desirable books at attractive prices.

Mission study classes that have not taken up Japan or Korea as yet are invited to consider the helpful manuals on these countries written by Rev. E. A. Marshall, as a basis for their study. Excellent also for individual use. 15 cents each; special rate in quantities.

Dr. William Evans has recently prepared four book outlines on Ezra and Nehemiah, Hosea, Amos, Malachi, which cover the major points of authorship, date, principal teachings, etc. Adapted either for individual or class use. Price, each, 5c. Published by the Colportage Association.

There is a jail in Madisonville, but unoccupied, except by an old insane negress. This is a prohibition county, and there has been but one white prisoner in the jail since I have lived here, three years, and he was in for violating the prohibition laws. Thus you see we have no need of the books you refer to.—*O. P. Stark, Pastor First Baptist Church, Madisonville, Texas.*

Mr. Moody's Book Funds.

The following contributions have been received from May 15, 1908, to June 15, 1908. inclusive:

Prison Book Fund:

Mrs. M. J. H., Mass	10.00	
R. W. J., Iowa	1.00	
L. A., Vt	1.00	
C. L. G	4.80	
Mrs. M. B. F., N. Y	5.00	
H. B. S., Conn	5.00	
H. Z., Ill	2.50	
S. H. B., Pa	1.50	
M. A. DeC., Cal	2.00	
J. M. M., Wis	1.50	
Mrs. M. S., Iowa	1.00	
E. W. P., Mont	3.00	
M. C. B., Pa	1.00	
Y. P. S. C. E. of the 4th Ger. R. Church, N. Y	1.00	
Mrs. S. C. A., Va	5.00	
J. D. T., Wis	.25	
E. N., Ill	4.00	
W. L. B. C., Mich	.50	
M. O., Ill	.25	
E. T., N. Y	2.00	
		52.30

Army and Navy Book Fund:

Mrs. E. G., Ill	5.00	
		$57.30

WANTED.—To get in correspondence with an evangelistic singer with the view of engaging in evangelistic work together, beginning about Sept. 1. Have had ten years experience in pastoral and evangelistic work. Write, giving experience, or, if just entering the work, qualifications, etc. Young man preferred. Must be "filled with the Spirit." A. G. VOIGHT, Norwood, Colo.

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To the Intercessory Band.

Dear Friends—I address these words today to all who have at any time been associated with myself and others in the blessed work of intercession at the dear old M. B. I. to assure you that though sundered far we still may meet around the one common Mercy Seat. Many of you left Chicago long before I did, and are today in the four corners of the earth; however you have not gotten beyond my prayers, for I remember you all daily by name before the throne. It is my blessed privilege to hear from some of you, and thus be able to pray with greater intelligence and deeper assurance. May I ask a few words from others that I may also pray more definitely for you?—*Curtis E. Kuhnert, Primos, Del. Co., Pa.*

Married.

Cyrus Erle McComb to Eva Alice Kimmons, June 10, 1908, at Fort Collins, Colo. At home after July 15, at Lamar, Colo.

Frederick A. Maier to Anna Potter Wright, June 3, 1908. At home, Brink Haven, O.

Linton Bayley Wood to Ruth A. Ware, June 2, 1908, at Wheaton, Ill. At home, after July 15, Everts, Ky.

James Linnock Brownell to Ellen Amanda Celegrove, April 30, 1908, at Taylorville, Ill. At home, Daddonia, Mo.

Emma Frier to Claude Bridges, May 10, 1908, Rev. Chas. R. Shepherd officiating. Mr. and Mrs. Bridges are looking forward to work on a mission field in Africa.

Student Arrivals

Miss Wrightson, Scranton, Pa.; Miss Julia Johanssan, New York City, N. Y.; Miss Mary E. Walther, St. Louis, Mo.; Miss Tennie Severtson, McPherson City, Kan.; Miss Una M. Snidow, Falls City, Neb.; Miss Minnie Christensen, Auburn, Ill; Miss Mary Cason, Nashville, Tenn.; Mrs. Hale; Miss Angy Taylor, Chicago, Ill.; Miss Almeda Howe, Chicago, Ill.; Miss Bertha Aarvig, West Fort Dodge, Iowa; Miss Laura Hughes, Miss Pearl M. Heidenrich, Woodbine, Ill.; Miss Dougherty, Chicago, Ill.; Miss Bertha Hawkinson, Austin, Texas; Miss Lolo McSween, Austin, Texas; G. D. Van Pemsen, Princeton, N. Y.; W. H. Mathews, Hutto, Texas; Mrs. Jas. Niven, Milwaukee, Wis.; S. McCane, Decatur, Ill.; Harry E. De Groot, Louisville, Ky.; H. C. Munch; J. B. Moseley; W. W. Pattison; Mrs. T. Stoetzel, Campbell, Neb.; D. M. Barr, Nashville, Tenn.; N. G. Ogburn, Charlotte, S. C.; Mr. and Mrs. W. T. Thompson; Mr. and Mrs. James M. Hagan, Owensboro, Ky.; Thos. L. Young, Chicago, Ill.; Robert B. Dice, Wilmore, Ky.; L. D. Williams, Chicago, Ill.; W. A. Komah, Lawton, Okla.

Student Departures.

Miss Mabel Dodds; Miss Richert, Gotebo, Okla.; Miss Richardson; Miss Effie Roberts, Manchester, Ill.; Miss Charlotte Pilson, Canada; Miss Ethel Finster, Mattoon, Ill.; Miss Myra Clark, Kasson, Minn.

Montrose (Pa.) Bible Conference

August 21-30, 1908

R. A. TORREY, D. D., Leader

All who love the Word of God and believe He answers prayer are cordially invited to meet for Bible study, prayer and mutual conference at this central point. Well-known preachers and teachers, evangelists and other workers of this and other lands will be present.

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JOHN M. MacINNIS, Sec.

MONTROSE, PA.

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May-June Visitors.

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(*Continued from page 859.*)

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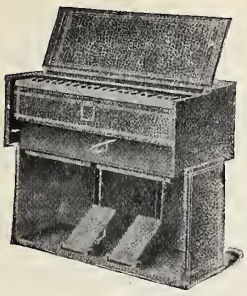
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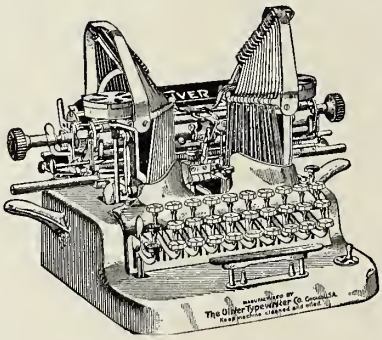
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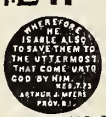
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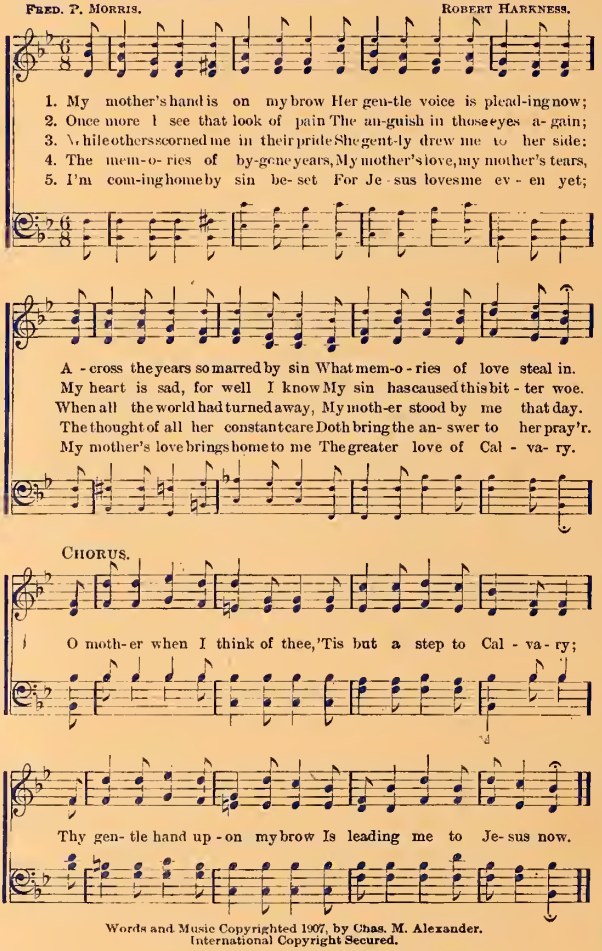
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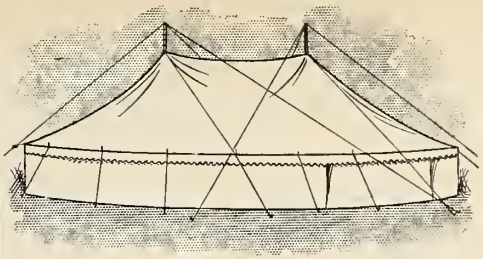
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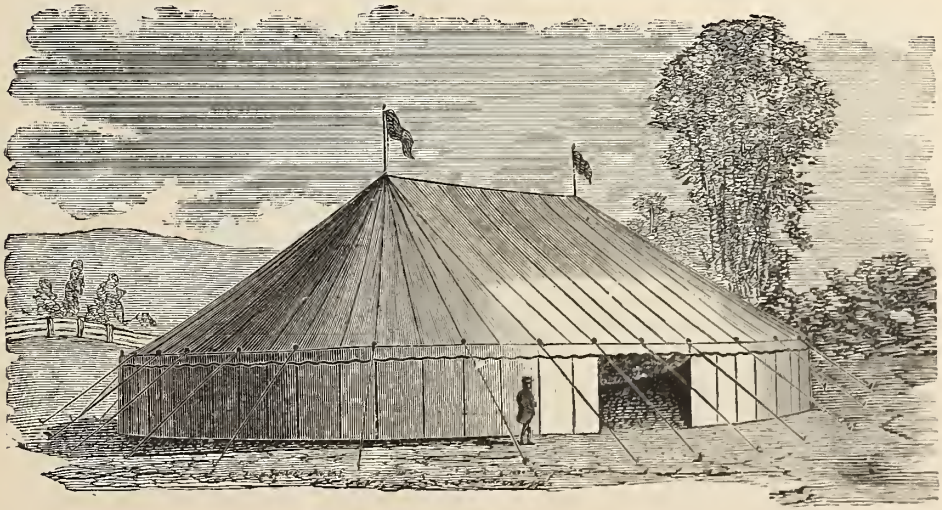
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Cut from the Loaf.

"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error" (1 John 3:6).

"We" and "us" mean primarily the apostles. What a testimony therefore to the authority by which they speak and write!

Today men affect a hyper-loyalty to Christ by professing to believe what He says and the contents of the Gospels generally, while ignoring or placing on a totally lower level the utterances of the apostles. Specious reasoning this, since he only who believes the apostles can at all believe on Christ. Any of us believe Christ, not on the basis of His words but those of His apostles (Luke 10:16).

To quote a German theologian here: "With Jesus and His apostles there is only one way to God. This way, mounting from below, runs thus: *Apostles, Jesus, God.* You must either recognize all three or none." To deny the Christianity of the apostles is the spirit of error.

If we ask how we may trust the testimony of the apostles the answer is that they are accredited to us by the miracles they wrought (Hebrew 2:3, 4). *They* needed the miracles of Jesus to believe Him, and *we* need the miracles of the apostles to believe them.

Dying Churches.

Churches die out at the two extremes—where people are too thin to support them, and where population is thickest. It is perhaps inevitable in the first case, as (for instance) in those "hill towns" of New England where the towns themselves have declined in population. But the proposition is different in the case of our large cities. Down-town Protestant churches are abandoned even though thousands of people pass their doors every day.

Many reasons for this are obvious, but we doubt if they are adequate from our Lord's standpoint. Anyhow the matter is of large enough concern for the church to concentrate her thought and zeal upon a solution. Possibly a solution may largely be found, under God, in one word—adaptation. The methods of worship and evangelization used with one class of attendants may have no attraction for another class. Better sacrifice prejudice and sentiment for the old order by introducing new methods rather than sacrifice the cause of Christ by letting the church die down.

The Pull of Prayer.

A missionary in Africa was pleading with God for a certain need for his work, when one day he received a letter and a draft from a correspondent in Pennsylvania saying:

"I have felt *the pull of prayer,* and send you the enclosed for what I am persuaded must be a present necessity in the Mission."

Another illustration of the same thought comes to mind as we write. A servant of God asked the supply of a certain need, specifying the sum of money required, and the next day received that very sum from a source theretofore unknown to him.

To the discerning soul these things

are so many evidences that God is, and that He is the rewarder of them that diligently seek Him.

We know not which is the more interesting experience—to make the pull of prayer on God or to feel Him making that pull on us. To come in touch with Him either in asking or giving is alike blessed.

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Using One's Specialty.

In some such words did Prof. Freeman Clarke of Harvard present an important aspect of "Specialization" to the University of Chicago graduates last Commencement Day.

There is food for thought here for the Christian student and worker. Shall he be "a man of one Book" in the sense that he never reads or studies any other book? Or shall he read intelligently and widely, as time permits, giving the Bible first place always and reading other books through it, that is, making all his other readings furnish information and illustration with which to better understand the Bible himself and help others to understand it?

The latter method means versatility, growth and expansion, the former, the opposite. The more one knows, the more resources has he at his command with which to get in touch with people and lead them to the goal.

The president of Princeton University says that in these days people do not think, and makes a very pertinent application of the remark to preachers. Much of our preaching is faulty, he affirms, because the preachers make it "too easy" for the people, working along the line of least resistance instead of treating the themes the people need to hear and in such a way as they need to hear them.

Doctrinal Preaching.

We rather agree with this eminent educator, and have thought of late that if a second edition of Jonathan Edwards were to come upon the scene he would be immensely popular for a while because of the nausea created by the preaching that has neither height nor breadth nor depth in it.

It is an illustration of both littleness and ignorance to assume that congregations can no longer be interested in doctrinal preaching. It is the very thing they *can* be interested in if it be done right. It will make the church once more a place worth while attending for strong men. It will lift it up to its position of respectability in the eyes of the world. It will take it out of politics, and out of the amusement competition and the sociologic arena, and make it truly a soul-saving, world-bettering and God-glorifying institution.

We are particularly desirous of a new name for this magazine. The present one was chosen years ago to express the tie of interest and affection binding the student body, past and present, of the Moody Bible Institute with its trustees, faculty and its circle of kind donors in all parts of the world whose consecrated gifts from year to year have made its work possible. But now that the field is broader and the interest more general, it seems desirable to choose a title expressive of the enlargement.

A New Name.

The design of the magazine is two-fold: to promote the study of the Bible and to quicken evangelistic effort the world over, especially along interdenominational lines and on the basis of the generally accepted tenets of the evangelical faith. The name should cover this double object. It should be short, euphonious, and not like the name of another magazine.

If it will stimulate interest in think-

ing of a good name, we will give that person whose suggestion is adopted a five-year subscription to the magazine.

Intelligent and unprejudiced criticism of the magazine is always welcome, and if the vinegar be mixed with a few drops of a golden syrup of some nature like a kind word or a new subscription it will be all the easier to take.

Reminiscences of a South Africa Evangelist.

DAVID RUSSELL.

I WAS converted in 1870, and continued very much under the law until 1873, when Messrs. Moody and Sankey came to Glasgow. Admission to their first meeting, which was for Sunday school teachers and Christian workers, was by ticket, and living some four miles away I had no means of obtaining one. I determined nevertheless to be there, and in this as in most cases the proverb "Where there's a will there's a way" was true. Arriving at the City Hall I found a huge crowd filling the streets and blocking the entrance. I had often been in that Hall in my unconverted days, and I knew that when the doors opened if I could get into the street, ticket or no ticket, I could not be turned back. Needless to say I was successful.

I shall never forget the scene which presented itself when the meeting began. Mr. Sankey took his place at the little American organ, and with a pleasant smile, said:

"We will sing that grand old anthem, the One Hundredth Psalm."

It was tactful, for his was a Scotch audience, not by any means in love with the singing of hymns on the Sabbath day. To me it was

A SOUL-INSPIRING SIGHT

to see and hear four thousand voices singing the immortal verses.

The saintly Doctor Andrew Bonar prayed as only such a prince of prayer could do, and then Mr. Sankey gave out to me the altogether unknown hymn "Jesus Loves Even Me." I had never heard such magnificent singing! The great consecrated voice, the glad face of the singer and the almost childish simplicity of the words overcame me, and I found tears streaming down my face. I felt ashamed lest any one should see my weakness, but ere long I noticed tears on other faces.

MR. MOODY

needed no introduction. He was at that time approaching his prime, full of that sanctified vigor and enthusiasm which always characterized him. On the platform beside him were many of the leading ministers and laymen of the city. Mr. Moody's manner of holding his Bible in his right hand was significant of his hold on it and its hold on him. For a few minutes I thought I would not like him. The American accent, and what to me at first appeared to be a lack of reverence and dignity, jarred upon my sensitive Scotch nature, but a pathetic story told in his inimitable way caught me, and from that day to this has bound my soul to him as the soul of Jonathan was bound to the soul of David. It was a great, inspiring meeting, and I believe that there that morning Mr. Moody conquered Glasgow.

I was back again in the evening, and managed to gain admittance as in the morning. Mr. Sankey's singing of the hymn "Hark, the Voice of Jesus Calling" made a deep impression upon me, and I may say that again and again in some crisis in my life its refrain has helped me to say: "Here am I, send me!" Mr. Moody preached on the Water of Life, and that night at least one young preacher learned the fulness and the freeness of the Gospel of Christ, which lesson by the grace of God he has never forgotten.

Later on in the course of the Glasgow campaign one whole week was

given to the church in which I was a worker. How those addresses live in my memory! Most of them have been published, but to hear them as I did was something to bless God for through life. I studied Mr. Moody's methods both in preaching and in dealing with inquirers, and I am not ashamed to say that while retaining my own individuality I have followed his methods more or less closely ever since.

It may interest your readers if I mention that about ten months after my arrival in the Colony of Natal, South Africa, when preaching anniversary sermons in a little Methodist chapel

THE POWER OF GOD CAME DOWN

upon the congregation in a most remarkable way. The place was crowded almost to suffocation, there were no anterooms, and how to get at the anxious was a problem. What would Moody have done under these circumstances I hurriedly asked myself, and then I remembered what I saw him do in the City Hall at Glasgow. He was surrounded by a crowd of saved and unsaved people, all eager to hear what he would say and to see what he would do.

"Are you a Christian?" he asked of a man nearest him.

"I am not," he replied.

"Are you?" he asked of another.

"I am."

"Then take this man and tell him how you found Christ."

As nearly as possible on this occasion I followed the same plan. I asked those who wished to go to leave the chapel. Only four went out, and their places were immediately taken by others on the porch.

"Let those who are Christians in this congregation stand up!"

In response over one-half did so.

"Now then," I said, "I introduce you to each other. Let the Christians tell those who are sitting beside them what they know of the Saviour."

That night many anxious souls came to a final decision, quite a number professed conversion, and right there began a work of grace which swept over a large part of the colony, the results of which remain to this day.

IN TRACING THIS REVIVAL

to its source I found that six months before half a dozen men, hearing of the Moody-Sankey revival in the old world, met every Saturday evening and gave themselves to prayer that God would send Mr. Moody or some one else to do a similar work in their midst. Singularly enough, I found in a Mr. Peter Lennox, a well-known Durban saint, that he also had been led to pray for much the same thing. It will thus be seen how the marvelous influence of this mighty man of God in my own case, and as I believe in hundreds of others, has spread far beyond those lands so highly favored which were the scenes of his personal ministry. It did not require an all too-short and delightful visit to the Moody Bible Institute to revive these recollections, but I am glad and thankful in a hurried tour through the United States of America, in his own church and on the platform where he so often poured out his soul, to have been allowed the privilege of bearing my humble testimony to the influence which your great founder has had upon my own life and work in the land of my adoption.

Salvation is coming into touch with the life of God in Christ. Sanctification is keeping in touch with Christ through the Holy Spirit.—*N. Fay Smith.*

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards.*

So many men are ready to spread a banquet, and slow to give a cup of cold water.—*G. Campbell Morgan.*

Guard well your thoughts, for thoughts are known in heaven.

Reaching the Multitudes.*

J. Balcom Shaw.

THERE are a great many means and methods of seeking to induce the multitude to come to us—the billboard, the newspaper advertisement, the tract, the dodger, the mail. They are all legitimate and more or less fruitful, but still at the best it is simply trying to get the multitude to come to us, it is not going to them. There are also various methods and means in vogue of going part of the way to the multitude, and then expecting them to come the rest of the way. I classify under this head the theatre meeting and the Gospel tent. Unquestionably we do get a larger number of outsiders to these meetings, but they are in the minority in most instances. I well remember that Mr. Moody used to insist upon Christian people staying away from his great central meetings, and let the multitudes come. If you want to reach the multitude you must simply take the Gospel to them, you must go where they are. So I come to plead for outdoor meetings, for park and street preaching.

I feel that I have a right to speak upon the subject because, as Dr. Dixon has said, I am a pioneer in this work. As I look back over the last eight or nine years, what a change has taken place since I began the habit of preaching in front of our church in New York City every Sunday evening just preceding the regular service! Since that time I have preached in various cities of our country and in other countries, and I have seen this thing grow popular.

Now, upon what do I base my plea? Upon

THE MASTER'S EXPLICIT COMMAND

to go out into the highways and hedges and compel the people to come in. Go, preach to the people that are there! You will never be fulfilling the Master's command in full until that is done.

I argue again in favor of this work that it is a way of setting up

A UNIVERSAL TESTIMONY.

We are very much concerned these days about the millions of China, and the millions of India and the South Sea Islands, and very properly so, but, dear friends, we scarcely realize how many hundreds and thousands of heathen people we have in a great metropolis like Chicago! A young man of our church goes out every Sunday night for a half or three-quarters of an hour before our service, doing personal work on the street, and he is bringing men into the church to hear the Gospel preached that have not been in the church for years.

When I began to preach outside of my church I had banked up behind me some of my officers, Christian Endeavorers, and choir, and even then I feared insults, I expected to be jeered at. I was not jeered at. I have never been insulted when I have gone out to preach to the multitude. I have stood before all kinds of men, and they have listened respectfully and almost gladly.

We canvassed this winter the neighborhood of our church, fourteen blocks north and south, and six blocks east and west. We sent people out in that neighborhood to visit every person who was not a Jew, a Roman Catholic, or identified with some other church. We sometimes made a second call upon the people. The second week we sent them a postal inviting them to the church. Later we sent them a letter. As the result of all that organized effort we got only two or three persons into connection with our church. We saw a little difference in the Sunday evening services for one or two weeks, and then it dropped off. A great question is how to get into these homes. The only way, in my judgment, is to

*Condensed from an address at the Open Air Workers' Conference, Chicago.

go there—Bible readers, earnest seekers after souls, personal workers—and deal with these people individually. And the only way to reach the great, throbbing masses is to go out and preach to them on the streets and in the parks. We find loiterers coming up to hear us, people going to the theatre stopping to hear us, men coming out of the saloons, and I venture the statement that as the result of this street preaching hundreds, even thousands, of people have heard the Gospel that hadn't heard the Gospel in years and years.

I base my plea further upon this fact that

GOD ALWAYS OWNS

this kind of work, honors it, and crowns it with large results. It is not surprising that He should do so, because has He not promised that His Word shall not return unto Him void? The whole process of the Bible is to get the seed in contact with the soil. If a man will go out and scatter the seed upon this unsown soil why shouldn't he look for results? Some of the most splendid results in my ministry have come from just this kind of work. I well recall a man stepping up to me at the corner of Eighteenth Street and Michigan Avenue, and saying:

"I want to talk to you privately."

Leaving someone else to go forward with the meeting, I went aside with him, and he told me this story. He said:

"I am from the South. I was brought up in a Christian home, and when you began to sing the song 'All Hail the Power of Jesus' Name!' it just sent a thrill through my heart, because it brought up an old memory to me that was very dear."

He asked me to call on him, gave me his home address, and to make sure he gave me his office address, too.

Another night the son of a Presbyterian minister came up and said:

"Don't write it home, or tell it in the church, but I have been lost in the maelstrom of vice in this city, and your story tonight has touched a spot in my heart, and I want to find Jesus Christ again."

We had the privilege of leading that man back to a restored Christian experience, and I stood in the pulpit a few Sundays afterwards and received him into membership in our church.

In the last place, the reason I plead for this kind of preaching is because it was

THE MASTER'S METHOD.

He preached only once, I believe, in the synagogue, and that at the beginning of His ministry, but if the people were in the court of the temple He turned circumstances in such a way as to preach to them. If they were on the lakeside He presented the truth to them there. I am sure I cannot do better than to go back to the Master's method. The early church followed this method. They had no buildings in which to meet, except small houses as a rule. It was the method in Rome. They had no cathedrals, no churches, no halls at their command in the earlier days. It was the rule down through the ages until the church began to be dignified, and they departed from this method and suffered in consequence. Newman Hall in London had his pulpit built on the corner of the church, and went out every Sunday and preached there. In 1892 in Ireland I heard no less than five preachers in Belfast addressing great crowds around the City Hall. The same is true in conservative, staid Scotland. When I was in Keswick at the great Keswick Convention we went out into the square and preached, and knelt down in the square after men and women raised their hands and dedicated their lives to Christ. Last month I addressed one of the theological seminaries upon this subject, and it astonished me tremendously to have one of the presidents at the close of the address come to me and say:



By courtesy of China's Millions.

A Home in Chekiang, China.

"Will you go with us to the city square tonight and hold a meeting?"

I said: "Boys, come on; that is the kind of a touch you need in a theological seminary."

THE REASON MOST OF US HESITATE

to do this work is through reticence, or fear, or a dignity that we ought to shake off. When I went to my session and asked for permission for such preaching at the corner of the church, that Sunday afternoon I walked the floor of my study just hoping that something might happen, it might rain, or something else to prevent our holding the meeting. I didn't want to come up really to the test. Why? Because I imagined my elders coming to witness it, and then saying:

"Well, we voted our approval because our minister asked for it, but we wish he didn't have such notions; they are peculiar, too undignified, etc."

Then I imagined the people living in the houses around the church hearing the music and coming to the windows to see what it was, and then going back and saying:

"Come and see what is going on! Why, we thought it was a Presbyterian church, but it looks like a Methodist campmeeting!"

And then I was afraid of some of my brethren in the ministry standing around watching. I didn't know what our presbytery might say, because they were more conservative then than now, and I was afraid they might rise in the session and offer a resolution to investigate, and perhaps stop me. And I really didn't want the time to come on. It came, though, and when it came, to my astonishment hundreds of people hung around that church corner and listened to the end. People driving out of a Sunday evening stopped and sat in their carriages, and when I said, in a very simple way: "We are going in now for our regular service in the church; we would like to have you come in," the people simply poured in.

O, brethren, start it! Yóu will never regret it. I propose to do it the rest of my life, and to encourage others who are doing it.

Our Sister of the Street.*

CHAS. N. CRITTENTON.

"OUR Sister of the Street"—what a sad picture to commence with! Anyone with any experience along this line knows there is no sadder picture in the world. And I have remembered the words found in the Song of Solomon, the 8th chapter and 8th verse: "What shall we do with our little sister?" All through the centuries that question has been asked every Christian man and every Christian woman. They are always with us. In every city in the world, in every place where men and women are gathered together, the sisters are on the street with weary feet, and the question is: "What shall we do with them?" There is no law to kill them, you cannot shoot them, and there is no object in driving them from Chicago to New York and from New York to Chicago. What shall we do with them? Shall we not as Christian men and women decide it in one way?

WHAT WOULD JESUS DO?

I am glad that when I found the Lord Jesus, and was only a few days old, I met a crippled missionary who used to go out on the streets at night and tell men and women the way to live. He said to me that day:

"I am going down into the streets tonight, and I want you to go with me."

I had been engrossed in business all those years, and did not think of God or heaven or eternity, and so was glad to go with any one after I had found Jesus, to talk of Him and work for Him. We went from one place to another, and we found not only our sister but our brother in sin. We gave them tracts, talked to them a little while, and later went into a little room in Baxter street, where we found two girls. My friend introduced me, and began to sing: "There Is a Fountain Filled With Blood." I had heard that hymn as a boy, but for years had been thinking about something else. It took me back many years and made me think of the one who had been the best friend I ever had. That song touched my heart in a wonderful way. Then he prayed, crying to God that He might raise up friends for these precious ones, and I always believe that

GOD HEARD AND ANSWERED THAT PRAYER.

After he prayed he said:

"Brother Crittenton, talk to these girls."

At first I did not think I could, but when I remembered how I had promised God that I would work for Him and speak for Him every opportunity I had, I began to tell them how God gave me a little child Florence, and then how He gathered her in His arms and carried her to the city of God, and how I was in rebellion for several months, and how after these months of rebellion I went into the upper chamber and found the key that unlocked the mystery. As I talked to those girls they were both in tears, and moaned as though their hearts would break. We had sung to them, prayed with them, and now we were bidding them goodbye, and as I came to the second girl I said:

"Goodbye! Go and sin no more."

Then a voice said to me: "Where is she going? There is not a door open to her except those she has been going into all these years," and that is how God opened the door of the Florence Crittenton Mission that has been open for twenty-five years at 21-25 Bleecker Street, where a girl can find a refuge any time of the day or night. And not only in this country, but also in China, Japan, the islands of the Sea, Mexico, and other lands have these homes been opened for our little sister of the

*Condensed from an address at the Open Air Workers' Conference, Chicago.

street. For 2,000 years these girls have been going down into unknown graves without an effort being made to introduce them to the Lord Jesus, who is able to save. For twenty-five years we have been making an effort. We are not experimenting, but we have the real experience that God can save all that come unto Him.

I cannot see any difference between a fallen man and a fallen woman except that one has

FARTHER TO FALL.

A girl is born with a confiding nature. We cannot understand why God has put that confiding nature in every girl, but it is as natural for her to confide as for the sun to shine. All through the centuries the blood of helpless girls, their moans and sobs and tears, are crying out: "Go out quickly and gather them from every city." What shall we do with the little sister? In a city east of here, after the Royal League had gotten together to expel from the city all those who had made a mistake, who had slipped, I read in the paper how 1,500 mother's girls came before the mayor in that city after they had passed that law, and asked: "Where are we going?" The only answer to that appeal was: "I cannot tell you, but you must get out of this city." They would not treat animals in that way. That minister or evangelist who has not preached the Gospel to the uttermost creature has not fulfilled

THE LAST COMMANDMENT OF THE MASTER.

There are three distinct cases in the Bible, possibly four,—the one out of whom He cast the seven devils I believe was breaking the 7th commandment. We do know, however, that in the 7th chapter of Luke and in the 8th chapter of John the Lord Jesus was talking to sisters of the street. To one He said: "Arise, go in peace," and to the other: "Neither do I condemn thee; go and sin no more." To another He said: "Whosoever drinketh this water shall thirst again, but whosoever shall drink of the water that I shall give, shall never thirst," and from the depths of that woman's soul came this cry: "Give me of this water that I thirst not." Someway, somehow, the Son of God gave her of that water, and away she goes crying: "Come and hear a Man that has told me all things whatsoever I have done." She did not rest until she had aroused the whole city for God. She was the means of starting a revival in that city that brought many to Christ.

We have one girl in our San Francisco home who can read, write and translate seven languages. Another is a college graduate. She was rescued, and afterward became the matron of that home, and was the means of bringing others to the Lord Jesus. One night two girls from Boston were in our midnight meeting. As I stood there giving out invitations at half past one in the morning, one of them took one and looked at me. I talked with her, and found she was a Baptist minister's daughter. Her life had been wrecked and ruined, her mother had gone home to heaven, her father was a retired minister. We went up into the upper room, and right there the two found peace in the Lord Jesus. This girl was the means afterwards of bringing her husband to the Saviour. He was a confidence man. The first testimony she gave I shall never forget. She stood in front of 21 Bleecker St., and told the story of her returning back to her home in St. John, and her father introduced her as his best girl. She told how she couldn't leave without seeing her mother's grave. She waited for darkness to settle down before she went there, and hunted around until she found it, and there in the darkness in that cemetery, the most lonesome place a person could find, without God, without Christ and without hope, this poor child, knowing that if her poor mother was alive she would have a friend, knelt there and said:

"O mother, if you can see your poor, sin-sick daughter here, if you can help me, help me, mother! All my friends are enemies, mother! They are dragging me lower and lower. Can't you help me, mother?"

But mother couldn't help her. But there in New York, as the bells were ringing out the old year and ringing in the new, on her knees she said:

"O God, make this the happiest year of my life!"

That woman has been the means of bringing thousands of men and women to the Lord Jesus Christ, and is still working in His vineyard.

The Church as a Personal Evangelistic Force.*

WILLIAM EVANS.

SO far as I have been able to study revivals of the past I have observed that every great revival has had its definite keynote. The keynote of the great revival under Jonathan Edwards was the sovereignty of God: God must be worshipped, God is absolute, God is King. Under Wesley the doctrine of free will was the predominant note: "Whosoever will, let him come! Him that cometh unto Me I will in no wise cast out." Under Finney the note of personal responsibility seemed to be dominant, and under Mr. Moody the vision of God's love to man was made clear. If the present enables us in any sense to tell what shall be the nature of the great revival that is to come, or that has begun but is yet to come in its fulness, I am led to say that its predominant note will be that of personal evangelism for Jesus Christ. And it is a revival that must begin with the church itself, not with the masses. I notice in reading through the Old Testament that when the fear of God fell on Israel, when Israel got on its face before God and got right with God, then the fear of God fell on the nations round about them. "Create in me a clean heart, O God, and renew within me a consistent spirit—then—then—" when the church is right, when the believer is right—"then shall sinners be converted unto Thee." That the church is indifferent, that the church is cold is too true, and judgment must first begin at the house of God.

I often think that we make a mistake in trying to sweep people into the kingdom of God in crowds. Much has been said about sheep, but you cannot deal with men as you deal with sheep. What is a man better than a sheep? In what does his superiority consist? In that he is a personality, in that he must be dealt with alone. You cannot sweep men into the kingdom as you sweep a flock of sheep into a fold.

JESUS CHRIST

was a great personal evangelist. Did you ever notice how He got His disciples? Not by great sermons. We don't know that there was ever in the whole public ministry of Jesus Christ anything like a general religious movement. It was individual work. He was walking by the seashore, and He saw two men casting in a net, and He said: "Come, follow Me!" He passed by the roadside and saw a man in the publican's booth, and He said: "Come, follow Me!" One by one, man by man, that is the way He got His disciples, and He enthused into them His own personality and His own Spirit, and they went out enthused and saved others individually. Take the Acts of the Apostles. Pentecost is passed over with very brief mention, but the story of the church of Jesus Christ going out as individuals, doing individual work, John here. Peter there, Philip here, and another there, going from house to house and from city to city, is given in detail. The church at Ephesus did not begin with a great revival, but with the personal work of one individual. The church in Galatia

*Condensed from an address at the Open Air Workers' Conference. Chicago.

was not founded by Pauline oratory, because he lay there sick for six months, and the only place he could preach was on his sick bed. The church at Colosse—Epaphras, a layman, was the one who founded the church there. How was the church at Rome built up? By the individual apostle, while chained there, speaking individually to men as they came to visit him. Personal work all through.

Here is the solution of the pastor's problem of

HOW TO REACH THE MEN.

The women will come, but many a wife knows how indifferent her husband is toward the church. If you want the men, how are you going to get them? I overheard a conversation between two pastors some time ago. One was going up to the Conference with an addition of sixty or seventy members during the year, and fifty of them were men, and the other was going to the Conference with two additions to his church, and they were by letter, not on confession of faith. He said to the other pastor:

"How could you do it? How do you get men into your church?"

The other answered: "Let me ask you a question: What have you done for your men? Have you called on any business man at his office?"

"Well, no," answered the first pastor, "I haven't."

"Do you spend any time in the evenings with men at their homes?"

"Well, not to speak of. I have been so busy with committee meetings and officers' meetings."

Said the other pastor: "I have spent day after day, hour after hour in the office, in the store, and in the homes of men at night."

O brother in the ministry, you may tap door bells, and sip tea with the ladies in the afternoon, but if you are going to get the men you must go after them! Preaching will not always bring them. There isn't any force in the world like personal evangelism.

I like what Beecher said: "Give me an audience of one man, where everything I say goes straight to the heart of that one man." Dr. J. O. Peck said if he had the certainty that he was to live only ten years, and as a condition of his gaining heaven at the end of the ten years he was to win ten thousand souls for Christ, and he was given the opportunity of winning them by preaching sermons or by individual effort, he would take individual evangelism every time and stand a better chance of winning the ten thousand. Have you ever thought what would happen in the Methodist Church if every preacher would win one soul a month for a year? Suppose every Baptist preacher would do the same? If every brother in every denomination would win one soul in a year, 1,600,000 would be brought into the kingdom of God! It took five preachers last year in the Congregational Church to bring one man into the church, let alone bringing him to Jesus Christ. It took 33¼ members the same length of time to bring one member into the church. It took four Sunday school teachers to bring one scholar to the Sunday school last year. One hundred and nineteen churches in New England reported not one single accession to the church on confession of faith! Toiled all year, and didn't even hold their own!

A pastor was holding evangelistic services in one of our large cities, and they were not having results, they were not having the unconverted in attendance. He was burdened about it, and prayed in his room before he went to the meeting. As he was going to the meeting, he saw three young men standing on the corner of the street. He said: "Here is an opportunity to talk to these men personally," and he stepped up to them and said:

"Young men, I would like to ask you if you are Christians?"

"Yes, thank you," said two of them, "we are, and belong to the Methodist Church!"

The third said: "I am not, but my mother is, and belongs to the Methodist Church."

"Well," said the pastor, "won't you come to the church tonight with me?"

After some invitation he went, and today he is preaching the Gospel. Every pastor who goes out after men will have a church that goes after them too. The work must begin with the pastor. He must be not only a feeder of sheep but a seeker for the lost.

I now come to

THE CHURCH.

The church must do personal evangelism. No church can live on past history. Churches must live on souls, and the very minute a church ceases to go after souls it dies. The church's business is to be evangelical, and the church that is evangelical must be evangelistic. John R. Mott said to me the other day when we were in Mr. Moody's room in the Institute: "This is the room in which the motto was born—'The evangelization of the world in this generation.' "

I said: "Do you think it is possible?"

He replied: "I know it is possible if the church of Jesus Christ will do her work. Thirty-three years would bring the world to its Master."

Do you know that every Mormon boy must give two years of his life to be a personal evangelist? They come to your house and to mine, to every village, to every school. They are there doing their work silently but effectively. Every Mormon a missionary! I would like to have the slogan for the church: "Every Christian a personal evangelist for Jesus Christ!" Why not? Go out into the world where men are looking for Christ. You say they don't want Christ? Very true, but Christ wants them. You say they don't want the church? The church wants them. They don't want the Bible, but the Bible is for them. It is our place to take Christ to them. Shall we do it?

Why Has the Lord Not Come?

JAMES ORR.

CHRIST'S repeated predictions of His return in glory form an essential part of the Gospel testimony about Him, and cannot be separated from it. Yet well nigh nineteen centuries have passed, and the Lord has not returned. As Prof. Huxley puts the point in one of his essays: "One thing is quite certain: if that belief in the speedy second coming of the Messiah which was shared by all parties in the primitive church, whether Nazarene or Pauline, which Jesus is made to prophesy over and over again in the Synoptic Gospels, and which dominated the life of Christians during the first century after the crucifixion; if He believed and taught that, then surely He was under an illusion, and He is responsible for that which the mere effluxion of time has demonstrated to be a prodigious error."

I do not stay to discuss the many subsidiary questions that arise here—whether, for instance, the *parousia* of Christ was conceived of by Him as a single event, or not rather as a process with many stages, culminating in His personal return at the end of the age. I accept the fact that the personal return of the Lord was clearly predicted by Himself in many passages, and that in the New Testament it appears throughout as the great impending event of the future, for which His people are exhorted to watch and wait; which therefore must ever, if they truly look for it, be near to them in spirit. And I make on the predictions of this great event but two remarks:

(1) It is repeatedly declared, and by none more emphatically than by Jesus Himself, that "the times and seasons" of these final events were kept by the Father in His own power, and

were not made known to man (Acts 1:7). Even in Matthew 24, Jesus distinguishes clearly between "these (nearer) things," which were to be fulfilled in that generation (v. 34), and "that day and hour," of which He says that no man knoweth, neither the angels, nor even the Son (v. 36; Mark 13:32).

(2) Has the church itself no responsibility for the delay in the Lord's coming? This is an aspect of the subject often overlooked. Prophecy is conditional (see Jer. 18:7-10, etc). From the point of view of the absolute knowledge of the Father the time of the Advent, like the day of one's own death, is fixed, but relatively and humanly we can do much either to hasten or retard the fulfillment of God's promises, and the triumph of His kingdom. The Westminster Catechism interprets the second petition in the Lord's Prayer as a prayer that "the kingdom of grace may be advanced, and the kingdom of glory may be hastened." But if the kingdom of glory may be hastened, may it not also be kept back? Had the church been more faithful in the apostolic and subsequent ages, would the consummation not have been nearer? Would it not have been here? This is, to my mind, an all-important fact to be considered when we ask the question: Why has the Lord not come?

The Socialist Art of Persuasion.

Christians may learn much from the Socialist methods. A very few words will make it sufficiently clear.

1. The Socialists go to the people. They have no fine churches, and very few buildings of any kind.

2. They are at their business all the time, in season and out of season. Not on one day set apart only, but on all the days in the week they will utter themselves when they have a chance.

3. The Socialists aim at conversions. They work for them, and they expect them.

4. It follows that the Socialist speaks with burning passion. That passion is grounded on the conviction that the world as now constituted is a City of Destruction.

5. The Socialists, in so far as we have heard and read their addresses, speak directly to their listeners. They do not read their addresses.

6. The Socialists are proud of their creed. No Socialist tries to disguise himself. The Socialists converse about Socialism.

7. So far as the Socialists have real influence, they practice what they profess.

Surely Christians have much to learn from the untiring energy and absolute simplicity and purpose of many who are giving their lives to bring in the kingdom of Socialism.—*British Weekly*.

Daniel Webster's Confession of Religious Faith.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages, since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that none but critics and philosophers can discover it.

I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who has been educated at the feet of Jesus, and in the College of Fishermen.

He lived for himself, he thought for himself,
For himself and none beside—
Just as if Jesus had never lived,
As if He had never died.



PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY R. A. TORREY



What character of preaching would you advise to bring to the people a realization of the awfulness of sin, and to bring upon them conviction of and for sin?

The law was given to bring men to a knowledge of sin (Rom. 3:20), and I find that the preaching of the law does bring men to such a knowledge. I preach on the Ten Commandments, looking to the Holy Spirit to show men how they have not kept them. I also preach on Matthew 7:12, the so-called Golden Rule, to show people they have not kept that and therefore cannot be saved by the Golden Rule. I preach on Matthew 22:37, 38, and by the use of these verses seek to show people that they have not only sinned but they have broken the first and greatest of God's commandments.

But we read in John 16:9 that the sin of which the Holy Spirit convicts men is the sin of unbelief in Jesus Christ, and we see in Acts 2:37 (compared with the words of Peter that precede) that the sin of which the Holy Spirit convicted so many thousands on the day of Pentecost was the sin of rejecting Jesus Christ. Working along this line I find that holding up before men the majesty and glory of Jesus Christ and the sacrifice He made for us, then driving home the awfulness of the sin of rejecting such a Saviour, brings the deepest conviction of sin.

But in all our preaching we must bear in mind that it is the Holy Spirit, not we ourselves, who convicts men of sin. He does it through the truth that we present, but we must realize our dependence upon Him and look to Him and count on Him to do the work. Here is where many make a mistake. They try to convict men of sin instead of putting themselves in such an attitude toward the Holy Spirit that He will convict men through them.

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What is the logical and adequate explanation of Matthew 16:28?

The answer to this question is evident if one reads right on, ignoring the chapter division between the 16th and 17th chapters of Matthew. The chapter division is not a part of the original Scriptures, but an editor's addition, and sometimes the division is made in an illogical way,—noticeably so in this case. After quoting the words in question, Matthew goes on to describe the transfiguration of Christ. In this transfiguration Jesus, the Son of Man, was seen "coming in His kingdom." He was manifested in the glory that is properly His. If things had taken their natural course, then and there He would have been glorified without passing through death; but Jesus Christ turned His back upon that glory and went down from the mountain to meet the awful tragedy of His death, the only way in which He could redeem men. It was of His decease (atoning death) that Moses and Elijah spoke with Him when they appeared with Him in the glory (Luke 9:31). This transfiguration, beheld by some who were standing with Him when He uttered the words found in Matthew 16:28, was the Son of Man seen coming in His kingdom.

Answered Next Month.

Will the millennium be a period of soul-saving revival?

What do you think is the greatest need of this country today?

THE LAYMAN'S COMMENTARY*
On the Old and New Testaments
Conducted by JAMES M. GRAY

EXODUS—LESSON 13.
The First Table of the Law. Exodus 20:1-11.

We have now reached the most remarkable event in the history of Israel until this time, and one of the most remarkable in the history of the world.

While it has primary reference to Israel, still it affects the whole race for time and eternity, since the moral law is "the expression of God's will, the reflection of His nature, and the immutable standard of right for His accountable creatures" everywhere and always.

These remarks apply particularly to the ten commandments, but the special enactments which follow them pertain for the most part only to Israel.

1. The division of the commandments.

The commandments have generally been divided into two "tables": the first including the first four commandments embracing our duty to God, and the second the last six embracing our duty to man (Matt. 22:37-40).

The Roman Catholic church, it should be stated, has a different arrangement from the Protestant, making but one commandment of the first two, and in order to maintain the number ten dividing the last into two. The result is that some of their devotional books omit altogether the last half of the first commandment, or what we call the second, which forbids idolatry. Their motive for doing this, to any who are familiar with the worship of that church, is easily discerned.

2. The preface, vv. 1, 2.

What do you suppose is meant by the words "God spake"? Compare Deut. 5:12, 13, 32, 33, and the conclusion seems irresistible that, as was stated in the preceding lesson, they refer to an articulate voice.

Notice the authority by which He speaks: "I am the LORD" (Jehovah), the self-existent, independent, eternal fountain of all being, who has the right to give law to all the creatures He has made. Notice the restriction to the Israelites: "*thy* God," not only by creation but by covenant relationship, and by the great redempton He has wrought in their behalf: "Which have brought thee out, etc."

How utterly inexcusable their disobedience under these new circumstances! And ours also, who as Christians have been redeemed by Christ from a bondage infinitely worse, and at a cost unspeakable!

3. The first commandment, v. 3.

"None other gods before Me" means as antagonists in My eyes, "as casting a shade over My eternal being and incommunicable glory in the eye of the worshipper."

The primary reference of course is to the idols the heathen worshipped, not that they really worshipped the idols, but the gods supposedly represented by them. Nor yet are we to imagine these were real gods, for there is none other God save One, but rather demons (Lev. 17:7; Deut. 32:17; Psalm 106:37; 1 Cor. 10:19, 20).

How sad and awful to think that even now, professing Christians still worship demons through the practice of Spiritism, clairvoyance, palmistry and related occultisms (Deut. 18:9-22)!

Moreover, in the application of this and all the commandments we should remember that they lay their demands and prohibitions not on the outer conduct merely but the inner actings of the spirit. See Christ's Sermon on the Mount (Matt. 5:20-48) and Paul in Romans 7:7-11. Hence there may be idolatry without idols in the vulgar sense, and also without worshipping demons in any form. "Whoever

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Readers who follow the Bible Courses running in the TIE may greatly extend its usefulness by commending the studies to friends and acquaintances likely to become interested.

seeks happiness in the creature instead of the Creator, the fountain of happiness, violates this commandment. The proud man idolizes himself, the covetous man his possessions, the sensualist his appetites, the ambitious man popular fame, etc. The doting parent, the fond husband or wife, the infatuated lover all require to be on their guard and remember that God only is to be enthroned in their judgment and affections."

4. The second commandment, vv. 4-6.

A "graven image" is made of wood, stone or metal; a "likeness" is a picture of any kind as distinguished therefrom. The "water under the earth" means "lower in level" than the earth.

Was any manifestation of God seen at Sinai (Deut. 4:12, 15)? If the Israelites were not to make these things, neither were they to do what in case they should see them when made by others?

What warning is contained in this commandment? Is God "jealous" in the sense of passion or as expressing the feeling of a holy Being against evil (Deut. 32:21, etc.)? Yet it is to be remembered that idolatry is characterized as spiritual adultery in other Scriptures, and that hence the jealousy of a man aroused by an unfaithful wife may help us to understand the holy wrath of God when provoked by our infidelity.

How does this commandment show the great responsibility of parents? Do you suppose this responsibility is limited to this sin? Have we not seen or heard of the same principle working in other cases? Did not Israel at this time have a striking illustration of it in Egypt? Had not their persecution by that people begun just four generations before, and was not the nation now reaping what had been then sown?

"Unto the third and fourth generations of them that hate Me." Here two thoughts suggest themselves: (1) there is no difference between forsaking God and hating Him; (2) it is only them that hate Him, i. e., follow in the footsteps of their fathers, who will be visited with the punishment (Ezek. 18:20). Perhaps also a third thought is pertinent, viz.: that this warning only applies to the temporal effects of sin and not its eternal consequences, hence a son who turns to God, although he may through the working of divinely-ordained laws of nature suffer physical consequences here, will be spared eternal consequences hereafter.

"Mercy unto thousands of generations" the Revised Version reads. See also Deut. 7:9. Of this also Israel had an illustration before their eyes, as they were now gathering the mercy destined for them in the faithfulness of their father Abraham who lived a thousand years before.

"Of them that love Me and keep My commandments." Behold what is meant by loving God, viz.: keeping His commandments; a declaration which, as another says, "gives a new character to the whole decalogue, which thus becomes not a mere negative law of righteousness, but a positive law of love"!

Let us not conclude these reflections without remarking how far the Greek, Roman, and even some of the Protestant churches have fallen in this regard. "From the use of crosses and relics as aiding their bodily senses and quickening devotion it has been easy to advance to altars, images and pictures not only of the Holy Ghost and Christ but of the Virgin, the saints and martyrs without number, until at last these objects have themselves become, at least to the ignorant, actual objects of worship. And what superstition, profanation and mockery have grown out of it all!" And shall not a jealous God visit for these things?

5. The third commandment, v. 7.

The "name" of God is that by which He makes Himself known, the expression of His Godhead; hence to take that name "in vain" is to violate His essence.

The word for "vain" signifies what is false as well as vain, so that all false swearing or perjury which would make God a witness to a lie, as well as all light or frivolous uses of His name or attributes in conversation, are here prohibited.

This does not mean judicial oaths, however, which, as we see by Christ and His apostles, may be acts of worship in which we solemnly call God to witness to the truth (Jer. 4:2).

But what of blasphemy, and that still commoner form of profanity by which some interlard their speech, using such expressions as "God," "Lord," "Christ," "the Lord knows," "O heavens!" "My goodness!" and the like (Matt. 5:33-37)?

God "will not hold him guiltless" that does these things. Look at Psalm 139:20, and see who they are that take His name in vain, and then read such a passage as Mal. 3:5.

The third commandment, indeed, is of the same gravity as the two preceding, guarding the deity of God as those do His unity and spirituality (Murphy).

6. The fourth commandment, vv. 8-11.

How does the first word here indicate an earlier origin than Sinai for the institution of the Sabbath? How early was that origin? How does this show that the Sabbath is an obligation for all men, for example, Christians as well as Jews?

But "remember" points not simply to an act of memory but a celebration or commemoration of the event. Lev. 23:3 and Num. 28:9, 10 confirm this, as they teach that Israel was to hold "a holy convocation" on that day when also a large number of sacrifices were to be offered.

But it is the "Sabbath" day and not necessarily the seventh day that is to be remembered. This means one day of rest and separation after every six, but not according to any particular method of computing the septenary cycle. Though the Jewish Sabbath was kept on Saturday, Christians are in accord with the spirit and letter of the commandment in keeping Sunday, enriching the original idea of the day of rest by including that of the new creation when our Redeemer rose from the dead.

How does God provide for our hallowing of this day, and what is His definition of such hallowing? When He says: "Six days shalt thou labor and do all thy work," is it an injunction merely, or may it be considered as a permission? Some think there is a difference between "labor" and "work," the latter term being the more inclusive as involving the management of affairs and corresponding to the word "business."

How is the unity or equality of husband and wife recognized in the wording of this commandment (10)? The responsibility of parents and employers? The rights and privileges of employees? The proper treatment of the lower animals? To what further extent did the obligation of the Israelite extend? Has this any bearing on the present obligation of our nation to compel an observance of the Sabbath on the part of our alien population?

Is anything more than secular or servile work intended in this prohibition? Did not Jesus both by precept and example give liberty for works of love, piety and necessity? (Mark 2:23-28; John 5:16, 17).

What historical reason is assigned for this commandment (11)? And what additional in Deut. 5:15? We thus see that God's authority over and His loving care for us combine to press upon us the obligation of the Sabbath day, to say nothing of its advantage to us along physical and other material lines. And thus its observance becomes the characteristic of those who believe in a historical revelation, and worship God as Creator and Redeemer.

QUESTIONS ON THE LESSON.

1. Can you recite Matthew 22:37-40?
2. To what demonolatry are some professing Christians addicted?
3. Can you recite Ezekiel 18:20?
4. How do we show love to God?
5. Are you breaking the third commandment in ordinary conversation?
6. What two meanings should be attached to "Remember" in the fourth commandment?
7. Are the Sabbath and the seventh days necessarily identical?
8. To what do we bear testimony in observing the Sabbath?

EXODUS—LESSON 14.
The Second Table of the Law. Exodus 20:12-26.

1. The fifth commandment, v. 12.

To "honor" means to regard with respect and reverence and loving fear. What reasons there are for it on the part of children toward their parents, who are under God the author of their existence,

and their teachers, benefactors and rulers!

What promise is attached to this commandment? For a comment on its meaning see Deut. 5:16. Although this promise applies primarily to Israel in Canaan, as we see especially from such a chapter as Ezek. 22:7-15, yet its principle is true in God's moral government everywhere.

The child who honors by obeying its parents—of course wise and true parents are assumed—gains the experience of the latter which makes for a good, and hence with certain necessary exceptions, a long life. Moreover, if the life of a child of God be shortened here, he has already entered upon a better and a higher one which never ends. And he is a child of God who obeys the parents that have in their turn obeyed God, for to obey God is to believe on His Son and serve Him (John 6:29).

2. The sixth commandment, v. 13.

Of course the reference here is primarily to the unlawful and unjust taking of life either by suicide or homicide, but not to the infliction of capital punishment for capital crimes (see Gen. 9:6), nor the taking of life in self-defense or lawful war. It forbids all violence, however, and passion, and lust, and intemperance in eating or drinking or smoking, and any other habit which tends to shorten life. As far as the more spiritual import is concerned it interdicts envy, revenge, hatred, malice or sinful anger, all that provokes to wrath or murder. See such passages as Matthew 5:21-26, 38-48; 1 John 3:15-17.

3. The seventh commandment, v. 14.

The Hebrew word for "adultery" refers to the unlawful act taking place between man and woman where either or both are married, thus differing from another word commonly translated "fornication" and where the same act is referred to as between unmarried persons.

Nevertheless, as the sanctity of the marriage relation is the object aimed at in the commandment, it prohibits everything contrary to the spirit of that institution in thought, word or deed. See for example, Matt. 5:27-32. We may therefore include not only lustful looks, motions and verbal insinuations, but modes of dress, pictures, statues, books, theatrical displays, etc., which provoke the passions and incite to the unlawful act.

Sins of this character are more frequently forbidden in the Scripture and more fearfully threatened than any other, and they are the cause of more shame, crime, misery and death. Moreover, they have one very peculiar and striking characteristic, viz.: that "you cannot think or talk about them without being more or less excited and led into temptation." How much and continually need we be on our guard, praying the prayer of the Psalmist—19:12.

4. The eighth commandment, v. 15.

As the sixth commandment secures the right of our neighbor's life, and the seventh the right of his family, so this secures the right of his property. The essence of dishonesty is the possessing ourselves of that which rightfully belongs to another, for which there is a variety of ways besides putting our hands into his pockets or his money-drawer—fraudulent bargains, contraction of debts which we know we shall be unable to pay, extortion, cornering the market, graft of every kind, combining unduly to raise or depress wages, taking unjust advantage of laws, exacting usury, evading taxes, using false weights and measures, refusing to pay bills lawfully contracted, withholding restitution for former wrongs, etc.

And as in the previous cases mentioned, so here also the command reaches beyond outward acts to the spirit of them, and logically includes inordinate love for the world and the things that are in the world, living beyond our means, covetousness, idleness, discontent and everything that directly or indirectly leads up to theft. This commandment indeed may be regarded as the most comprehensive of all.

5. The ninth commandment, v. 16.

This commandment has primary reference, doubtless, to testimony in courts of law (see Deut. 19:16-19), and differs from the three preceding in that it deals with words rather than deeds.

But of course, as in those cases, it has a larger import and prohibits everything in our dealings with one another not accord-

ing to truth. Compare Lev. 19:16; Prov. 19:9; Psalm 15:2; Col. 3:9.

Among some of these things might be named false promises, exaggeration in speech, high coloring of facts, polite equivocations, hypocritical professions and flattering compliments, and of course all classes of slander, backbiting, malicious reporting, and imputations of evil where no evil is; anything in our discourse, indeed, and in our actions which speak louder than words, that may work injury to our neighbor or hurt his usefulness.

It is usually felt, however, that there is a distinction between telling a lie and concealing the truth or a part of the truth from those who have no right to demand it. The one is always wrong, the other may sometimes be right.

6. The tenth commandment, v. 17.

"Covet" means to earnestly desire or long after, a feeling not sinful in itself of course, but which becomes so under particular circumstances. Its sinfulness appears in longing for anything unlawful, or longing for that which is lawful to an inordinate degree. A simple passing wish to have anything which our neighbor possesses may be quite innocent, and indeed in a sense meritorious, but to long for it excessively is prohibited.

The reason for the prohibition is that such longing begets a grudging, discontented and envious spirit, which leads often to injustice and violence. The case of David who coveted Uriah's wife and finally caused him to be slain is in point.

From deeds and words the decalogue has thus at length come to deal with the thoughts and intents of the heart, the fountain head of sin; and that it reaches deep into the interior of human life, read Paul's words in Romans 7:7-14.

These words of Paul are worthy of the most careful consideration. On one occasion he said that "touching the righteousness which is in the law" he was blameless (Phil. 3:6). A wonderful thing for a man of his honesty and capacity for introspection to say! How then may we explain the fact that near the end of his life he testifies to Timothy that he is the chief of sinners (1 Tim. 1:15)? The explanation is found in these words in Romans. Meditating upon the tenth commandment he observed that it had to do not with the body but the mind, and from this he argued that the other commandments were regnant in the same mental area. Thus taught by the Spirit he perceived that so far from being blameless he had daily transgressed the principles of the decalogue even though he had never done outwardly the things condemned. As Dean Hart says in *The Ten Commandments in the Twentieth Century* the law did for him what God intends it to do for all of us. It killed him, slaying his self-righteousness and taking the life out of his self-confidence. As he thus lay helpless and hopeless in the dust of his earthliness it led him to Christ the Saviour of the lost (Gal. 3:24).

QUESTIONS ON THE LESSON.

1. What does "honor" mean in the fifth commandment?
2. What sins are most frequently forbidden and threatened in Scripture?
3. How may "covet" be qualified?
4. Which commandment has most to do with the mind?
5. Can you quote Galatians 3:24?

EXODUS—LESSON 15.

The Civil Code. Exodus 21 to 24.

The ten commandments constitute the moral law, a perfect rule of duty for all men and everywhere. But the "judgments" (v. 1) that follow are an application of those commandments to Israel in the peculiar circumstances of their history at that time and when they should inhabit Canaan. The ten commandments, let us say, represent the constitution of the United States, and the "judgments" the legislative enactments based thereon by Congress.

All the commentators point out that the three chapters now entered upon have certain natural divisions, corresponding, though not in exact order, with the last seven commandments of the decalogue:

(*Continued on page 936.*)

STUDIES in the LIFE and TEACHINGS of OUR LORD *

Conducted by **R. A. TORREY**

LESSON 57.

Peter's Confession of Jesus as The Christ, The Son of The Living God. Matthew 16:13-20. (Compare Mark 8:27-30; Luke 9:18-21; John 6:67-69.)

DISCOVERY OF THE FACTS.

1. Peter confessing Christ, vv. 13-16.

Where is the scene of the lesson? How was our Lord engaged? (Luke 9:18.) What question did He put to His disciples? Why did He ask this? Is what men think of Christ an important matter? Does this question engage much attention today? Was there agreement as to who He was? Is there agreement today? What were some of the opinions? Were they correct? Are many of the opinions of today any nearer correct? In what did all the opinions stated agree? In what do almost all opinions of Christ today agree?

What was the second question which He put to His disciples? Which is the more important question for each of us—what men think of Christ or what we think of Christ? Why did He seek to have them express their conviction? (Ro. 10:9, 10.) Which of the disciples answered His question? Why Peter? Was he any quicker to see the truth than others? (John 21:7.) What was he quicker to do? Whom did Peter say that our Lord was? (Compare John 1:49; Matt. 14:33.) What was the difference between the confession as here made and as made on former occasions? Is this statement of Peter's an important one? (Acts 9:20; 1 John 4:15; 5:1, 5; 2:22.) What book in the Bible was written for the express purpose of convincing men of its truth, and what is the result of a heart-belief of this statement? (John 20:31.) Did Peter realize all that his words meant? Do we? Had Peter on any previous occasion given utterance to a similar confession of Christ? (John 6:69, compare A. V. and R. V.) Under what circumstances will a loyal follower of Jesus be most likely to come out with a ringing confession of Him?

2. Christ confessing Peter, vv. 17-20.

Was our Lord pleased with Peter's confession of Him? Is He pleased today when we confess Him with a sincere heart? Is He pleased if we neglect to confess Him? (Matt. 10:33.) How did He show His pleasure? What did He say that Peter was in view of this confession? From what source did He say Peter had gotten his knowledge? Can any one today really know Jesus as the Christ, the Son of the living God, except God reveal it to him? (1 Cor. 2:14; 12:3.) If then we wish to know the truth about Jesus to whom shall we go to show us? (John 16:13-15.) If one comes to us who is perplexed as to who Jesus is, what advice shall we give him? How can we put ourselves in a position where the Father will reveal it to us? (John 7:17.) How can we tell whether we really believe that Jesus is the Christ, the Son of the living God, or not? (1 John 5:5; James 2:18.)

What further did our Lord say to Peter? What does "Peter" mean? What transformed Simon Barjonas into Peter? What is the great controversy about this verse (18)? What can be said in favor of Peter being the "rock" meant? What against it? If Peter is the rock, what made him to be the rock? How then can all become rocks? (1 Peter 2:4, 5.) Who then is the Chief Corner-stone, the Rock upon which all others rest and from which they derive their own strength? (Is. 28:16; 1 Cor. 3:11; Eph. 2:20.) What is the conclusion drawn by Roman Catholics from this verse? What can be said for it? What against it? Who are the true suc-

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cessors of Peter? (Gal. 3:7.) What does "church" mean? What does Christ say of the strength of the church built upon this rock? What is meant by "the gates of hell" not prevailing against it? What promise of the Old Testament is suggested by this? (Is. 54:17.)

What does Christ say He will give Peter? What is meant by "the keys of the kingdom of heaven"? (Ro. 10:14.) What custom of the ancient rabbis is referred to in this figure of speech? Where in the Bible is Peter seen using the keys? (Acts 2:14; 10:34; 15:7.) Who has the keys of the kingdom of heaven today? When do we unlock the kingdom to men? When do we lock the kingdom against men? (Matt. 23:13.) What power did our Lord say Peter should have? What is meant by "binding" and "loosing"? To whom else did Christ give this power? (Matt. 18:18.) Who has it today? (Gal. 5:18.) Was the power to forgive sins given to the apostles? (John 20:23.) In what sense had they this power? (2 Cor. 2:10.) In connection with what other gift was the gift of power to forgive sins? (John 20:22.) Is there any sense in which any one today besides our Lord has power to forgive sins? Ought we to be satisfied with man's assurance that our sins are forgiven?

What charge did our Lord lay upon His disciples? Why? Does that charge rest upon His disciples today? (Matt. 20:19; Acts 2:36; 8:4.)

CLASSIFICATION OF TEACHINGS.

1. *The Father.*
   (1) Where He is:
   In heaven, 17.
   (2) What He is:
   The living God, the Father of Jesus Christ, 16, 17.
   (3) What He does:
   Testifies to the Messiahship and Sonship of Jesus, reveals truth even to sinful, ignorant men, ready to receive it, 17.
2. *Our Lord Jesus.*
   (1) What He is:
   The Son of man, 13; the Christ, 16; the Holy One of God, John 6:69; the Son of God, 16; the Builder of the church, 18; the subject of divergent opinions of men, recognized by all as an extraordinary personage, 14; recognized in the fulness of His glory only by those whose minds God illumines, 17.
   (2) What He does:
   Desires the mouth-confession of heart-faith, 13; delights in the good confession of His disciples, 17; entrusts illuminated men with the responsibility of opening the kingdom of heaven, 19.
3. *The church.*
   Christ the Builder, built upon the Rock, Christ, faith in His deity the condition of being made pieces of the Rock, its eternal security, 18.
4. *Peter.*
   Taught of God, recognized the Messiahship and deity of Christ, 17; confessed Him as Messiah and Son of God, 16; transformed by his God-given faith in Jesus as the Son of God into a man of rock, 18; had power given him because of his possession of this truth to unlock the kingdom of heaven unto men, had authority given him to forbid or permit, 19.

LESSON 58.

Our Lord Preparing His Disciples For His Crucifixion. Matthew 16:21-28. (Compare Mark 8:31 to 9:1; Luke 9:22-27.)

DISCOVERY OF THE FACTS.

1. "Get thee behind Me, Satan," vv. 21-23.

For what was Christ preparing His disciples in bringing out so clearly the doctrines of His deity and the security of the church in the immediately preceding verses? Why "must"? (John 3:14; 14:19; Ro. 4:25; 5:9, 10; Heb. 9:22; Is. 53:4-6; 2 Cor. 5:21; 1 Peter 2:24.) Had He ever told them of His death and resurrection before? (John 2:19-21.) Is it credi-

ble that after He had so plainly foretold His resurrection that His disciples should find it so hard to believe in it when it actually occurred? (Luke 18:34; 24:25.) What in the present day will help us to understand this?

Which of the disciples came to the front again at this point? What did he do? Do any of the disciples of the Lord nowadays think they know better than He what He ought to do? Was Peter concerned for Christ or for self? Of whom had he been the mouthpiece in v. 16? Of whom was he the mouthpiece now? Where else do we see a like spirit in Peter? (Matt. 26:51; John 13:6-8.) How was his protest met by our Lord? On what other occasion had He used the same words? (Luke 4:8.) Why did He call Peter "Satan"? When did this fearful error and awful rebuke of Peter occur? (vv. 17, 18.) Is there any lesson in this? Was our Lord really tempted by Peter's suggestion (v. 23)? Where was the root of the difficulty with Peter? Is it a serious thing to mind the things of man? (See R. V. and Phil. 3:19; Ro. 8:5-8.)

2. Before the crown, the cross, vv. 24-28.

To whom did our Lord then speak? What does He tell them? What does "deny" mean in Bible usage? (26:35, 75; Mark 14:31; Luke 12:9; 22:34; Titus 2:12.) What then does "deny himself" mean? What was the cross literally? Why did our Lord take up the cross? What then does "take up his cross" mean? What does "follow Me" mean? (1 Peter 2:21; Phil. 2:5-8.) Is there any way to be a disciple of Christ and enter the kingdom but by denying self, taking up the cross and following Him? ("*Any* man"; Acts 14:22; 2 Tim. 3:12; 1 Thess. 3:3.) Is the Pope more truly Peter's successor as we see him in vv. 17, 18 or as we see him in vv. 22, 23? What is the special connection between v. 24 and the verses which immediately precede? Does it pay "to come after" Christ when we consider these severe conditions? (John 12:26; 2 Tim. 2:12; Ro. 8:18.)

What general principle did Christ now announce? What words does Mark add? (Mark 8:35.) What is the meaning of this principle? What searching question did Christ put to them? What does "soul" mean? Is the contrast here between the present and future? Does the man who loses his soul lose the future? What kind of future? Does he gain the present? Does the man who saves his soul lose the present? Does he gain the future? What second question did Christ put to them? What is its meaning?

By reference to what event does Christ enforce His teaching? What will be the manner of His coming? What will He do at His coming? What evil-doing is to be especially punished at that time? (Mark 8:38.) What occasion was there at this particular point to mention being ashamed of Him? What did He further tell His disciples? Is the same event referred to in v. 28 as in v. 27? What is referred to? (27:1-8; John 8:52.)

NOTE.—This lesson is one of the easiest to understand and hardest to practice. Not so many questions as usual are needed to bring out the teachings; more grace than usual will be needed to perform them.

CLASSIFICATION OF TEACHINGS.

1. *Our Lord.*
   His deity, 27; humanity—Son of man, tempted, 27, 23; temptation—its source a disciple, its issue instant and complete victory, 22, 23; shrinking from the cross, 23; loyalty to duty—repelling every tempter that would lead Him from the cross, 23; consideration of man's weakness, and skill as a teacher—confirms faith before revealing coming trial, 21 (compare vv. 13-20); sufferings, death and resurrection—their necessity, 21; coming—its certainty ("shall come"), manner ("in the glory, etc."), purpose ("to render unto every man, etc."), 27; its prefiguration (the transformation), 28.
2. *Peter.*
   His carnal mind and consequent failure to see and enter into the divine plan of suffering love, immediately after the hour of wondrous revelation, noble confession and lofty commen-

dation, 22, 23; utter failure, stupendous presumption, unsparing rebuke, 22; a stumbling block to the Saviour, 23; when he minded the things of God he was God's spokesman, but when he minded the things of man he became Satan's spokesman, 23 (compare 16, 17).

3. *What follows:*

Suffering and death followed by resurrection and glory, 21, 27;

Denial of self and cross-bearing followed by union with Christ and participation in His kingdom, 24;

Sacrifice of temporal life followed by the gain of life eternal, 25;

Holding on to temporal life followed by the loss of life eternal, 25;

Seeking for the world followed by the loss of the soul, 26.

4. *Eight rules that have no exceptions.*

Every one who would save his life shall lose it, 25;

Every one who shall lay his life down for our Lord's sake shall find it, 25;

Every one who forfeits his life to gain the world makes a poor bargain, 26;

Every one who forfeits his life to gain the world loses it beyond recovery, 26;

Every one who would go where our Lord went must go by the road He took, 24, 25;

Every one who would come after our Lord must utterly renounce self, 24;

Every one who would come after our Lord must face without wavering and bear without flinching the suffering, shame and death that lie in the path of obedience to God, 24;

Every one who would come after our Lord must walk as He walked, 24.

LESSON 59.

The Transfiguration. Matthew 17:1-13. (Compare Mark 9:2-13; Luke 9:28-36.)

DISCOVERY OF THE FACTS.

1. Jesus, Moses and Elijah, vv. 1-4.

Of what prophecy of our Lord is this lesson a fulfilment? (Matt. 16:28; Mark 9:1; Luke 9:27.) How many of the disciples did He take with Him? Did He take these three with Him on any other occasion? (Mark 5:37; Matt. 26:37, 38.) Why did He take them only? Does He today grant the same exalted experience to all His disciples? Why not? (1 Cor. 12:5, 11.) What evidence have we of the profound impression it made upon those who saw it? (John 1:14; 2 Peter 1:17, 18.) What was Christ's purpose in going up into the mount? (Luke 9:28.) Why did He go *into the mount?* Why did He take any one with Him?

What wonderful thing happened? What does "transfiguration" mean? What transformation had He undergone before this? (Ph. 2:6, 7, Greek.) Who are some today who undergo a similar transformation to that recorded here? (Phil. 3:21.) What transfiguration is possible to us in the life that now is? (Ro. 12:3.) How did our Lord appear when He was transfigured? (Mark 9:3; Luke 9:29.) How can our countenances be made to shine? (2 Cor. 3:18.) What was He doing when this wonderful change came? (Luke 9:29.) Was He always transfigured when He prayed? Will prayer bring any glory into our faces?

What other wonder did the three disciples see besides the transfigured Jesus? Why were Moses and Elijah chosen as the persons to appear? Had either of them died? (Deut. 34:5, 6.) Was Moses conscious when he appeared on the mount? How does this fact bear upon the doctrine that the dead are unconscious between death and the second coming of Christ? What great desire of Moses was gratified by this appearance in the mount? (Deut. 3:23-26.) How did Moses and Elijah appear? (Luke 9:31.) What does this indicate as to the state of the blessed dead even before the resurrection? Did the disciples recognize Moses and Elijah? How? How does this bear on the question whether we will recognize our friends

in heaven? What was the subject of conversation between Jesus, Moses and Elijah? (Luke 9:31.) What does that indicate as to the fact that is most central in the Gospel and most interesting to the heavenly world? (1 Peter 1:10-12.) Will the death of Christ be much spoken of in the coming glory? (Rev. 5:8, 9.) Had Moses and Elijah any personal interest in the death of Christ?

Was this a real thing that the disciples saw, or a dream in their sleep? (Luke 9:32, R. V. and margin; 2 Peter 1:16-18.) In what physical condition were the disciples when the manifestation began? Were they much in the habit of going to sleep in prayer meetings? (Luke 22:45.) Do men nowadays miss anything by not being waked up in meetings? What man acted like himself at this stupendous moment? What was his comment on their presence there? What did he mean? Was it good for them to be there? Would it have been good for them to have remained there (vv. 14, 15)? Where is the best place for us to be always? What proposition did Peter make? Why? (Mark 9:6.) When a man doesn't know what to say, what is generally the best thing to say? Was any attention paid to Peter's proposition? Why not?

2. Jesus only, vv. 5-8.

What occurred just then? What was this cloud? (Ex. 40:34, 35; 2 Kings 8:10, 11; Acts 1:9; Rev. 1:7; Ps. 104:3.) Over whom did the cloud come? What came to the disciples who were on the outside of the cloud? Whose voice was it? What did God say? Of whose words was that a divine confirmation? (Deut. 18:18.) What will happen to one who does not heed this command of God to hear His Son? (Acts 3:22, 23; Heb. 12:25.) What will happen to one who does obey? (Heb. 5:9.) To whom did God bear testimony? What was it? What does that one do who rejects this testimony? (1 John 5:10.) If we accept the beloved Son, how much does God love us? (John 17:23.) By this testimony given at this time whom did God subordinate to Jesus?

What was the effect of the voice upon the disciples? Had Peter any more suggestions to make? How were they reassured? What occurred just as soon as the voice had spoken? (Luke 9:36.) Was there anything significant in their departure just at this point? When they looked up whom did they see? Would it have been better to have seen Moses or Elias? What would the Jewish world rather have seen? Wouldn't it have been better to have had Moses and Elias go down from the mount together with Jesus?

3. Death, resurrection and return of the Son of man, vv. 9-13.

What charge did our Lord give His disciples about what they had seen? Why? Is it always best to tell all that has been revealed to us? When Paul said he had "not shunned to declare all the counsel of God," did he mean he had told them everything God had revealed to him? (2 Cor. 12:3, 4.) Does the word translated "vision" always mean a vision seen in sleep? (Acts 7:31, Greek.) Does it here? (Luke 9:32, R. V.)

What question were they prompted to ask? What suggested it right here? What was our Lord's answer? Are we to understand from this that before Christ's final coming there is to be another coming of Elijah? (Acts 3:21.) In whom did he mean Elijah had already come? (11:14.) In what sense was John the Baptist Elijah? (Luke 1:17.) What three prominent events in His history does our Lord mention in connection with His transfiguration? What was the relation of His transfiguration to these events? In the light of this majesty of Jesus revealed at the transfiguration and the command from heaven uttered by the Father at the transfiguration of His Son, what must we say of the rejection of Christ?

CLASSIFICATION OF TEACHINGS.

1. Jesus.

(1) His true humanity:
Son of man, 9; need of prayer, 1; must suffer and die, 12, 9.

(2) His true deity:
My Son, 5.

(3) His majesty and glory:

Testified to by the law and prophets in the persons of Moses and Elijah, 3; by the outshining of the indwelling glory, 2; by the overshadowing shekinah glory, by the audible voice of the Father, 5; beloved of God, fully meets all the demands of God's affections, obedience to Him commanded by the Father, 5; grants special experiences to individual disciples, not for their own sake alone but for the sake of others, 1, 9; loved seclusion and prayer, desired fellowship and sympathy, 1; His compassion, His comforting touch and voice, 7.

(4) His sufferings:

Never lost sight of in moments of exalted glory, 12; prepared for by the experiences of the mount, 1-8, 12.

(5) His death:

Must precede glory and its proclamation to the world, 9; the central fact of revelation in heavenly interest, 3; His return, 10, 11.

(6) His superiority to Moses and Elijah:

He a Son, they servants, they gave way to Him, 3-5.

(7) His all-sufficiency:

Jesus only, 5.

2. *Peter.*

Spoke unthinkingly when he had nothing to say and so spoke what was not worth hearing, 4; preferred to be on the mount beholding visions to being in the valley ministering to the unfortunate, 4; desired to have Moses and Elijah, not recognizing the all-sufficiency of Jesus, 4; terrified by the voice of the Father, 6; reassured by the voice and touch of the Son, 7.

3. *Prayer.*

Its necessity—Jesus prayed; place—alone with God; time—in the face of coming trial, 1 (16:13-28); power—transfigured while He prayed, 1, 2 (Luke 9:28, 29).

4. *The departed saints.*

They exist in a conscious state, in glory, can talk, can be recognized, are especially interested in the death of Christ, 3, 4.

LESSON 60.

Our Lord Healing the Demoniac Boy at the Foot of the Mount of Transfiguration. Mark 9:14-29. (Compare Matthew 17:14-20; Luke 9:37-43.)

DISCOVERY OF THE FACTS.

1. *The failure of the disciples, vv. 14-19.*

While our Lord was in the mountain into what difficulty had the disciples fallen? In what state of mind were they in this emergency? Who came on the scene at this moment of defeat and distress? Is He likely to appear on the scene in the moment of His disciples' failure, perplexity and despair? Was there anything better that the disciples could have been doing in their difficulty than engaging in controversy with the scribes? (Ps. 1:15; v. 29, R. V.) What was the effect upon the crowd of the appearance of our Lord? Why were they amazed? (vv. 2, 3; compare Ex. 34:30.) To whom did He invite them to bring their questionings? If we wish our questionings settled where is the best place to take them? Are unbelievers usually as ready to bring their questionings to Christ as to His disciples?

Who was the first to reply to our Lord? Why was he so prompt to speak? What was his trouble? What was his boy's condition? (See also Matt. 17:15; Luke 9:39.) Who was the author of this sad condition? What does this teach us about the Devil? What hint does it give as to what the condition of the world will be when he has unrestricted charge of affairs? What had the father done with his son? What is the best thing to do with a child who is in the devil's power? In the absence of the Lord to whom had the man applied for help? Did he get it in that quarter? Do men nowadays ever apply to the disciples of Christ for help and fail to get what they might naturally expect? What is the best thing to do when Christ's disciples fail us? Why were not the disciples able to cast the demon out? (Matt. 17:19, 20; Mark 9:28, 29.) Why is it today that the disciples of Christ

(*Continued on page 938.*)



FOR SERMON AND SCRAP BOOK



Flexible Rulers.

We have seen advertised "Flexible Rulers." No doubt they are very useful, if curved lines are to be made, but God's rule is not flexible—it is intended for straight lines, or (to alter a letter) straight lives.

An Abandoned Lighthouse.

Near Lima, Peru, there stands an abandoned lighthouse. It was properly constructed, and gave out its light as well as any other, but was of no use to the sailor because, being on top of a mountain, it was obscured from view by the clouds. The authorities had to abandon it and build one down by the shore where it could be better seen. Be a lighthouse along the shore!—*Howard D. Wright.*

On the Right Road.

A little while ago I lost myself in the maze of windings of a little city. I asked for guidance, and was conducted by a willing friend to the required road. When my feet were on the highway my friend left me, saying:

"Now you are right."

Not that I had arrived, but that I was sure of arrival. Thus it was with Paul. He had found the way, and some day he would most certainly become like his Lord, for he would see Him as He is. —*J. H. Jowett.*

A Majority of One.

A man selling goods from house to house in a town in central Massachusetts this spring was handed a blotter containing a boy's picture and an appeal to vote no-license. He was reminded that it was election day in his home town of Ware, and that he had a boy. Going to a telephone he cancelled the day's appointments, saying he was going home to vote, and went to the polls and voted "No" for the first time. The town vote that day stood "Yes," 551; "No," 552; and that incident produced the one majority.—*Robert H. Magwood.*

"It was His Face!"

When Dr. McAll, the founder of the McAll Mission, lay dead in his coffin in Paris a former anarchist stood by weeping.

"Are you a relative?"

"No."

"Why then do you weep?"

"He saved me."

"What did he say?"

"He said nothing," replied the man; "it was his face!"

What a noble interpretation of Jesus Christ when the face speaks of the motive within! To be changed into His likeness is a noble ideal. It is one of the best products of consecration.

"But God."

When I was in Dublin some years ago I remember seeing in the study of Mr. Bradshaw a motto with only two words which struck me very much. I had a motto made like it and put in my study. A great many visitors have asked me:

"What do you mean by those two words? I cannot understand them."

The two words are these: "But God." If you want a line of interesting Bible study, just find out a half-score of places where you have the words "But God." I will tell you what they do. They always turn the scale from despair to hope, from defeat to victory, from sin to salvation.—*F. S. Webster.*

Christian Tact.

As illustrating the wise tact of Bishop or "Chaplain" McCabe, it is said of him that once when hearing a man swearing viciously and taking the name of Jesus upon his vulgar lips, the Methodist winner of souls, instead of rebuking him as he walked up and down the railway platform where both men were standing, began to hum the familiar refrains of "Jesus, Lover of My Soul." The man listened and was softened, and soon turned to Chaplain McCabe and said:

"Sir, I beg y— your pardon. If Jesus

is the lover of your soul, as He was of my mother's, I shall respect your feelings and not use His name in blasphemy again."

What it Cost.

Some years ago an express train drew out from Chicago for the Pacific Coast. On board was the president of the road, and as they rushed along in the darkness of the night the train was wrecked. The president hurried out from his sleeper to go to the front of the train. The engineer was pinned beneath the engine. As the president stood looking at the prostrate form of his engineer, he saw his lips move, and leaning down, he heard the dying man say:

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

"Jim," said the president, "I would be willing to give my life with all that I have for such a faith as that!"

"Mr. President," said Jim, "that is just what it cost me!"

Seeing Results.

During a recent visit to Johannesburg I spent a day at one of the gold-mines. There was immense activity, gangs of workers, clouds of dust, hissing steam, deafening stamps, heaps of quartz, torrents of water, and caldrons of slime; but I came away without having seen a single speck of gold. The engineer touched the bottom of a turbid stream, and exclaimed: "There is a particle"; it was, however, as invisible to me as the same metal usually is on the collection-plate. Yet, when on the return journey our ship anchored at Southampton, we discharged boxes of gold-dust to the tune of the million.

Thus today our evangelical work proceeds with noise of machinery, smoke and stir, sweat and blood, and a thousand things that are trivial and trying to the carnal eye, but the practical spiritual gain is often depressingly dubious. The globe-trotter visits the mission station and complains that he sees no gold, whilst the missionary himself sadly confesses that he sees little. At home we plan, toil and sacrifice with scarcely more than pathetic results. Courage! As certainly as we work and weep today we shall triumph and feast tomorrow. Landing on the other side we shall behold more talents of the fine gold of the sanctuary than we can possibly count, borne with songs and shoutings into the treasury of the King. Sincere spiritual service cannot fail. Our Master knew what it was to grieve over unsuccessful work. At the funeral of Jerusalem He was chief mourner.—*W. L. Watkinson.*

The Truth.

Should be spoken in love, Eph. 4:15.
Should be believed to salvation, 2 Thess. 2:13.
Should be obeyed, 1 Peter 1:22.
Should be loved, 2 Thess. 2:10.

The Believer's Mind.

A right mind, Luke 8:35.
A sound mind, 2 Tim. 1:7.
An humble mind, Acts 20:19.
A willing mind, 1 Chr. 28:9.
A stayed mind, Isa. 26:3.

The Unbeliever's Mind

High minded, 2 Tim. 3:4.
Worldly minded, Phil. 3:19.
Fleshly minded, Ro. 8:5.
Carnal minded, Ro. 8:7.
Double minded, James 1:8.

Contrasts in the Christian Life. 2 Cor. 6:9, 10.

As unknown, yet well known;
As dying, yet living;
As chastened, yet not killed;
As sorrowful, yet always rejoicing;
As poor, yet making many rich;
As having nothing, yet possessing all things!

Without the Camp—Within the Veil. Hebrews 13:13; 6:19.

Like the two turrets which buttress an arch, these two Scripture phrases support and enclose the whole span of Christian experience.

One means *separation*, the other *fellowship*.

One is called "the communion of the *blood* of Christ," the other is "the communion of the *body* of Christ."

Only those who are first *brought out* of Egypt can be *brought in* to Canaan. Every believer must know the bitterness of *exclusion*, before he can taste the sweets of *inclusion*.—*Mrs. Geo. C. Needham.*



A Sunday Meeting in

The Throne of Grace. Hebrews 4:14-16.

This Scripture brings us into the throne room of grace in which are the crown jewels, which we may not only view but possess. They are seven in number, and each one of us may have them all:

1. Access to God's power.
2. Steadfastness of confession.
3. Sympathy with weakness.
4. Sinless temptation.
5. Courage toward God.
6. Willingness to receive mercy.
7. Seasonable supply. —*A. C. Dixon.*

Alive for Evermore.

1. To quicken. The living Stone, 1 Peter 2:4.
2. To satisfy. The living Bread, John 6:51.
3. To refresh. The living Water, John 4:10.
4. To keep. The living High Priest, Hebrews 7:25.
5. To save. "Saved in His life," Ro. 5:10, R. V.
6. To reproduce. "Christ liveth in me," Gal. 2:20.
7. To glorify. Our life, Col. 3:4.

—*F. E. Marsh.*

The Compulsion of the Spirit.

1. In the soul's attitude to Christ. 1 Cor. 12:3; Ro. 8:9; John 3:5. Compare Matt. 7:21-23; John 3:8.
2. In fulfilling the commands of God. Ezek. 36:27; Phil. 2:13; Heb. 13:21; 1 John 3:9. Illustrated by Jer. 31:33; Matt. 4:1; Mark 13:11; Acts 8:29.
3. In the production of God-accepted fruit. Gal. 5:22; 2 Peter 1:8; Gal. 6:8; John 15:7. Illustrated by Ro. 5:5; 2 Cor. 5:14; John 7:38, 39.
4. In transfiguring the soul. 2 Cor. 3:18; 2 Thess. 2:13; Heb. 9:14. Illustrated by Ex. 34:29.
5. In overcoming sin. Ro. 8:2; Is. 59:19; Gal. 5:17.

The Secret: Ask, Luke 11:13; believe, John 7:39; obey, Acts 5:32.

—*W. G. Pope.*



AL AFRICA. (See below.)

Photo by E. A. Marshall.

In Central Africa.

E. A. MARSHALL.

One Sunday morning while sitting alone in the home of a missionary of the Friends' Mission about twenty miles north of Lake Victoria Nyanza in Africa, I heard startling yells from the woods nearby. Hastening to the door I saw about 200 unclad natives dashing out from the woods and running toward the house, shouting something which of course I could not understand. For a moment I was dazed, having arrived only the night before and knowing nothing of the country.

Our position seemed dangerous. We were alone. There was only one white man twelve miles east and another twelve miles west on lonely stations. All around us were forests, natives by the thousand and many wild animals.

I lost no time in getting around to another part of the house to find a missionary and ask what it all meant. You may imagine my feelings when he said: "Oh, those people are a part of our congregation coming to church! You will see many more soon."

Sure enough, they soon came from every direction, shouting rhymes and keeping step to the rhythm. Back and forth they sportfully ran around the mission compound, like children at play. Then all the companies gathered under a large tree for a meeting. There were about 1,200.

The above picture was taken while the gramophone was rendering "All Hail the Power of Jesus' Name." After this Mr. Chilson preached on the unsearchable riches of Christ. Many of the natives on this occasion heard the Gospel for the first time.

Dr. Campbell Morgan is planning to add a Christian Workers' Training Department to his church work this winter. The syllabus will include Greek, Christian evidences, first aid and sick nursing, missionary study, practical aspects of deaconess work, and singing.

WORLD NEWS AT A GLANCE

The United Free Church of Scotland Mission in Manchuria reports a marvelous revival at Liaoyang and Mukden.

The authorities decided that the whole of the Franco-British Exhibition now in progress in London should be closed on Sundays.

The government has started a colony in the island of Culion to isolate lepers in the Philippine Islands, who number four or five thousand. Accommodations for 800 are now ready.

"You have never stood in darkness." These words were used by an American Indian chief as he pleaded that to him and his people might be sent "the white man's Book of heaven."

Andrew Carnegie has agreed to give the last fourth of $35,000 as a building endowment for the Huguenot High School and Ferguson Hall at Wellington, South Africa, of which Dr. Andrew Murray is president.

Carrubber's Close Mission in Edinburgh, Scotland, celebrated its jubilee recently, having begun work on May 30th, 1858. For forty-nine years meetings have been held nightly in the hall and with few exceptions on the street also.

The Douma Commission which has had under consideration the drink question in Russia has reported in favor of replacing the imperial eagle on the labels of vodka bottles by the skull and cross-bones, as appropriate warnings against over-indulgence.

The missionaries of the three western provinces of China in conference assembled issued a call recently for 1,500 new missionaries to occupy their field. Medical men, trained teachers, women workers, linguists and others are needed as well as ordained missionaries.

The Chinese government has rescinded the decree given in 1899 conferring the rank and dignity of viceroy or governor on Roman Catholic bishops, and the rank of prefect on missionary priests. The priests usurped political powers to the detriment of local officials.

The Girls' School under the Presbyterian Board at Teheran, Persia, enrolled 66 pupils five years ago, 137 last year; the Boys' School, 20 five years ago, 236 last year. A new Woman's Hospital was erected last year through the generosity of a Persian woman of high rank.

The Church Army of London has organized a system for giving work to the wives of prisoners, thus enabling them to find means to keep the home together while the husband cannot contribute to the support of the family, and preventing a large amount of suffering and hardship.

The *North China Herald* of April 24 contained this announcement: "The throne has issued a rescript to the minister of Finances, in response to a memorial from the Council of State Affairs, commanding the complete cessation of poppy cultivation within the period of two years throughout the Chinese Empire."

A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. Archdeacon Moule asked how many he thought there were. "It is a little island," he replied; "perhaps there are a thousand." He was told: "More than twenty thousand. "Then," said he, "you can easily spare a thousand for China!"

A boat has been equipped with a kerosene motor of 20-horse power for transporting freight on the Dead Sea. An American, describing its first trip, says: "We found trees, chiefly tamarisk, scattered all around the sea, although the east side is more fertile, having very many springs. There is almost continuously a cooling breeze from the north or south, rendering a voyage delightful. The waters are quite free from any impurity and its lovely scenery, mild climate and mineral springs offer great inducements to visitors."

The Irish Presbyterian General Assembly's Colportage Association now employs twenty-five colporters and three agents for the purpose of visiting the fairs and markets of Ireland. These workers visited last year over 100,000 families, and sold about 5,000 Bibles and Testaments or portions, and about 70,000 other books.

India's government has recently authorized the employment of women telegraph operators. The candidates must be between 18 and 30 years of age, and they must be unmarried or widows. They must undergo a training of twelve months in the telegraph training classes, during which time they will receive $6.65 a month, the same allowance that is drawn by male learners.

The London *Christian* recently reached its 2,000th issue, the first number having appeared on Feb. 3, 1870. This paper was preceded by the *Revival,* which had appeared for 549 successive weeks, making a total of 2,550 issues. Next year will mark the jubilee of the journalistic ministry discharged during the past fifty years by Mr. R. Cope Morgan, editor of the *Christian* and senior member of Morgan & Scott.

Dr. Fairbairn has just resigned the principalship of Mansfield College, Oxford, "to take effect," he writes, "either at Christmas, 1908, or at Easter, 1909, according as is found most convenient." He says he has decided on this step because he feels that the time has come when it will be best for the College that he should hand over the reins to younger hands; and he adds: "I feel less hesitation in doing so, as the burden that I seek to lay down is the burden not of failure but of success."

The 46th Annual Report of the Montreal Sailor's Institute (J. Richie Bell, supt.) tells of an aggregate attendance of 76,406 seamen, 112 religious services held with an attendance of 2,635, 20 temperance meetings with an attendance of 1,370, 393 total abstinence pledges taken, 335 distressed seamen aided, 110 comfort bags given away, and innumerable packages of reading matter distributed. Among the needs for the present year are $7,500 for current expenses, and $21,500 to pay off the remaining debt on the new building opened this year.

Among the 137 German pastors who visited London recently at the invitation of the Free Church Council were 15 Roman Catholics, 4 Baptists, 11 Congregationalists and Evangelicals, the remainder being Lutherans. Representatives of different denominations joined in the welcome, including the Archbishop of Canterbury, the Bishop of London, the Roman Archbishop of Westminster, and the chief Rabbi. A special service for the German pastors was arranged at St. Paul's Cathedral on Ascension Day, when the hymns were sung to German tunes. King Edward also invited the visitors to Buckingham Palace, and spoke to them in German.

On July 1st a party of six young men representing the Pennsylvania Y. M. C. A. sailed for Europe in the steerage of the "Rotterdam" for a year of study and training in the emigration countries of the Continent, in preparation for their work as leaders among the foreigners in Pennsylvania. These men will be under the direction of Dr. Edward A. Steiner in a bicycle and foot tour through Bohemia, Poland, Hungary, South Russia, Servia and Italy. Each day will have three distinct study periods in the history of the country through which they are passing, in the language spoken by the people, and in the observation and classification of sociological facts. Dr. Steiner has arranged for lectures by prominent educators and leaders in the various countries to be toured. The men are under contract to spend at least five years after their return to America in work among the foreigners in Pennsylvania. The trip is being financed by the State Y. M. C. A., of which E. B. Buckalew is secretary. Dr. Steiner, who holds the chair of Applied Christianity at Iowa College, Grinnell, Ia., is specially adapted for this unique experiment.

British Baptists have introduced something new into their way of dealing with candidates for the ministry: "All ministers, whether graduates of colleges or not, are now placed on a Probationers' list for

two years, and are then transferred to the regular Ministerial list when the Probationer has (1) completed a period of two years' pastoral service, dating from his enrolment as a Probationer, (2) has satisfied the Council of the Baptist Union as to the efficiency of his pastoral work, (3) has passed an examination in a course of reading directly bearing on the work of the ministry, to be prescribed by the Council of the Baptist Union, (4) has been recommended by the committee of the County Association with which his church is connected." By this means it is hoped that only those who give promise of success in the pastoral office will come into the full work of the ministry, and that the standard of educational equipment will be perceptibly raised. Forty-four names were reported on the list of Probationers.

"The wave of interest in temperance which has been sweeping over the States has somewhat of a counterpart in a temperance movement that is arousing British East Africa. The government is about to strictly enforce total abstinence on the part of the young men, and asked us to report any irregularity, saying that the offenders would be severely punished. At Matara quite a lot of men recently came near the station and squatted upon the ground in the moonlight, sang songs lauding the virtues of temperance, and betimes listened to the orations of two of their elders. The next day all went with a goat to the borders of the province defined by the Thiki river, where, as a form of oath, they beat a goat to death with sticks and threw its body into the river, to be carried out of sight. This, I presume, is their equivalent to signing the pledge. It is a sad commentary on the fact of civilized government that it is only within recent years that the young men in this locality have been drinking 'njohi,' the native intoxicant, made of cane or honey. Drinking has been seriously interfering with labor, so that the settlers and travelers have been complaining. Economic demand therefore lies at the bottom of this agitation."—JOHN R. RIEBE.

The effect of the retrenchment which several missionary boards have been forced to adopt may prove a blessing if it awakens native Christians to a larger measure of financial and administrative responsibility.

The Evangelization of the World in This Generation.

COUNTRIES	POPULATION	ORDAINED MISSIONARIES	Additional ordained men needed to supply one for every 50,000	Number inhabitants to each ordained missionary at the present time.
Mexico	13,545,462	62	209	218,475
Central America	3,550,100	40	31	88,752
South America	*37,500,000	243	507	154,320
India (with Burma and Ceylon)	297,843,691	1,329	4,628	224,111
Malaysia	43,218,411	158	507	273,534
Japan	46,453,249	252	677	184,338
Korea	*12,000,000	51	189	235,294
China	437,000,000	610	7,110	716,393
Siam, Loas, Strait-Settlements	6,230,000	52	73	119,808
Persia	9,000,000	26	154	346,154
Ottoman Empire	23,834,500	128	349	186,207
Africa (and African Islands)	168,258,762	1,257	2,108	133,857

*Approximate

There are also several mission lands, such as Arabia, Afghanistan, Thibet, Siberia and French Indo-China which are practically unoccupied, whose aggregate population is nearly 40 millions. They were manned in 1900 by only 27 missionaries, including unordained workers.

It is a common estimate by missionaries and missionary conferences that a country could be evangelized if there were one ordained missionary for every 50,000 inhabitants, together with about an equal number of lady missionaries and a large force of native workers. The average home parish of a Protestant evangelical minister in the United States and Canada is approximately 650.

Most of the statistics given above in regard to population and ordained missionaries are from *Geography and Atlas of Protestant Missions* by Beach, and are published in leaflet form by the Student Volunteer Movement, 125 East 27th Street, New York City, at 10c a dozen; 50c a hundred.



NOTES AND SUGGESTIONS



Dates Worth Remembering.

Aug. 8, 1883—Robert Moffat died.
Aug. 9, 1788—Adoniram Judson born.
Aug. 11, 1778—Augustus M. Toplady, author of *Rock of Ages,* died.
Aug. 17, 1761—William Carey born.
Aug. 26, 1906—W. Spencer Walton, founder South Africa General Mission, died.
Aug. 27, 1896—John MacNeil, author of *The Spirit Filled Life,* died.
Aug. 28, 1840—Ira D. Sankey born.
Aug. 28, 1430—St. Augustine died.
Aug. 28, 1906—George Matheson died.
Aug. 31, 1688—John Bunyan died.

Notes.

The American Board is sending out 33 new missionaries this year.

It is planned to hold a foreign missionary exhibition in Boston in the fall of 1909, similar to the exhibition which has proved such a success in London this summer.

At the 83rd annual meeting of the American Tract Society held in New York in May the election of Rev. Judson Swift, D.D., as acting general secretary of the Society was announced.

The immigration record for the first half of the present and last calendar year is as follows:

	1908.	1907.
Immigrant arrivals	186,586	739,748
Alien emigrants	377,664	155,792

The National Board of the Y. W. C. A. announces the opening of a training school in New York next September. While the prime object is to train Y. W. C. A. secretaries other women will be accepted. The terms for a year for tuition, room and board are $350. "Evangelism" seems to occupy a very minor place in the teaching and training as outlined.

Dr. William Hanna Thomson, a distinguished New York physician, had an article in a recent number of *Everybody's* on "The Real Self and Drugs," in which he asserted that drugs, insanity and nervous affections do not have the slightest demonstrable effect upon the brain. It is the will, the real self, that is dethroned. and so the man is ruined in the exercise of his mind.

At the recent Northern Baptist Convention steps were taken looking towards a consolidation of the denominational societies. A resolution was passed urging organic union between the Convention and societies at the earliest practical date, and a committee of five was appointed to effect it. A finance committee was appointed to prepare annually a co-ordinated budget as recommended by co-operating societies, such budget for the current year being $1,500,000. The Baptist Brotherhood was recognized as a department of the Convention work, and a council of 21 was appointed to have general charge of its affairs. Portland, Oregon, was chosen as the place of meeting for 1909.

The internal revenue reports on the production of whiskeys during the past few months tell a tale of a slump that is unparalleled in the history of the liquor interests of the country. Eighty per cent of the standard whiskeys produced in America comes from the three states of Kentucky, Pennsylvania and Maryland, consequently the comparative figures on whiskey production in these three states show the general trend of conditions. The decrease of whiskey production in Kentucky from October 1, 1907, to March 1, 1908, was from 57 to 79 per cent. The decrease in Pennsylvania during the same time ranged from 7 to 37 per cent, while the decrease in Maryland was from 44 to 60 per cent.

A Swede was recently coming into our country through Ellis Island. As he landed a worker of the New York Bible Society stepped up to him, offering him a Swedish New Testament. The Swede stopped, apparently startled, and stared at the worker, saying: "Weren't you here twenty-six years

ago? I think you are the same man. Yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants and giving to each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here, a stranger, and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and through reading it I became a Christian. After a few years I made up my mind to become a preacher, and for twenty years I have been preaching the Gospel in Colorado. It all began with you giving me a New Testament." This instance is only one of many interesting results of the work that is being done every day in the city and harbor of New York.

Suggestions.

Rev. E. D. Bevier of Fayette City, Pa., found an entrance into the homes of foreigners in his vicinity by means of the cradle roll idea.

Dr. James B. Wasson, chaplain to strangers under the auspices of St. Thomas' Church, New York, has arranged to hold several Sunday night meetings in various hotels during the summer in order to reach non-church-going people.

Are you interested in seeing the Word of God displayed in public places—stores, offices, restaurants, barber shops, waiting rooms, street cars, etc.? Your attention is invited to an advertisement of the Scripture Text Placards on third page of cover.

In discussing the question of the minister's salary the *Interior* suggests that the beauties of sacrifice appear to best advantage when the pastor and people share and share alike, and not when the pastor alone is expected to be sacrificing.

The Women's Baptist Home Mission Society (2411 Indiana avenue, Chicago) publishes an interesting object lesson in missions entitled: *Light Bearers to Immigrant Populations.* Young women dressed in the native costumes tell about each class of immigrants in turn.

The Moody Church, Chicago, holds throughout the summer a number of open air meetings at stated hours and locations which are announced on the weekly bulletin. Beginning on Sundays at 2 p. m., there is another at 3, two at 6:30 and another at the close of the evening service, which is followed by an after-meeting indoors. Again on Monday evening at 7:30 and Tuesday at 8 there are other meetings. Different church organizations are in charge of these gatherings, under the general supervision of the pastor, Dr. A. C. Dixon, and his assistant, E. Y. Woolley.

The thought of making Sunday School training a part of the regular course of study in theological colleges is finding a growing place among those who have to do with ministerial education. A paragraph from *The Christian World* (London), says: "Following close on the heels of the suggestion in *The Christian World* that students for the ministry should receive some Sunday School training, comes the decision of the progressive committee of the Primitive Methodist Hartley College, Manchester, to make attendance by the students at a course of lectures at Victoria University on the subject compulsory. The lectures by Professor Thistleton Mark will include the whole art of Sunday School organization, teaching and management. Will the other denominations follow this wise move?"

The Evangelical Alliance of Boston.

The Evangelical Alliance of Boston is one of the oldest interdenominational organizations in the city. It is under the direction of the ministers and laymen of Greater Boston. Its aim is to conserve and promote the moral and religious interests of the kingdom of Christ in this vicinity, to express the unity which exists among Christians, to combine the various branches of the church to uphold evangelical truth, and to engage in united effort to promote moral and political reforms, and to reach the neglected population. It provides speakers of note for its regular public meetings, who deal with problems confronting both church and state, sustains a Saturday Afternoon Bible Class for the study of the S. S. Lesson, conducts Monday Noon Meetings in Tremont Temple, inaugurates



WHY NOT BECOME A BOOK MISSIONARY?

great religious campaigns, and affords a flexible and well regulated agency for practical evangelism, and maintains a Bureau of General Intelligence regarding the character and standing of the religious and philanthropic organizations of Greater Boston. The Alliance contemplates larger work in the future, such as the federation of the City Mission enterprises of an interdenominational character, and other forms of aggressive Christian work, such as tent meetings and open-air services. Rev. A. Z. Conrad is president, and Rev. Duncan A. MacPhie general secretary. This organization should not be confounded with the Evangelistic Association of New England, of which Mr. S. M. Sayford is secretary.

Religion is not to be measured by what you may have given up but by what you are giving out.—*M. W. G.*

Young men, keep your records clean.—*The last words of John B. Gough.*

No tempest yet was e'er so loud
To drown the soul's faint cry;
No cloud so dark to hide Thy child
From Thine all-seeing eye.

The Dunkers (Dippers).

The Dunkers recently celebrated the 200th anniversary of their denomination, which was started in 1708 in Schwarzenau, Germany. Largely isolated in agricultural communities in this country, they have been able to keep up the habits and customs of their forefathers. They refuse to sanction war, the taking of oaths, lawsuits of all kinds, and until now have gone without a paid ministry. A full beard, but no moustache, is worn by the men that they may keep up the custom of giving "the kiss of charity" at their religious services. Jewelry, ribbons and neckties are unknown among them. Their attire is plain to the point of severity. Their meeting houses are plain structures of brick, situated near a running stream to facilitate immersion. When a man is called to the ministry of a church he begins to preach but still continues his ordinary occupation for the support of himself and family. The annual love-feast is an event of no little importance. The service begins with foot washing, the men washing the feet of the men and the women those of the women. Following this comes the common meal.

Then the elder begins the exchange of "the kiss of charity." The elder kisses one of the brethren, and he passes it to another, until the last man in the assembly kisses the elder again. A similar kiss is exchanged by the women, and is started by the elder shaking hands with one of the women, who in turn kisses another, the last woman shaking hands with the elder who started the ceremony. The men and women sit on different sides in the meeting house, and the exchange of "the kiss of charity" is followed by an exhortation.

"Sick, And Ye Visited Me!"

Instead of the hours spent upon a hospital cot being long and tedious they can be made times of spiritual blessing by simple, inexpensive acts of Christian ministry. An appropriate book costs but little, but the patient has time to read and think—often such times are God's only chance to speak to a man!

Some time ago the Bible Institute Colportage Association was able to make a donation of Colportage books and *Four Gospels with Dictionary and Index* to the Deaconess Home and Hospital at Pana, Ill. Regarding their use and distribution Miss Catherine Dockery, supt., writes as follows:

"It would be hard to trace all those books up now, as they have gone far and near. Some have been sent to distant friends by mail, and even one is finding its way to Ireland. Only God knows all the blessing they have been to many hearts!

"A few months ago a miner lay here with a broken back—sick and helpless. We often read to him. At first he was opposed to all religion, but finally he was won for Jesus. I read *Whiter than Snow* for him. Not knowing his Bible he could not think what was whiter than snow, and I would not tell him until he should hear it explained in the little book, and he could hardly wait from one day to the other until the book would be read to him again. It was a blessing to him. And the little blue-covered *Four Gospels* always was on his table. One day it was taken out by mistake, and he made quite a fuss about it.

"You first sent us the books in October, and since then about 30 have confessed Christ. It is always our aim to give each one a *Four Gospels* and a book which would be helpful. One elderly man said as he did his work in the country he always kept the *Emphasized Gospel of John* in his pocket.

"In December last we visited the Poor Farm, and how glad those poor men were to have Bibles and good books to read! Were it not for the number you sent us, we would not have been able to supply so many with the Word of God.

"Those books came as a direct answer to prayer. Only a few days before we prayed definitely that God would send us good literature for these hungry souls around us. So of course they are a blessing.

"One day a commercial traveler stepped into the Mission House out of the rain, and after a little talk told me he was not a Christian, but had often thought about it. How glad I was to hand him *The Way of Life* and a *Four Gospels*. A short time after I met him, and he said he was reading the books, and I trust that through them he will be led to Jesus.

"Roman Catholics have also read them. One woman cried much as she read some in her home. And many a one has been read to the sick and aged.

"We still have a few of the books left, which we are saving for special cases. We appreciate them so much that we are very particular to whom we give them."

This beautiful and needful ministry is capable of unlimited expansion. C. E. and W. C. T. U. representatives visit the public hospitals in all the large cities, and any one can share in their work by supplying them with good books. If any reader wishes to take part, contributions sent to A. P. Fitt, supt., 250 LaSalle Avenue, Chicago, will be promptly devoted to this object without any charge for handling.



Any book mentioned below may be secured at price named from The Bible Institute Colportage Association, 250 La Salle Avenue, Chicago.

The Call of Korea, by Horace G. Underwood.

Those who have heard Dr. Underwood speak on Korea need only to be informed of the publication of his book on that land to appreciate what it must be as to its interesting and informational character. He describes the people in their secular and religious life, the forms and methods of Christian work among them by the different denominations. Questions and references on each chapter are printed in an appendix. Dr. A. T. Pierson contributes an introduction.

204 pages, 7¾ x 5¼ inches, with map, appendix, and many illustrations. F. H. Revell Co., New York. 75 cents net.

On the Trail of the Immigrant, by Edward A. Steiner.

The immigration problem is as serious for the church of Jesus Christ as it is for the national government—more serious in many of its aspects. The first necessity in attacking the problem is to understand it. A million immigrants this year! Christianity in the form of the Roman Catholic and Greek Orthodox churches has failed with those who are Christian in name. Then there are the Jews, Chinese, Japanese, Hindus, and other non-Christians. The grave question is: Can Protestant Christianity grapple with the problem in this land, and evangelize these multitudes?

Dr. Steiner is the best informed man on the subject. He has lived and journeyed in their home lands, traveled steerage on the ocean voyages, studied their settlements over here. This volume presents his observations and experience concerning those entering by the Atlantic seaboard. It is a standard book of reference and information, as fascinating and full of interest as a foreign missionary volume.

375 pages, 8½ x 5¾ inches, with many illustrations, an appendix and an index. F. H. Revell Co., New York. $1.50 net.

Genesis 25:11 to 36:8: A Devotional Commentary, by W. H. Griffith Thomas.

We have previously noticed Dr. Griffith Thomas' first expository volume on Genesis. In this he brings his work down through the narrative of Isaac and his sons, finishing the story of Esau. The author's standpoint is conservative. His method is to take the text in sections, analyze and expound it, and offer suggestions for meditation. Every word counts. The spiritual flavor is as refreshing as ever.

182 pages, 7¾ x 5¼ inches. Religious Tract Society, London. Two shillings.

Preacher and Prayer. 128 pages.

The Resurrection. 172 pages.

These two books by Rev. E. M. Bounds present their themes forcefully. The first is an earnest, insistent appeal and demand for a deeper prayer life on the part of preachers. Each volume contains a number of choice quotations from other writers.

Each 6 x 4 inches, 30 cents. E. M. Bounds, Washington, Ga.

Notes.

Dr. Torrey's most helpful book, *How to Pray*, will shortly be published in German by the Bible Institute Colportage Association under the title of *Wie Beten Wir?* as No. 117 in the Moody Colportage Library.

A rare book, entitled *Narrative of Facts* concerning the "unknown tongues" and supernatural manifestations in members of Rev. Edward Irving's congregation, preceding the establishment of the Christian Catholic Church and written by Robert Baxter in 1832, has been reprinted in London in pamphlet form because of its timeliness in exposing the recent delusion along the same line. Copies can be secured from the Colportage Association, 250 LaSalle Avenue, Chicago, for 5 cents.

THE EVANGELISTIC FIELD

Recent Meetings.

S. M. Smith at Canby, Minn.
E. E. Violett at Conyers, Ga.
Bros. Bond at Stafford, Kans.
C. F. Bostian at Lakin, Kans.
J. D. Taylor at Frederic, Wis.
A. E. Burrows at Byron, Wis.
James Small at Mayfield, Ky.
W. J. Ray at Huntsville, Ala.
D. T. Stanley at Winslow, Ark.
Frank G. Smith at Mattoon, Ill.
J. A. Campbell at Memphis, Tenn.
M. S. Dunning at Henryetta, Okla.
Boen and Parnell at Bryan, Texas.
A. B. Buckner at Humboldt, Minn.
J. A. W. Brown at Elk City, Kans.
Homer T. Wilson at Lawton, Okla.
W. W. Weedon at Blue Mound, Ill.
Ware and McCauley at Viola, Ida.
F. C. Carleton at Mill Creek, Okla.
H. C. Morrison at Crookston, Minn.
Hobbs and Burke at Mt. Vernon, Ill.
Walter B. Zimmerman at Hume, Ill.
Chas. Reign Scoville at Danville, Ill.
Roland A. Nichols at Royse City, Texas.
Mr. Fife and son at Amarillo, Texas.
Geo. C. Waggoner at New Decatur, Ala.
Buchanan and Hustan at Lancaster, Pa.
J. A. Scott at Olustee and Perry, Okla.
F. E. Butterfield and wife in southern Missouri.
W. H. Williams at Novelty and Hurdland, Mo.
H. J. Petran at Minneapolis and Willmar, Minn.
Chester Birch at Eagle's Mere, Pa., and Orion, Mich.
Jas. W. Fifield in a "Bible Mission" at Denver, Colo.
Joel A. Smith at Villa Grove, Ill., and Minneapolis, Minn.
Walter Spooner at Brentwood Cong. Church, St. Louis, Mo.
J. E. McManaway at Clifton, Cowpens and Mountain View, S. C.
R. H. Crossfield and Miss Margaret Windsor at West Point, Miss.
Paul Price at Seville, Hawkinsville and Cochran, Ga., and Jasper, Fla.
E. T. Liddell at Chiriton and Broadwater, Va., Snowhill and Ocean City, Md.

Brief Mention.

Miss Myrtle Lane is singing for Evangelist T. C. Carleton.

Henry Varley writes from Australia that he is once again strong and ready for work.

John Wiley Ham was married on June 23rd to Sara, daughter of Mr. and Mrs. James W. Ousley of Middendorf, S. C.

The degree of doctor of divinity was bestowed upon Milton S. Rees by Dickinson College, Carlisle, Pa., at the commencement exercises in June.

The Davis and Mills League, formed in Brooklyn as an outcome of the meetings conducted by John A. Davis and his singer, is active in open-air and tent work throughout the city.

A Summer Bible Conference and Training School for Christian workers has been in session since July 22nd at Los Angeles under the auspices of the Bible Institute and the American Sunday School Union. It closes August 15th.

Gipsy Smith leaves England this month for the United States, and is booked to hold union meetings in Baltimore, Washington, Cleveland, New York, Pittsburg, St. Louis, Kansas City, Denver, St. Paul, Minneapolis and Toronto.

Rev. John McNeill has accepted an invitation to supply the pulpit of Mr. Meyer's last charge, Christ Church, Westminster Bridge Road, London, for one year beginning in September. If the arrangement is mutually satisfactory it will be continued.

The Advisory Board of the Kansas Forward Movement for Evangelistic Work, of which Dr. Biederwolf is director, has set apart the first prayer meeting night and the first Sunday in September for God's abundant blessing on Kansas next season.

Dr. John H. Elliott will have associated with him the coming season Caswallon J. Davies, who was formerly leader of the famous Moody Male Quartet, as soloist and chorus leader, and also Irving Arthur Steinel as stenographer and piano accompanist.

The life story of evangelist John A. Davis has been issued by the publishing department of the Practical Bible Training School of Lestershire, N. Y., under the title *A God-Enthused Man.* Some of his sermons are included. There are a large number of interesting illustrations.

In a recent communication from William Robertson, supt. of Carrubber's Close Mission, Edinburgh, Scotland, Harry L. Maxwell got word of a man who was arrested five years ago one Sabbath evening on Calton Hill by his singing of "Throw Out the Life-Line." Ever since, this man has stood firm and given a good testimony to the blessing of God.

The Pocket Testament League, originated by Mrs. Charles M. Alexander years ago, received a new impetus during the Philadelphia Simultaneous Campaign, when an American branch was launched, with office at 518 Witherspoon Building, Philadelphia. Members agree to carry a Testament or Bible in their pockets, and read at least one chapter a day.

Rev. David C. Hughes, father of Gov. Hughes of New York State, is chairman of the committee which is planning to hold meetings until Sept. 20th in a tent with a seating capacity of 3,000 at 57th St. and Broadway, New York. Rev. G. W. McPherson is supt. and organizer of the campaign. Dr. James M. Gray will assist in the preaching this month.

While E. O. Sellers was at the Baptist anniversary meetings in Oklahoma City last month, he met a friend, pastor in one of the principal Indiana cities, who told of attending one of Dr. Torrey's meetings in the Big Tent, Chicago, last fall, and only one; but he went away with a definite assurance of having received the baptism with the Holy Spirit. In little more than a month following there were over 100 conversions in his church, nearly all of whom were led to Christ in his study. Over fifty were young folk, many of them married, whom before he had not been able to reach.

Perfect weather made the inauguration of summer religious services at Lemon Hill, Philadelphia, unusually successful and interesting, and brought out a crowd of 3,000 people, who thronged the music pavilion and the open space nearby. It was the beginning of the seventh season of a project that has become a feature of the summer life of the city, and the large crowd was thrilled by the fine singing and listened attentively to the exhortations of the speakers. A choir of more than 400 voices, recruited by H. C. Lincoln, musical director of the Torrey-Alexander and Chapman-Alexander revival campaigns, led the singing, under direction of Charles P. Vesper. Dr. James B. Ely, who has had charge of the Park services since the series was launched, is supt. this year.

Evangelistic Travelogues.

F. M. Tislerman will be engaged in evangelistic work in Kansas during the summer.

Chas. Reign Scoville will be at Bethany Park Institute from July 31st to August 4th. He will open a campaign at Wichita, Kans., on Sept. 1st.

Norman H. Camp gave two weeks of evangelistic Bible studies at the Y. M. C. A., Sydney, N. B., and held other meetings in that vicinity last month.

Dr. Towner will have charge of the music at the Montrose (Pa.) Bible conference which begins Aug. 20. Throughout the convention he will conduct a Musical Institute.

Dan Shannon, writing from Assumption, Ill., says: "Three hundred decided for Christ. Send me 25 more *Topical Text Books,* as the converts are eager to know the will of God."

Geo. H. Williams was assisted by Wm. Young in a union tent meeting under the auspices of five churches in Alvin, Texas, last month. Interest reached out into the surrounding country.

Edwin L. Bowyer recently closed a series of evangelistic meetings in Rupert, Que. The number of conversions and backsliders

reclaimed was about 75. A later meeting was at Wakefield, Que.

"We have just closed one of the greatest meetings in many ways of our life at Newport, Ark., with fully four or five hundred forward. Meetings were union of churches and held in opera house."—*Lovic P. Law.*

All denominations united for meetings in the Opera House at Shoshone, Idaho, led by E. R. Hermiston last month. Miss Henrietta McMahon held afternoon classes in personal work which were of great help.

Harry L. Maxwell has charge of the singing at the Battle Ground (Ind.) camp meeting and Bible Institute July 30th to August 11th, using *Famous Hymns.* A number of other institutes are also on his program.

E. S. Ufford, author of "Throw Out the Life Line," has been engaged in meetings at various points in the East recently—Lynn, Portland and other cities. He will spend the summer at his new home, Union, Me.

J. D. Stentz is serving the Knoxville (Ia.) M. E. Church during summer vacation, having charge of the music. There is a chorus of thirty voices, and an orchestra, who give a song service each Sunday evening.

Dr. W. W. Orr, of Charlotte, N. C., assisted by four churches, held stirring meetings for two weeks in New Wilmington, Pa. Christian men suspended business in store and farm to win souls. Over 200 conversions resulted.

H. O. McClaran, A. S. S. U. missionary at Bradford, Pa., recently completed a tour of Elk and Cameron counties, covering over 300 miles and taking a month. In addition to Sunday schools he visited coal mines and lumber camps.

Dr. Granstaff and O. F. Pugh conducted tent meetings at 72nd St. and Ellis Avenue, Chicago (South Side), under the auspices of a dozen local churches, backed by the Laymen's Evangelistic Council. A choir of 200 voices assisted. Good results are reported.

The Robt. E. Johnson meetings at Clark, S. D., resulted in 225 professions. One man 82 years old was brought to Christ, also the Opera House manager—the third during the series of South Dakota meetings. Among other converts were three newspaper men and two ranchmen.

On June 21st Melvin E. Trotter followed up Mr. Sunday's campaign at Sharon, Pa., which closed on June 7th, by raising $4,600 to open a rescue mission there. Mr. George Soerheide, one of Mr. Trotter's Grand Rapids mission converts, will act as superintendent. There were 74 conversions at Mr. Trotter's meetings in Sharon.

On Sunday, July 5th, Crossley and Hunter closed their 24th year together in evangelistic work. It has been a year of great victory and constant joy. "We have been privileged to hold union campaigns in the following places: Durham, Athens, Whitby, Victoria, B. C.; Moose Jaw, Sask.; Flint, Mich.; Port Hope, Belleville, Leamington, Huntsville, Cannington, Smithville, Ont. About five thousand have enlisted in the "good warfare" in these places. We expect to spend a few weeks in Muskoka getting ready for our 25th year, which we hope to surpass all others in conquest for our King."

On the close of Mr. Sunday's season Mr. Charles Butler, soloist, assisted by Mr. Ackley, visited the different towns where campaigns had been held and conducted rallies for converts and friends. A number of graphophone records made by different members of the evangelistic party were used, including an earnest appeal by Mr. Sunday for constancy in the Christian life and persistency through all the trials and tribulations that beset one's path. The voice of Fred Seibert rang out loud and clear from the graphophone, containing a message of encouragement for continued Christian activity. Another record reproduced the Glory Song as sung by the choir of over 500 voices at Sharon, Pa. Mr. Butler sang several of his solos, and Mr. Ackley played selections on the piano and also on the cello.



Beach and Bluff at the Sagamore (Mass.) Bible Conference.

Dr. Biederwolf's Past Season.

Dr. Biederwolf's past season commenced at Jewell, Kansas, in September. October was spent in Lawrence, the seat of the State University and the Haskell Indian School, November in Smith Centre, and December in Ottawa, Kansas. After the Christmas holidays he conducted a revival at Amsterdam, N. Y., spent February in Reading, Pa., March and April in Philadelphia with Dr. Chapman, and May in Creston, Ia. Great blessing, with many conversions, signalized his labors in each place.

His evangelistic party consisted of H. E. Taylor, director of personal work and pianist, Homer Rodeheaver, chorus leader and trombonist, Paul J. Gilbert, tenor soloist, Theodore Turner, chalk talker, and three personal workers and assistants. The personal work was especially effective, carrying the revival into the homes and business places through the city. Numerous special features are peculiar to a Biederwolf movement—Farmers' Day, Merchants' Day, Childrens' Parade, and the Pastoral and Sunday School Conference, and bring visitors from the surrounding country.

Next September the Kansas Forward Movement for Evangelistic Work, of which undertaking Dr. Biederwolf is the originator and director, will begin, and he will probably spend the entire season in the state of Kansas. Thirty evangelists will devote the year to this simultaneous campaign covering a state, and the year 1908-09 will mean great things for the Kansas churches.—*Ray Y. Cliff.*

Rural Evangelization.

Why? Because seven-tenths of the ministers, missionaries and Christian workers come from the rural districts. Three-fourths of the successful lawyers, doctors, merchants and men in all works in the cities come from the rural districts. The millions going from the rural districts need to be evangelized before going to the cities, thus the cities will be purer and better. Without the rural districts the cities would soon die religiously and commercially. It is the church's debt to the cities.

Where? In country districts, towns and villages.

When? Now, for it is God's time. No field is so neglected, no need so great or urgent. Hundreds of thousands perish because we do not send them the Gospel.

How? By simultaneous evangelism in at least one county at a time, by our prayers, our gifts, our efforts.—*E. L. Buchanan.*

AUGUST

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SEPTEMBER

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NOVEMBER

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DECEMBER

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Future Engagements.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields or appointments in their prayers.

CHAS. M. ALEXANDER—July 31-August 16, Northfield, Mass.

HAY BELL—Aug. 1, Holliday and Marshall, Mo.; Sept., Otterville, Mo.; Oct., Gunnison, Colo.

CHESTER BIRCH—Aug. 1-10, Winona Lake, Ind.; Aug. 18-25, Kansas, Ill.; Sept. 15-30, East St. Louis, Ill.; Oct. 1-14, Jerseyville, Ill.; Jan. 1-15, Portland, Ind.

W. T. BROOKS—Sept., Calhoun, Ky.; Oct,, Tuscola, Ill.; Nov., Newcastle, Pa.; Jan., Columbus, Ohio.

H. C. BUCKLEY—Aug. 3-16, Blue Ridge, Ga.; Sept. 1-20, Rome Ga.; Sept. 27-Oct. 7, Macon, Ga.; Oct. 8-21, Sylvester, Ga.

A. E. CAMERON—July-Aug., Winona Lake, Ind.

T. C. CARLETON—July 17-Aug. 10, Colgate, Okla.; Aug. 11-Sept. 1, Spiro, Okla.

NORMAN H. CAMP—Aug., Sydney, Nova Scotia.

MAJOR COLE — During Bible conference time: Lake Galilee, Wis ; Lake Orion, Mich.; Winona Lake, Ind.; Montrose, Pa.

WM. J. COULSTON — Aug. 1-16, Harbine, Neb.; Aug. 17-30, Stella, Neb.; Sept. 1-15, Lawrence, Neb.; Sept. 16-30, Prairie Union, Neb.

E. G. CRABILL—July and August, Montrose, Pa.

EDW. R. DOW—Sept., Bellefontaine, Ohio.

G. A. DEFLONE AND A. J. FITT—August, tent meetings in Kansas.

E. S. DUNHAM—July 31-Aug. 7, Marion, O.; Aug. 7-16 (Epworth Heights), Loveland, O.; Aug. 21-31, Maywood, Ill.

JOHN H. ELLIOTT—Aug. 16-25, Winona Lake Bible Conference; Aug. 26-Sept. 15, Scandia, Kansas; Sept. 16-Oct. 6, Sterling, Kansas.

W. J. ERDMAN—Aug., Montrose, Pa.

A. C. GAEBELEIN—Aug. 2, Stamford, Conn.; Aug. 16-21, Council Bluffs, Ia.; Aug. 23-30, Bible Conference, Denver, Colo.

S. D. GOODALE—Aug. 2-23, Gazette, Mo.; Aug. 24-Sept. 13, Rush Hill, Mo.; Sept. 15-27, Wakenda, Mo.

J. T. GREEN—Aug. 2-16, Marion, Ky.

L. B. GREENWOOD—June-Sept., New York City.

W. E. HARLOW—Aug., Enfield, Ill.; Sept., Shreveport, La.; Oct., Ft. Morgan, Colo.; Nov., Chicago Heights, Ill.

HART AND MAGANN—Aug., (first part), Big Rapids Camp Meeting, Reed City, Mich.; August 16-25, Winona Lake, Ind.

E. R. HERMISTON—Aug., Pocatella, Idaho; Sept., Twin Falls, Idaho.

R. W. JAMISON AND A. H. CLARK—Aug., Harvey, N. D.; Sept., Carrington, N. D.; Oct., Minot, N. D.

R. E. JOHNSON—Aug. 3-23, Northwestern Bible conference, St. Paul and Lake Minnetonka, Minn. Address mail to Excelsior, Minn. or 80 Institute Place, Chicago.

ROBERT L JONES—Gilroy and Santa Maria, Calif.; Oct., Albany, N. Y.

H. D. KENNEDY—June 14-Sept. 20, tent meetings in Los Angeles, Calif.

LOVIC P. LAW AND PARTY—July 30, Brunswick, Mo.

E. T. LIDDELL — Sept. 1, Bishopville, Shovells and Friendship, Md., in order named.

OSCAR LOWRY AND GEO. MOODY—Sept. 13-Oct. 11, Huron, South Dakota; Oct. 18-Nov. 15, Rockwell City, Iowa ; Nov. 22-Dec. 20, Watertown, So. Dakota; Dec. 27-Jan. 24, Brookings, So. Dakota; Jan. 31-Feb. 28, Yankton, So. Dakota; Mar. 7-Apr. 4, Charitan, Iowa. Union tabernacle meetings.

JOSEPH C. LUDGATE—Aug. and Sept., New York City evangelistic tent campaign.

MILFORD H. LYON AND J. DALE STENTZ—Sept. 6-Oct. 4, Hiawatha, Kan.; Oct. 11-Nov. 8, Hastings, Neb.; Nov. 15-Dec. 13, Spencer, Ia.; Jan. 3-31 (1909), Minneapolis, Kan. All union tabernacle meetings.

H. L. MAXWELL—July 31-Aug. 9, Battle Ground (Ind.) Camp Meeting; Aug. 24-28, Greencastle, Ind.; Sept. 7-11, Crawfordsville, Ind.

J. E. MCMANAWAY—Aug. 2, Troy, S. C.; Aug. 10, Wards, S. C.; Aug. 21, Enoree, S. C.; Sept. 1, Mountain Creek, S. C.

FRANK A. MILLER—Doniphan, Neb.

O. A. MILLER—Aug. 30, Ellwood, Ill.

FRENCH E. OLIVER — Sept., Phillipsburg, Kansas; Oct., Courtland, Kan.; Nov. ,Burlington, Kan.; Dec., Overbrook, Kan.; Jan. (1909), Oberlin, Kan.; Feb., Osawatomie, Kan.; Mar., Old Mexico; April, Marysville, Kan.

HENRY OSTROM AND JOHN P. HILLIS—Aug. 3-9, Winfield, Kan.

L. L. PICKETT—July 31-Aug. 9, Bivins, Tex.; Aug. 13-23, Ft. Jesup, La.; Sept. 3-13, Louisville, Tenn.

WILL PUGSLEY—Aug. 20-30, New Lenox, Ill.; Sept., Joliet, Ill.; Oct., Oylmer, Ont.

W. H. PIKE—Altoona, Pa.

CLIFTON POWERS—Aug. 6, Pittsfield, Mass.

J. R. PRATT—May 14-Aug. 14, Binghamton, N. Y.

PAUL PRICE—Aug. 9-21, Fayette, Ala.; Aug. 23-31, Santa Anna, Tex.

W. J. RAMSAY—Aug. 2-16, Tazewell, Va.; Aug. 18-30, Bluefield, W. Va.

E. H. RASMUSSEN—Aug., Lake City, Minn.; Sept., Duluth, Minn.

W. J. RAY—Moundville, Luverne, Florala, Mobile (all in Ala.), to Dec. 1.

C. F. REED AND C. C. GRANT—Aug., New Castle, England.

REED AND BENNARD—July 7-Sept. 6, Milwaukee, Wis.

M. S. REES—Evangelistic Institutes and Camp Meetings: Aug. 5-15, Lancaster, Ohio; Aug. 16-21, Winona Bible Conference; Aug. 27-Sept. 1, Dempster Grove, N. Y.

H. H. ROTTMAN—August 4-21, Green Lake (Wis.) Bible Conference.

J. A. SCOTT—July 26-Aug. 12, Vinson, Okla.; Aug. 14-Sept. 1, Reed, Okla.: Sept., Blackwell, Okla.

R. M. SCOTT—July 19-August 5, Traverse City, Mich.

DAN SHANNON—August, Herrin, Ill.; Sept., Moweaqua, Ill.; Oct., Mahomet, Ill.; Nov., Patoka, Ill.; Dec., San Francisco, Calif.; Jan., Chicago.

F. E. SMILEY—July-Aug., New York, N. Y.

A. J. SMITH—Tent and open air work during summer.

C. C. SMITH AND R. H. ROPER—Oct., Centerville, Ia.

GIPSY SMITH—Sept 26-Oct. 12, Baltimore; Oct. 17-Nov. 2, Washington; Nov. 7-23, Cleveland; Nov. 28-Dec. 14, New York; Jan. 2-18 (1909), Pittsburg; Jan. 23-Feb. 8, St. Louis; Feb. 13-Mar. 1, Kansas City; Mar. 6-22, Denver; Mar. 27-April 12, St. Paul; April 17-May 3, Minneapolis; May 8-24, Toronto.

JOEL A. SMITH—Aug. 7-20, Cincinnati, Ohio; Sept., Norman, Okla.; Oct., LeMar, Mo.

GEO. R. STUART—July and Aug., Chautauqua work.

WM. SUNDAY—Sept., Boulder, Colo.; Oct., Jacksonville, Ill.

T. A. SWORD—May-Sept., Polo, Ill.

B. S. TAYLOR—July 31, Mooers, N. Y.; Aug. 13, Wellsville, Ohio; August 25, Georgetown, Pa.; Sept. 5, Cumberland, Md.

H. TAYLOR—Aug. 4-9, Yarmonth, Mass.; Aug. 9-16, Lowell, Mass.; Aug. 20-Sept. 6, Brockton, Mass.

R. A. TORREY—Aug. 9-16, Ruggles Street Baptist church, Boston, Mass.; Aug. 10-15, Northfield, Mass.; Aug. 21-30, Montrose (Pa.) Bible conference.

D. B. TOWNER—Aug. 20-31, Montrose, Pa.

W. H. WILLIAMS—Aug. 14-24, Ridgeview Pk. camp meeting, Ridgeview Pk., Pa.; Aug. 30-Sept. 14, Eldon, Mo.; Sept. 20-Oct. 5, Holly, Colo.

Forthcoming Conferences, Etc.

BETHANY PARK (IND.) ASSEMBLY:
Bethany Park National Institute, July 28-August 6. L. L. Carpenter, Secretary, Wabash, Ind.

CHAUTAUQUA SUMMER ASSEMBLY, Chautauqua Lake, N. Y., July 2-August 30. Percy H. Boynton, Sec., Hyde Park, Chicago.

CONGREGATIONAL SUMMER ASSEMBLY, Frankfort, Mich., July 29-Aug. 19.

WINONA BIBLE CONFERENCE, Winona Lake, Ind., Aug. 16-25. Rev. Parley E. Zartmann, Sec., 518 Witherspoon Bldg., Phila., Pa.

GREEN LAKE (WIS.) BIBLE INSTITUTE, Aug. 5-23. Rev. H.W. Kellogg, Sec., Delavan, Wis.

GROVE CITY (PA.) BIBLE CONFERENCE, July 30-Aug. 9. Rev. I. C. Ketler, D. D., Sec.

LAKE GENEVA (WIS.) S. S. CONFERENCES:
For Officers and Teachers of Elementary Grades, Aug. 17-22. Intermediate Conference, Aug. 24-26. Adult Conference, Aug. 28-31. Teacher Training Conference, Sept. 1-5. Geo. F. Zaneis, Sec., 803, 140 Dearborn St., Chicago.

MONTROSE (PA.) BIBLE CONFERENCE, Aug. 21-30. Rev. J. M. McInnis, Sec., Montrose, Pa.

MT. GRETNA (PA.) CAMP MEETING, Aug. 4-13, Maj. H. P. Moyer, Sec., Lebanon, Pa.

NORTHFIELD SUMMER CONFERENCES, East Northfield, Mass. A. G. Moody, Sec.
General Conference for Christian Workers, July 31-Aug. 16.

OAKDALE CAMP MEETING, Freeport, Ill., Aug. 13-23. Amos Yordy, Sec., Shannon, Ill.

OCEAN GROVE (N. J.) CAMP MEETING, Aug. 28-Sept. 7.

SAGAMORE BEACH (Mass.) MEETINGS:
Daily Scripture Studies by Rev. Jas. A. Francis, Aug. 4-31.

SEA GROVE CAMP MEETING, Cape May Point, N. J., Aug. 18-27. Mark Rigor, Sec.

SILVER BAY (Lake George) SUMMER CONFERENCES:
Y. M. C. A. Vacation Institute, Aug. 4-31. Boys' Conference, Sept. 1-6.

E. H. Edgar is supplying a pulpit at Papillion, Neb., for the summer.

T. J. Harper has been appointed agent and evangelist of the Cong. Home Mission Board in New South Wales, Australia.

E. J. Burton has engaged to assist Harry Taylor, evangelist, of Andover, Mass. His first work with Mr. Taylor will be in a meeting to commence in Andover Aug. 30th.

Dr. Towner, with Prof. Fleissner, had charge of a festival of sacred song, July 12-19, at the Mt. Hermon (Felton, Calif.) Summer Assembly. He also participated in the regular program of the Bible Institute week at the same gathering.

The Moody Bible Institute

Miss Strong's Resignation.

Miss Strong has found it necessary to resign her important position as supt. of women. For several years this has seemed inevitable, and since extended leave of absence has not proved helpful it seemed to be God's will to accept her resignation.



Miss Emily S. Strong.

This the trustees did in the following letter: "Dear Miss Strong:

"In accepting your resignation as supt. of our Women's Department the trustees do so only because of the condition of your health.

"They feel also that this condition may have been aggravated by your fidelity to severe and confining duties for this more than eighteen years in a climate not conducive to your physical welfare.

"Their high estimate of this duty, first as a student of the Institute for six months, then as assistant supt. for four years in connection with the honored Mrs. Capron, and finally as her successor in the supt.'s office since 1894, cannot be expressed in words.

"The history of the Women's Department in all this time is largely your personal history, and the extent to which its beneficence has expanded to the ends of the earth through its hundreds of students is due in no small measure to your personal influence.

"We can only modify our regret at the severance of such a useful and happy relationship in the thought that you will occasionally visit the Institute and give to its women students the advantage of your ripe Christian experience and knowledge of the Word of God.

"With assurance of our Christian love and esteem, we beg to remain, for the Board of Trustees, (Signed) Henry P. Crowell, R. A. Torrey, James M. Gray, A. P. Fitt—*Executive Committee.*"

A sort of farewell occasion was held in the lecture room at 11 a. m. on July 17th. Dr. Gray presided, and expressed the regret of faculty and students in a happy address. He also presented Miss Strong on behalf of the trustees with a beautiful copy of the Bible with the foregoing letter inscribed, and also a gold watch. Miss Strong's reply was as follows:

"Dear friends, I cannot trust myself to say very much this morning. This kindness on the part of the trustees and faculty is unexpected, absolutely unexpected. I never received anything from the faculty or any member of this Institute but kindness during my eighteen years here, and I want to thank the Lord for this kindness. It will live in my heart and sweeten all the rest of my life.

"I dare not think of what this break will mean in my life.

"As I cannot trust myself to speak of myself I want to leave you two Bible verses which have always been favorites with me. Revelation 3:20—'Behold, I

stand at the door and knock: if any man hear My voice and open the door I will come in to him and will sup with him, and he with Me.' The call of our loving, heavenly Father to a life of fellowship with Him. The absolute necessity of the hidden life with Him if there is to be a deeper life of prayer. John 12:24—'Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit.' The law of sacrifice. The necessity of laying down our lives, our own wills, if we would bear fruit for God. These two verses embody my desire for myself as I leave you, and also my desire for you. It will be my constant prayer for you the day long that the faculty and students of this Institute will live that deep heart-life with God which is the strength of all fruitful service."

The faculty presented Miss Strong with a gold chain, and the ladies with a set of *Cathedral Cities of England,* beautifully illustrated.

It is the hope and desire of the trustees that Miss Strong will spend some time at the Institute every year, while ways may also be found for her to co-operate in the work throughout the country.

Recent Lecturers.

Harry L. Maxwell spent a couple of days at the Institute last month, and sang at different meetings and lectures.

Charles Butler, who has spent the past season as soloist with Mr. Sunday, was the guest of the Institute on June 20th. He attended some of the classes, and sang.

Harry Monroe, supt. of the Pacific Garden Mission, had charge of the five o'c. hour of the Union Bible Class, giving inspirational addresses on personal and practical work.

Mr. J. Darroch, recently elected secretary of the national Sunday School Association in China, was a visitor at the Union Bible class last month, and was called on for a brief address. Hitherto no special emphasis has been laid upon the Christian instruction of children in China, but now the Sunday School movement will be pushed.

Rev. Louis Meyer, field sec. of the Chicago Hebrew Mission and assistant editor of the *Missionary Review of the World,* gave three addresses on "The Jewish Problem: Its Magnitude, Outlook and Remedy."

A. B. De Roos, a missionary of the Central American Mission, who has been working in the Philippines for some time past, stayed at the Institute for a period last month and addressed the students on "Missions in the Far East."

Special lectures delivered by Mr. Marshall last month were entitled:

"Travels in Bible Lands."

"Geographical and Historical Study of Palestine."

"A Glimpse of African Savage Life."

"A Recent Visit to Uganda."

N. Fay Smith was a welcome visitor at the Institute from June 27th to July 2nd. He gave two addresses at the Union Bible Class on "The First Epistle to the Thessalonians," preached morning and evening in the Moody Church on June 28th, and spoke twice in the lecture room on "The Post-Resurrection Ministry of Jesus."

Dr. H. Karl W. Kumm of the Sudan United Mission made the Institute his headquarters while in Chicago last month. He addressed the students on the needs of the Sudan, and spoke at the evening service in the Chicago Ave. Church on July 5th. A number of students conferred with Dr. Kumm about going to the Sudan.

The Moody Bible Institute of Chicago.

"THE work is not undenominational, but rather it is interdenominational. It is not antagonistic to the work of the church, but its servant. It is not entering into competition with theological seminaries, but is complementary. It is equipping men and women for special and specific work, which, if the general ministry of this country understood aright, they would always be endeavoring to avail themselves of the workers that are trained here." *From an address by Rev. G. CAMPBELL MORGAN.*

Notes.

Picnics and boat rides are the order of the day every Monday just now.

Mr. and Mrs. Henry S. Osborne entertained the faculty and the Ladies' Department at a lawn party on July 13th.

Rev. George Miller of the C. I. M., who spent some months at the Institute last year, is serving as the C. I. M. representative among Chinese students in Tokyo for a year.

The attention of students is directed to the Bible Reading Contest which will be held this month. The conditions were printed in the June number of this magazine on page 796, and are posted on the bulletin boards. The competition will take place under Dr. Gray's direction on Thursday, August 13th.

Mr. Pope was a member of the faculty of the Pittsburgh School of Methods for Sunday School Workers June 28th to July 3rd, held in the East Liberty Pres. Church, Pittsburgh, under the direction of the Educational Committee of the Pennsylvania State S. S. Association. His subjects included studies in Philippians, Ephesians and Philemon; addresses on personal work; devotional and other addresses.

The students who left during or at the close of the Winter Term (Jan. to April) are distributed as follows, not counting those who were called home for personal reasons, or who left because of ill health or lack of means, or for rest, or to work during the summer:

	Men	Women
Assistant pastors, or pastors in smaller churches.....	9	2
S. S. missionary work.....	2	..
Evangelistic work	4	1
City and rescue missions....	3	1
Colportage work	3	..
Y. M. or Y. W. C. A.....	1	1
Home missions and chapel car	2	1
Married	..	4
For foreign fields—China, India, Africa, Korea, Japan.	3	5
To study in other schools and colleges	6	3

Examination in the History and Work of the Sunday School.

EVENING DEPARTMENT.

1. Name three Old Testament characters associated in Hebrew tradition with the Bible School.

2. Mention some of the regulations governing the old Hebrew Bible School, such as location, proportion of teachers, material studied, etc.

3. What was the method of instruction in those schools?

4. What is the difference between teaching and preaching as used in the New Testament?

5. What connection may be traced between the progress and arrest of the Protestant Reformation and the definite teaching of the Bible as distinct from preaching?

6. What light do the various catechisms throw on the value placed on teaching by the reformers?

7. When, where, and by whom was the modern Sunday School re-established?

8. How was it welcomed by the churches at large?

9. What was the state of public morals and religion at that time?

10. To whom do we owe our present system of International S. S. Lessons?

11. Name some of the advantages of the International S. S. Lessons over all others?

12. About how many Sunday Schools and Scholars are reported by the International S. S. Association?

On his recent tour around the world Mr. Marshall took about 1,500 photos. A number of these taken in Palestine and Africa have been enlarged, and through the generosity of Mr. Marshall and contributions of others will be framed and hung in the hallways and parlors in both departments.

The photos are wonderfully helpful in the glimpses they give of the life and habits of these countries. Most of them being taken by a panorama lens also give valuable surveys of the Holy Land which help in an understanding of its geography.

The Institute is fortunate in having such an unsurpassed series of photos, and our thanks are due to Mr. Marshall for his generosity and labors in this connection.

Outlines and Studies in First John.

PRESENTED IN THE TEACHER TRAINING CLASS.

FELLOWSHIP WITH GOD.

Introduction—1:1-4.
Fellowship with God in light—1:5 to 2:28.
Fellowship with God in righteousness—2:29 to 4:6.
Fellowship with God in love—4:7 to 5:3.
Conclusion—5:4-21. —*P. T. Chapman.*

ETERNAL LIFE.

Source of—1:2; 5:11, 20.
Assurance of—2:26; 5:11-13.
Results of having—2:17; 3:14, 15; 5:12.
—*J. C. Peters.*

FELLOWSHIP WITH GOD.

Introduction—1:1-4.
Nature of—1:5 to 2:28.
Fruit of—2:29 to 4.
Foundation of—5:1-12.
Privileges of—5:13-21.
—*Alma C. Dodds.*

ETERNAL LIFE.

Introduction—1:1, 2.
Obligations of—1:3 to 2:29.
Results of—3:1 to 4:6.
Proof of—4:7 to 5:21.
—*James B. Talbot.*

ETERNAL LIFE.

Introduction—1:1-4.
Implies fellowship with God—1:5 to 2.
Implies being children of God—3.
Implies that God abides in us—4.
Implies faith in Christ—5:1-12.
Conclusion—5:13-21. —*C. W. Jamieson.*

ETERNAL LIFE.

1. Jesus Christ is the life, the eternal life —1:2, R. V.; 5:20.
2. So then eternal life is in Christ Jesus—5:11.
3. And he who has Jesus Christ has eternal life—5:12.
4. It follows also that apart from Jesus Christ no man can have eternal life —5:12; 3:15.
5. They who believe on the name of the Son of God may know they have eternal life—5:13.
6. And will furnish proof of their possessing the same by loving the brethren—3:14. —*John S. Hall.*

THE DOCTRINE OF SIN.

1. *Source:*
   Of the devil, 3:8.
2. *What sin is:*
   Transgression of the law, 3:4.
   All unrighteousness, 5:17.
   Hatred, 2:11; 3:14, 15; 4:20.
   Not keeping commandments, 2:4.
   Love of the world, 2:15.
   Denial of Jesus Christ, 2:22; 4:1-3.
   Walking in darkness, 1:6.
   Universal, 1:8, 10.
   Idolatry, 5:21.
3. *Results of sin:*
   Destroys fellowship, 1:6.
   Death, 2:16, 17; 3:14, 15; 5:16.
4. *Believers' attitude toward sin:*
   Acknowledges, 1:8.
   Confesses, 1:9.
   Heeds not, 2:1.
   Loves not, 2:15, 16.
   Does not practice, 3:9.
   Separate from, 5:18-21.
5. *How removed:*
   Christ cleanses from, 1:7-9.
   By confession, 1:8; 4:15.
   Christ forgives, 1:9; 2:12.
   Advocate for, 2:1.
   Propitiation for, 2:2; 3:5; 4:10.
   By abiding in Christ, 3:6.
   By new birth, 3:9.
   By faith, 5:4.
   In Jesus' name, 2:12.
   —*George Ph. Sheridan.*

Personalia—Men.

Harold Cooper was elected a trustee of the incorporated body of Cong. churches in the State of Ohio at the recent session of the State Association in Cleveland.

John R. Muir has an illustrated article in last month's *China's Millions* on "The Opening of Batang," a strategic town adjacent to a portion of Tibet, as large as Ohio, which is open to missionaries.

Carl Montanus and family spent several weeks this summer visiting at his old home in Germany. He returned to his field of

labor (McCallsburg, Ia.) last month. He was ordained by the Waterloo (Ia.) presbytery last spring.

E. L. Buchanan is scheduled to give a series of afternoon and evening addresses at the Green Bay Bible Institute this month. He will also have charge of the evangelistic features of the Institute.

W. B. Williston is supt. and Robert S. Gault is physical director of a successful boy's work in connection with the Douglas Park M. E. Church. There are about fifty boys enrolled, representing five denominations and seven or more nationalities. Open air meetings are held under the auspices of the club. A number of the boys had an outing at Gad's Hill Encampment last month, north of Lake Bluff.

Personalia—Women.

Miss Florence Bath has returned to her home in London, England.

Miss Margaret Taylor, who was quite ill at the Annex in June, is now recuperating at her home in Rardin, Ill.

Miss Alma Favors has gone to her home in Fresno, Calif., for a few months before returning to her work in China.

Mrs. Louise Ely, who had charge at the Annex for two months during the winter and has been spending some time on the Pacific coast, spent a few days with us early in July.

Word has been received of the death of Miss Lydia Linington's father in Little Hampton, Sussex, England. Miss Linington had the great privilege of being with him for a month before he passed away.

Miss Etta Hanink is laboring among women and girls in connection with the City Rescue Mission at Kalamazoo, Mich., of which W. S. Colegrove is supt. She does considerable visiting, also plays and sings at the meetings, and does personal work.

Miss E. E. Fiel will supply two Baptist churches in Maine throughout the summer. They are five miles apart. There are only ten church members in the district. On a recent Sunday evening there was an audience of 65, attentive, respectful. There has not been a conversion for years. Miss Fiel requests our prayers.

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George Edward Fischer to Mary Lucy Boyce, June 25, 1908, at Farmington, Minn.

James Linnock Brownell to Ellen Amanda Colegrove, April 30, 1908, at Taylorville, Ill. At home, Laddonia, Mo.

Student Departures.

Miss Vera Segur, Angola, Ind.; Miss Alma Favors, Fresno, Calif.; Miss Bessie Whitcomb, Buffalo, N.Y.; Miss Margaret Taylor, Kardin, Ill.; Miss Edna Young, Titusville, Penn'a; Miss Martha Sether, Miss Gea. Sether, Jackson, Minn.; Miss Bertha Aarvig, Bode, Ia.; Miss Alice Pennington, Lake Geneva, Wis.; Miss Jessie McDonald, Detroit, Mich.; Miss Pearl Heidenreich, Woodbine, Ill.; A. Johnson, Aurora, Ill.; J. E. Perry; R. L. Flowers, Sandia, Texas; C. K. Brenneman, Chicago; C. E. Sander, Chicago; F. H. Sullivan, Williamston, Mich.; E. C. Cargill, Haynersville, La.; G. D. Van Pemsem, Maurice, Iowa; A. L. Miller, Chicago; C. N. Franklin, Upperville, N. Y.; A. F. Lindbeck, Terre Haute, Ind.; W. H. Mathews, Hutto, Texas; J. N. Wall, Mt. Lake, Minn.; F. F. Uebele, Lyons, Wis.; Mr. and Mrs. E. B. Cunningham, Chicago; M. L. Tanney, Oak Park, Ill.; D. F. Barrett, Chicago; W. T. Russell, Lake Bluff, Ill.

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Some June-July Visitors.

Rev. C. N. Manchester, Camanche, Iowa; Lora Hollister, Minneapolis, Minn.; J. F. Habbe; Thos. G. Yule, Pittsburg, Pa.; Robert Grierson, China Inland Mission; B. Leestma, Zeeland, Mich.; J. F. Crume, Auley McAuley, Mt. Sterling, Wis.; Mr. and Mrs. G. D. Mullendore, Coal Center, Pa.; Dr. W. M. Thome, Salt Lake City, Utah: Rev. Howard D. Wright, Cody, Wyo.; Chas. Butler; Dr. Ackley; Mr. and Mrs. E. S. Bickford, Oberlin, O.; Ira B. Wilson, Dayton, Ohio; Rev. S. L. Wear, Sour Lake, Texas; Rev. Melvin Fraser, Batanga, W. Africa; Harry Maxwell, Greencastle, Ind.; A. H. Ranton, Toronto, Ont.; John Jefferson, Colchester, Ill.; Dr. Kumm; J. B. Stekettee, Hale's Corners, Wis.; A. A. Kuhn, Stephen, Minn.; A. Murrman; A. B. De Roos; Jas. Gillespie; Dr. T. B. Keene, Cedar Falls, Iowa; Mr. and Mrs. A. L. Nordin, St. Paul. Neb.; C. A. Kirkwood; Mr. Cooksey, Redding, Eng.; O. M. Temple, Pardesville. Wis,

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A MONTHLY MAGAZINE

FOR THE PROMOTION OF BIBLE STUDY AND CHRISTIAN SERVICE

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Dr. Gray's Commentary.

(*Concluded from page 901.*)

1. Laws of servitude, 21:1-11.

This division refers to the duties of masters and servants, and is a kind of natural expansion of the 5th commandment, the master being substituted for the parent.

It is of course slavery of a certain kind or degree that is here dealt with, for it was common in those early days when for centuries the rights of man had been beclouded by the prevalence of sin, and in the absence of a divine revelation. Heavenly reforms sometimes move slowly, and it was evidently not God's purpose to immediately do away with this feature of social life, but to regulate, elevate and bless it where it had been a curse.

"If thou buy" (v. 2) might be translated "if thou get," i. e., voluntarily, or in any other way. Compare Lev. 25:39 and Deut. 15:12 and their contexts for evidence that one might sell himself into servitude for a period in order to benefit his condition. What is the limitation of the period in this instance? Would his redemption cost him anything at the end of that period? How does the passage in Deut. show the practical way in which he should be benefitted?

Vv. 4-6. We can readily see the advantage of the wife and children remaining with the master in this case, since he doubtless was best able to support them. Moreover, he had rights in the case which should not be violated. But what provision is made for a happy solution of the problem? Behold in this servant whose ear is bored an affecting type of the willing obedience of the Lord Jesus Christ (Ps. 40:6-8)!

Vv. 7-11. If the maid-servant should not please her master in the sense that he espouse her, in what two ways are her rights guarded (8)? What acknowledged position had she should she become the espoused of his son (9)? And how are the rights of this poor maiden guarded in this case as well (10, 11)? We are not to suppose that this law instituted either polygamy or concubinage, but finding it in existence it was permitted in a sense until the period was ripe for its extermination (Matt. 19: 1-9).

2. Laws of personal security, 21:12-32.

This section is an expansion of the 6th commandment.

Vv. 12-14. What distinction is made between premeditated and unpremeditated murder? In the latter case where a plot was not laid by the slayer but the providence of God was to be recognized in the way the result occurred, He would provide a means of escape for the innocent man. See Numbers 35:9-32.

Vv. 23-25. This law of retaliation has often been misunderstood as though it encouraged private revenge, but it is to be remembered rather that it refers to the administration of justice at the hand of the magistrate (6).

3. Laws of property, 21:33 to 22:15.

This section is an expansion of the 8th commandment.

The phrase "breaking up" (22:2) should read as in the Revised Version "breaking in," which makes the sense plain.

Note that the word "judge" all through these chapters is translated properly "God" in the Revised Version. Israel is a theocracy. Its supreme ruler is God. The magistrates represent and speak directly for Him. Thus will it be again doubtless in the millennium.

4. Laws of conjugal fidelity, 22:16-31.

This is an expansion of the 7th commandment, and yet its subject matter is miscellaneous. Murphy gives a unity to the verses by supposing the relation between God and His people to be symbolized by that of husband and wife, God being the avowed guardian and representative of the stranger, the widow and the orphan.

V. 28. The word "gods" should be "God," and it will be seen from the context that reviling rulers is regarded as reviling God (compare Ro. 13:1-7).

V. 29. "Liquors" has been rendered "the trickling juice of the vine."

Some things in this section, and indeed in all of them, are more fully ordered and explained in the later Scriptures which we shall meet.

5. Laws of veracity, 23:1-9.

This corresponds to the 9th commandment.

V. 3 means that one is not to counte-

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nance or favor a poor man in his cause just because he is poor, if the cause be unrighteous. Compare Lev. 19:15.

6. Laws of set times, 23:10-19.

This corresponds to the 4th commandment.

What was the law for the land in the seventh year (11)? For what purpose was the spontaneous growth of that year to be used? How did the divine Legislator provide against an emergency of famine (Lev. 25: 20-22)?

Note the moral advantages resulting from the faithful observance of this law: (1) a check on avarice, (2) a stimulant to brotherly kindness and compassion, (3) a demonstration of human equality, (4) a cultivation of prudence and economy, (5) a sense of constant dependence upon God.

What are the three annual feasts (14-16)? Murphy compares them with the three elements of salvation: the passover with the atonement, pentecost with the new birth, the ingathering with pardon and its accompanying plenitude of blessing. What obligation is attached to these festivals?

V. 19, last sentence, is somewhat difficult to interpret, although the command itself is plain. It is in connection with sacrifice (18)—has it therefore a symbolic meaning? Or was it to prevent the slaying and eating of the kid at too early a period? Or does the application bear simply on a barbarous and cruel action?

7. Laws of piety, 23:20-33.

This is allied to the 10th commandment because of its reference to the service of Jehovah alone, who estimates the motive of men.

Whom have we seen to be meant by "the Angel" (20)? In what way have we seen His presence hitherto displayed? On what commission is He now sent? What shows His authority? Power? Dignity (21)? What are the blessings of obedience (22-27)? What precaution would God take in bringing them into possession of the land (28-30)? What final warning is given (32-33)?

8. Ratifying the covenant, 24.

At the beginning of this chapter we are introduced to the two sons of Aaron, soon to be associated with him in the priesthood and to have a sad ending nevertheless. What are their names (1)? With what words do the people accept the obligations imposed upon them (3)? What kind of an altar presumably did Moses build (v. 4, compared with 20:24-26)?

What provision is made for the careful transmission of the law (4)? What name is given to the book thus written (7)? By what solemn act is the covenant ratified (8)? Compare the marginal references in your Bible.

What awful and sublime experience was granted to these representatives of Israel on the mount (10)? What this means, in the absence of further record, who can say! Why may we judge that they did not see the "face" of God (33:20-23)? Or any "similitude" of Him (Deut. 4:15)? What description is given of that which they *did* see?

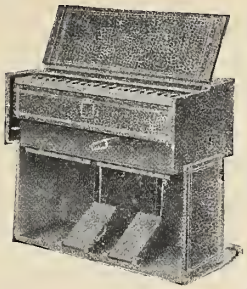
How was God's mercy and grace shown to them on this occasion (11)? How is the fact of their escape from death expressed in the last clause? Is not this escape to be explained by the covenant relationship with God into which they had now come? Was this relationship grounded on their keeping of the law or on the blood of propitiation that had been shed and sprinkled upon the people? What did this typify (Ro. 3:19-25)? Compare also Hebrews 10:16-20.

What final seal to the authority of the law is now given (12)? What two individuals are here seen for a second time with Moses (13, 14)? What unparalleled grandeur on the mount is now described (15-17)? What new event in Moses' experience (18)? The reason for this new event will come before us in the succeeding lesson.

QUESTIONS ON THE LESSON.

1. What distinction is suggested between "commandments" and "judgments"?
2. What beautiful type of our Lord Jesus Christ does this lesson contain?
3. What testimony to Israel's theocratic status?
4. How are the rights of the rich guarded as well as of the poor?
5. What witness have we here to an early written revelation?

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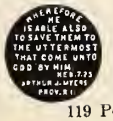


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(*Concluded from page 917.*)

so often fail to accomplish the mighty works expected of them? Did this man miss the desired blessing because of the failure of Christ's disciples? Why not? (vv. 19, 20, 25.) Need we miss the blessings we desire because of the church's failure in faith and prayer? What can we do? How did our Lord feel over the failure of His disciples (v. 19)? Had God elsewhere occasion to sorrow over and rebuke the unbelief of His people? (Num. 14:11, 22, 27; Ps. 78:6, 8, 22; Mark 16:14; Luke 24:25.) Has He any occasion to grieve over and rebuke the unbelief of His people today? (Luke 18:8.) What did He tell the man to do with his boy, seeing His disciples had failed? What can we do with our friends whenever every other source of help fails?

2. The victory of the Son of God, vv. 20-29.

Did it seem at first to do the boy any good to bring him to our Lord? Does it ever happen nowadays that our friends grow worse rather than better when we bring them to Him? What is the explanation of this aggravation of the boy's malady upon bringing him to our Lord? (Rev. 12:12; Mark 1:26.) How long had this boy been mastered and tormented by the demon? Is the long-standing of the misery of our friends any reason for not bringing them to our Lord, or for doubting His readiness or ability to deliver them? (Mark 5:25; Luke 13:16; John 5:5, 6; 9:1, 20, 21; Acts 3:2; 4:22; 9:33; 14:8.)

For what did the father appeal? Did the cry for compassion and help ever rise into His ears unheeded? (Matt. 15:22-28; 20:31-34; 9:27-29.) Will it now? (Heb. 13:8.) Did the father have a very firm faith that our Lord could help him? How much faith did he have? Did he get the blessing sought? What was it very likely that made him doubt His ability to help him (v. 18)? What is the source of much of the unbelief in our Lord today? What did He reply (v. 23, R. V.)? Where shall we put the "if" in regard to receiving blessings from Him? How much can faith get and accomplish? (Mark 11:23; Matt. 17:20; 21:21, 22; John 11:40; Acts 14:9; Matt. 9:29.) What did the father reply? Did our Lord hear that prayer? If we are conscious of our lack of faith and desire more what should we do? (Luke 17:5.)

Did our Lord prolong the conversation? Why not (v. 25, R. V.)? Will a wise Christian worker carry on personal dealings with men if a crowd gathers? What did our Lord do? What difference marked His treatment of demons and of sinful men? What did the demon do? What truths are we taught about the devil and his angels by this? What was the condition of the boy when the demon had left? What did our Lord do? Before He can give the sinner life what must the sinner become? (Ro. 7:11; Gal. 3:24.) What did the disciples do? When we have met with some great failure what is the best thing to do? When they talked with Him alone about their failure what explanation did He give them of it (29. R. V.)? (Matt. 17:20.) If then we wish to win victories for Christ in conflict with Satan in the most extreme forms of his manifestation, what must we do? If we have already suffered defeat how may we turn defeat into victory? (2 Kings 4:31, 33-35.) Whom according to this lesson can our Lord save? What does the most helpless and hopeless victim of Satan need to do to get this salvation?

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1. Our Lord.

Comes to the help of His disciples in the moment of their failure and despair, 14-19; turns defeat into victory, 19-27; wishes the questions that perplex His disciples to be brought to Himself, 16; wishes the cases that defy His disciples' power to be brought directly to Himself, wearied with the unbelief of His disciples, rebukes their unbelief, 19; His readiness to save—always hears the cry for compassion and help, 22-27; His power to save—can do anything that men trust Him for, 22, 23; rebukes, commands unclean spirits to depart, 25; casts out unclean spirits, 26;

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lifts up the one whom Satan has cast down, 27.

2. *The disciples.*

When the Lord left them for a season got into trouble at once, 14; discussed their failure with their enemies instead of carrying it to God in prayer, 14, 29; tried to cast out a demon and could not, 19; failed because of neglect of prayer and unbelief, 29, 19; their failure weakened the faith of others in their Master, 18, 22; wearied our Lord by their unbelief, received a severe rebuke, 19; talked to our Lord alone, sought and received an explanation of their defeat, 28, 29.

3. *The boy.*

His condition—in Satan's grasp, 17-25; from childhood, 21; cast down by Satan, pining away, 18, R. V.; grievously torn, 20; life imperiled, 22; almost killed, 26; no help in man, 18.

What was done for him—brought to our Lord, 20.

The result—first became worse, 20; like dead, 26; taken by the hand, raised up, restored, 27.

4. *The father.*

His son in the devil's power, sought to bring him to our Lord, 17; tried the disciples first, received no blessing, turned from the disciples and appealed to our Lord Himself, 18; but little faith, cried for compassion and help, 22; heard, shown that the blessing desired is not a question of Christ's power, but of his own faith, 23; used the little faith he had, sought more faith, 24; got the blessing sought, 27.

5. *The devil.*

His awful power, 17-26; incredible malignity, 18, 20, 22, 26; real impotence—subject to Christ's mere word, rage—made a final terrific but ineffectual struggle, seeming victory—left his victim as if dead, 26; overwhelming defeat—conquered by Jesus, 26; conquered by faith, 18, 19; conquered by prayer, 29.

International S. S. Lessons.

AUGUST.

2. David Anointed at Bethlehem. 1 Sam. 16:1-13 Commit vs. 11, 12. Golden Text: 1 Sam. 16:7.
9. David and Goliath. 1 Sam. 17:38-49. Commit vs. 48, 49. Golden Text: Ps. 11:1.
16. Saul Tries to Kill David. 1 Sam. 18:6-16. Commit vs. 14-16. Golden Text: Ps. 84:11.
23. Friendship of David and Jonathan. 1 Sam. 20:30-42. Commit v. 42. Golden Text: Prov. 17:17.
30. David Spares Saul's Life. 1 Sam. 26:17-25. Commit v. 21. Golden Text: Luke 6:27.

SEPTEMBER.

6. Saul and Jonathan Slain in Battle. 1 Sam. 31. Commit v. 6. Golden Text: Amos 4:12.
13. David Made King Over Judah and Israel. 2 Sam. 2:1-7; 5:1-5. Commit 2 Sam. 5:4, 5. Golden Text: 2 Sam. 5:10.
20. Review. Golden Text: 2 Sam. 5:12.
27. Temperance Lesson. Isaiah 5:11-23. Commit vs. 22, 23. Golden Text: Prov. 20:1.

Christian Endeavor Topics.

AUGUST.

2. Songs of the Heart. VIII. How can we serve the church? Psalm 84. (Consecration meeting.)
9. Why and how to be healthy. 1 Cor. 6:19, 20.
16. Lessons from the Sea. Ps. 107:23-32.
22. Vacation religion. Mark 6:30-44.
30. Foreign missions. Cyrus Hamlin, and missions in Turkey. 1 Cor. 9:13-23.

SEPTEMBER.

6. Songs of the Heart. IX. A life lived with God. Psalm 91. (Consecration meeting.)
13. Commending our Society. I. By church attendance. Ps. 26:1-12; Heb. 10:21-25.
20. Commending our Society. II. By supplying church workers. 2 Tim. 2:1, 2; Prov. 22:6.
27. Home missions: The cry of the city. Gen. 18:16-33.

While W. H. Sargent was holding meetings last month at Hancock, Mich., he was assisted three days by Mr. and Mrs. Upton.

J. H. Schoechert, of the Moravian Mission, Alaska, writes: "Our work is going forward nicely. We have times of reaping as well as sowing." He appreciates the TIE, as does also Miss Schattschneider.

Alf Allen was called home to Ottawa last month by the death of his father. While there he was invited to speak and testify on several occasions. Large numbers of his old associates crowded to hear his testimony.

During July and August the Union Bible Class meets on Thursday evenings (not Saturdays). The afternoon sessions and luncheons are omitted, but at 7:30 the International S. S. Lesson is taught, followed by the Bible lecture and prayer for world-wide revival. Last month Mr. Fitt taught the S. S. lesson, and during August Mr. Hunter will be the teacher. On July 16th Dr. Gray began a series of six addresses on "The Gospel of Matthew Studied by Periods."

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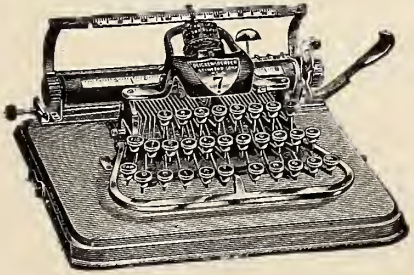
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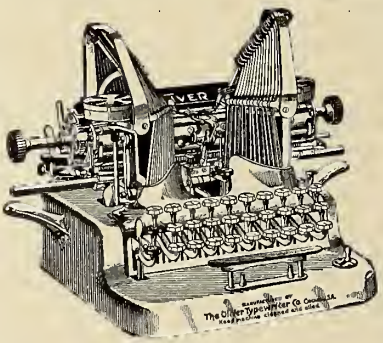
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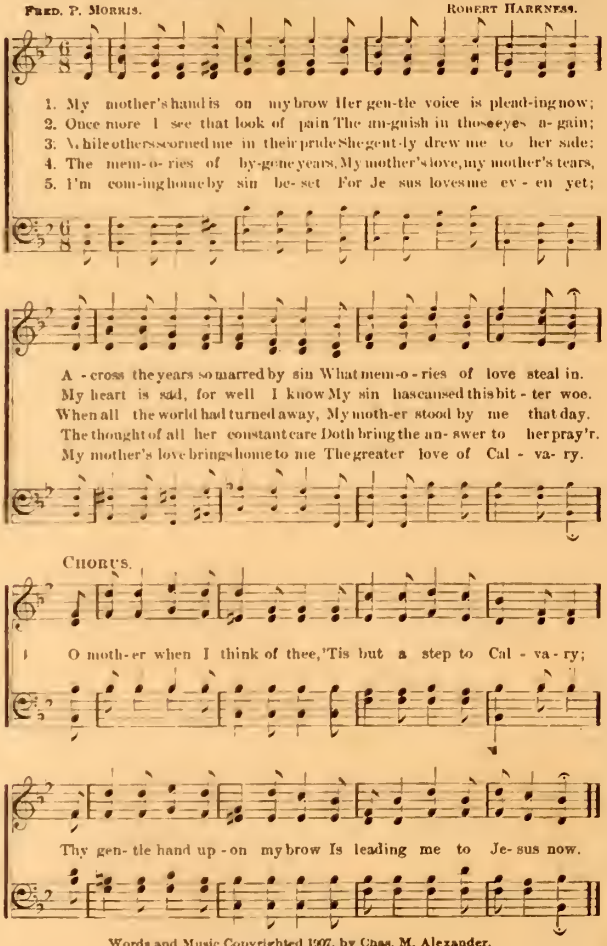
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